

# THE ANGLICAN

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## ECHOES OF THE CHURCHES ISSUE THE MESSAGE

### "WE REFUSE NEUTRALITY AS WE REFUSE THE OCCUPATION"

ECUMENICAL PRESS SERVICE

Geneva, September 6  
All the Christian Churches in Czechoslovakia have joined in issuing a message to people both inside and outside the country.

The message, dated Prague, August 26, is signed by leaders of the Churches united in the Ecumenical Council and of the Roman Catholic Church.

At the same time the number of refugees seeking asylum in Austria has led the W.C.C. Service to Refugees to appeal for \$20,000 to provide emergency services for the \$20,000.

The message from the Czechoslovakian churches is as follows:

In these depressing days when the noise of the tanks in Czechoslovakia threatens peace in the whole world, our prayers include the Prince of Peace to save all that is dear to us.

We turn to you, Christian brethren and sisters, and to you, non-believing citizens.

We appeal to your responsibility for the solution of the situation in which we find ourselves, together with our sovereign State, its legal Government and all people.

Remember that we can master this situation only by power of the spirit. Only the superiority of moral responsibility and reason can effectively overcome the controlled passions and actions which were not properly planned.

#### BETRAYAL

Our disavowal of the occupation can be effectively manifested in grounded and decent statements and slogans. Avoid offensive and provocative announcements.

In this context, we draw your attention to the tempting slogan of neutrality which, in the present political situation, could be interpreted as betrayal of the international Socialist Movement to which our people still feel firmly bound.

We have never wanted and we do not now want to be indirect spectators in this world.

We are aware that in a democratic socialist society, much the Christian programme of the Church of Jesus Christ is being realised.

Therefore, we refuse neutrality as we refuse the occupation.

We declare that together with the legal Government and the Communist Party, we shall not stray from the road of our democratic socialism. Only this attitude leads to the real future of Czechoslovakia.

#### MORAL CONFLICTS

Brothers and sisters, we appeal to you, participate in all actions in the factories and in the fields, which are aimed at securing the economic life of our State.

Hear us, mothers of the soldiers from all states taking part in the occupation of our country.

Appeal to your sons who already suffer under heavy moral conflict as they face our defenceless people whose lives are endangered by aggressive action.

Remember that we are not alone. They are not burdened with consciences even more by shooting at innocent people and children. Christians in the Soviet Union and other socialist countries, brethren and sisters in the whole world, unite with us in our endeavour—by prayers and concrete actions.

The programme officer of the W.C.C. Service to Refugees, Mr Louis van Duynvelder, made a goodwill mission to Austria to investigate the position of refugees.

The Director of the Refugee Service, Mr Christopher King, in appealing for the \$20,000 said: "The refugee office of the Australian Ecumenical Council in Vienna is in constant touch with the Special Committee for Aid to Czechoslovakians set up by the city of Vienna in co-operation with voluntary agencies."

"Some 30 families are visiting the refugee office daily for advice and assistance."

"The Austrian government has opened a camp in Vienna with 200 places, and a further 200 in the first family went to the Innere Mission Summer Hotel, Salzburg, made available by the Austrian Evangelical Church."

"Funds are needed to enable the office, in Vienna, Salzburg, and Linz to continue their immediate assistance."

#### IN AUSTRIA

Mr King said that although some 10,000 tourists had returned to Czechoslovakia, 10,000 were remaining for the time being.

Since August 28, between 1,000 and 2,000 persons a day had been entering Austria with Austrian

visas and this trend seemed likely to continue.

Most of these people were not, so far, asking for political asylum but 563 had done so by the end of August and it was reported that 100 to 200 were applying on September 2.

The Archbishop of Tyngarda (right) addresses the Lambeth Conference at Church House, Westminster, last month. The Archbishop of Canterbury is seen in the centre and on his left is the Executive Officer of the Anglican Communion, the Right Reverend Ralph Dence.

## BISHOP DE MEL WINS THE DAY FOR UNITY PROPOSAL

ANGLICAN NEWS SERVICE

London, September 6

Attempts made by some bishops to avoid a debate on the Anglican-Methodist reunion scheme in England, while passing judgment on overseas schemes, were defeated in the final Lambeth debate on "Unity".

Another attempt to substitute a watered-down version of the original resolution was thwarted mainly as the result of a powerful speech by the Methodist Union, Pakistan, Burma and Ceylon, Dr Lakshmi De Mel.

The Bishop of Oxford, the Right Reverend H. J. Carpenter, first moved this resolution, put forward by the Unity Section of the conference.

"The conference welcomes the proposals for Anglican-Methodist unity in Great Britain and believes that the proposed service of reconciliation is theologically adequate to achieve its declared intentions of reconciling the two Churches and integrating their ministries."

The Bishop of Ripon, the Right Reverend John Moorman, opposed this, mainly on the grounds that the service of reconciliation was full of "uncertainty and ambiguity".

The Bishop of London, the Right Reverend Robert Stopford, joint chairman of the Anglican-Methodist Unity Committee, said the present scheme was the result of much research, exploration and discussion.

"If the Bishop of Ripon is able to put forward a better scheme, I should be very happy and somewhat surprised," he said.

The Bishop of Peterborough, the Right Reverend Cyril Eastaugh, then moved "that the question was not now put".

His grounds were that it was

improper to vote either for or against such a resolution at the Lambeth Conference as the subject was a theological one on which the Church of England was divided.

This was not accepted but it was agreed to adjourn the debate until the next day.

The next morning the Steering Committee produced this alternative to the Unity Section's resolution:

"This conference welcomes the progress made since 1952 towards unity between the Church of England and the Methodist Church in Great Britain along the lines recommended by the Lambeth Conference of 1958 and hopes that the Churches will be able to proceed to full communion and eventually to organic union."

It was then that Bishop De Mel made his powerful defence of the original resolution and his denunciation of those who opposed his section's proposals.

He was scornful of those who wanted to adopt "a parliamentary dodge" to stop the debate; and he called the Steering Committee's resolution "a toothless, bloodless, colourless thing".

It is an easy and applicable way to treat our Methodist brethren, who have been left dangling for the past ten years.

"A little more of this behaviour, and the Anglican communion will get such a magnificent reputation for double-talk that we will become indistinguishable."

People will see that, when we get down to the real thing, we are and have an opportunity to side off."

Dr De Mel won the day; in the event only five or six bishops voted against the section's own resolution, announced by the Bishop of Jarro, the Right Reverend A. K. Hamlin.

This substituted "notes with satisfaction the view of Section III (the 'Reconciliation of Churches in Unity') that the service of reconciliation, as proposed by the Anglican-Methodist Unity Committee, is adequate" for "believes that the proposed service of reconciliation is theologically adequate".



—Reverend Press Agency picture at Church House, Westminster, last month. The Archbishop of Canterbury is seen in the centre and on his left is the Executive Officer of the Anglican Communion, the Right Reverend Ralph Dence.

## AIR FORCE WEEK

### CONCEPT OF JUST WAR

FROM OUR OWN CORRESPONDENT  
Brisbane, September 6

"Today," the select preacher at the Air Force Week service in St John's Cathedral said, "the whole concept of a 'Just War' is in the melting pot."

The service of Morning Prayer, attended by representatives of the Governor and State and Federal Governments, by Heads of Services, and members of the R.A.F., A.C., and Air Force Association, was addressed by the Archbishop of Brisbane, the Venerable Brian Ward, himself a former R.A.F. chaplain during the Second World War.

The archbishop asserted that the Battle of Britain, the event uppermost in the commemoration, could assist in clarifying the issue.

Many of those who fought in that battle were equally as tender in conscience about war during the 'thirties as any one in the 'sixties.

The Battle of Britain was fought in the homeland (or above it) to repel an aggressive attack—a war of self-defence was justified.

Lessons are read in the service by Mr A. W. Bowman of the Air Force Association and Air Commodore G. Kempwell, D.S.O.

After the anthem a wreath was laid on the commemorative stone outside the north transept.

## BISHOP VOCKLER ILL IN LONDON

The Bishop in Polynesia, the Right Reverend J. C. Vockler, has been delayed in London after the Lambeth Conference for an operation and is expected to return to his diocese until mid-October or slightly later.

## DR R BRATCHER

Dr Robert Bratcher of the U.S.A. is the translator of "Today's English Version" of the New Testament, will speak at meetings arranged by the British and Central Baptist Churches in the Central Baptist Church, George Street, Sydney, on Monday, September 16, at 2.15 p.m.

## LAMBETH SUMMERY

A summary of the proceedings passed by the Lambeth Conference is given on page 9 of this edition.





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# AMERICAN "YOUTH" RACIAL CRISIS

## MAGAZINE'S SPECIAL ISSUE

AMERICAN NEWS SERVICE

New York, September 9

American youth is very aware that this country is in the middle of a racial crisis. The fact is shouted at them every day by newspapers, radio and television.

Often, though, all that is heard is the destruction, the looting, or the behavior of demonstrators.

Too small is the voice that speaks of underlying causes, or of the need for positive change. This imbalance can result in the attitude expressed by one 17-year-old from New Hampshire:

"This summer we'll be sitting back watching the cities burn again live, in colour and competitively. My favourite show will be 'Watch 'em Burn' starring Black America and the four blind mice."

In order to assist American youth in gaining an understanding of this national dilemma and in formulating their own responses, "Youth," an ecumenically-sponsored magazine for high school students, recently published a special double issue, entitled "The Racial Crisis and You."

### BLACK HISTORY

"Youth" is published for young people of the United Church of Christ and the Episcopal Church, and is recommended by the Council of the Anglican Church of Canada.

An "Horizons" edition of the magazine is also published for the Church of the Brethren.

Through photographs, articles, interviews and comments from American youth itself, the magazine explores the reasons for prejudice, the demands of Black Americans, the attitudes of American youth and the contributions it can make toward solving the problem.

Youth is given a chance to ask its own questions about the racial crisis, and to express its own ideas.

It is provided, too, with material for further thought, for the views of prominent civil rights leaders are also included.

To broaden the reader's understanding of the present situation, a special insert on black history, entitled "The Truth of History" was written.

In it one is introduced to the civilizations that flourished in what is now Ghana, Ethiopia, Nigeria and Southern Rhodesia. Having a glimpse of the civilization from which American slaves came, the slave trade and the accompanying attempts by slaves to free themselves are then discussed.

The insert concludes with the

Civil War, reconstruction, the era of Jim Crow and the present civil rights movement.

This issue of "Youth" provides no pat answers, but it does provide material from which to construct one's own response.

Copies of the issue can be obtained from the Circulation Department, "Youth" magazine, Room 110, 1505 Race Street, Philadelphia, Pa. 19102, at a cost of 50 cents each, or 30 cents each for orders of 100 or more.

### BIBLIOGRAPHY

Also available are copies of the insert, "The Truth of History," printed separately. These are 15 cents per copy or 10 cents per copy for bulk orders of 100 or more.

For those who desire to study black history in depth, "Youth" will supply free copies of an annotated bibliography of printed and audio-visual material.

Both the inserts and the bibliography may be obtained from "Youth" magazine, Room 110, 1505 Race Street, Philadelphia, Pa. 19102.

## NEW ASIAN RELIEF TEAM FOR VIET NAM

ECUMENICAL PRESS SERVICE

Geneva, September 6

A new team of relief workers will be sent into Viet Nam by Asian Christian Service this month composed entirely of personnel from militarily uncommitted nations.

Four Indians, two Indonesians, one Ceylonese and two residents of Hong Kong are now preparing to move into Viet Nam.

During May and June there was a sharp deterioration in conditions of service in Saigon.

Thus Asian Christian Service, a department of the East Asia Christian Conference, decided to accelerate the implementation of an agreed-upon policy whereby all staff from militarily committed countries would be withdrawn.

At the same time it was decided to begin work among the 600,000 refugees in Laos.

Those withdrawn from Saigon will be offered posts there.

A survey of needs and opportunities in Laos is now being made and negotiations are under way.

### BRITISH LEADERS SUPPORT FUND

London, September 6  
Christian and Jewish religious leaders have joined with publicists here in a new appeal for improved race relations.

They called last month for support of a fund launched last April in memory of Dr. Martin Luther King, the assassinated American civil rights leader.

The appeal was made in the form of a letter to "The Times." Signatories included Archbishop Michael Ramsey, John Cardinal Heenan of Westminster; the Reverend Edward Rogers, Moderator of the Free Church Federal Council; and Chief Rabbi Immanuel Jakobovits.

Also Lord Butler, Philip Noel-Baker and Jo Grimond, members respectively of the Conservative, Labour and Liberal Parties, and Canon L. John Collins, chairman of Christian Action, which first announced the Martin Luther King Fund last April, signed the letter.

"We feel that the time has now arrived when public attention must be turned from mere prevention of racial discrimination to positive measures for improving relations between all races in the community," it said.

way with the churches there. The government has welcomed the E.A.C.C. proposal and suggested areas where the first team might be sent.

In addition to indicating its support of the Laotian effort, the W.C.C.'s Division of Inter-Church Aid and Service, which has given 150,000 Swiss francs to pay for sanitary equipment and part of a water purification plant being shipped to Hanoi by the International Committee of the Red Cross to supplement the mobile field hospital, sent in January to which D.I.C.A.R.W.S. contributed 320,000.

Those now preparing to go to Viet Nam for A.C.S. are:

• Mr P. M. Abraham, Indian, formerly with East Pakistan Displaced Persons Programme.

• Miss S. A. Green, British nurse, formerly with the British in Hong Kong, nursing staff.

• Mr H. N. de Lamerelle, Ceylonese, motor engineer.

• Mr F. K. Lee, Hong Kong, businessman, Catholic recruit in the army.

• Mr M. Nelson, medical social worker.

• Mr J. Masih, Indian, social worker.

• Mr P. K. Pande, Indian, electrician, motor mechanic and builder.

• Miss Simandjuntjak and Miss Suradi, Indonesian nursing sisters.

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## BISHOP BROUGHTON MEMORIAL

### "CAN THERE BE A GOD?" THEME OF FIRST ADDRESS

FROM A CORRESPONDENT

Melbourne, September 9  
The first of the Bishop Broughton Memorial addresses was delivered at Evensong at S. Luke's Church, Yarraville, on September 1.

The Director of the General Board of Religious Education, the Reverend Ken Jago, who was the select preacher, spoke on "Can there be a God?"

The lessons were read by representatives of the Fifth District of Y.A.F. who were present at the service.

The vicar, the Reverend E. C. Rowland, conducted the service.

"In the present-day ferment surrounding the meaning of the word 'God' many find themselves confused and perhaps lost. Can there be a God? has become for them much more than an academic question," said Mr Jago.

Every man at every time has a God. There are many more to choose from. A God is that in which ultimately put trust. This becomes "sacred" to them. There are two basic categories of gods, which people use:

(a) The gods we set up ourselves to approve. To find what we already are and what we want to become.

(b) The gods we recognise by whose authority we test out what we want to confirm or oppose about ourselves.

The Christian God is of the second kind. The Deity, and something of the Nature, of the God has gradually emerged from the writings of the Old and the New Testaments.

#### DIVERSITY

Because God makes himself known through human experience it is inevitable that there has been, and is, great diversity in expressing that experience. This diversity is used to help and to strengthen our individual experiences.

There is need to hold a basic substance of faith about the God-man relationship to which this diversity can speak. There are three basic affirmations:

1. Man has one and only one true object of worship. There is one Holy God. He is Lord of all life.

He may be "up there", "out there" or "down there" but in Him we find for our life its meaning and its hope.

2. This God has shown Himself uniquely in the life and work of Jesus of Nazareth.

In this same Person God has

### "SAMSON" TO BE PRESENTED AT S. JAMES, SYDNEY

FROM A CORRESPONDENT

"Samson", one of Handel's finest oratorios, and one of his best-known overseas, has not been performed in Sydney for eighteen years.

But on Saturday, September 14 at 8 p.m., S. James' Church, King Street, Sydney, will provide a unique setting for a full-scale production of this important work.

One of Australia's finest soloists, Marilyn Richardson, will be a soloist with well-known tenor Raymond McDermott, contralto Keith Fowles and bass Kenneth Burrows.

They will be backed by the S. James' Church, a group of committed members of the highly-renowned S. James' Choir and the S. James' Singers, and other interested people.

A full orchestra will be trumped off by an Australian and conducted by Walter Sutcliffe. The temple obligato in the soprano aria, "Let the Bright Seraphim", will be played by John Robertson.

"Samson" was first performed in London on February 18, 1743, about a year after the first production of Handel's best-known work, "Messiah", in Dublin.

also shown when we are—our high dignity as bearers of the image of God, as well as people free to reject the loving purpose of God.

In Christ, God has made it possible for us to be a "man for others" as Christ was the man for others.

The same God who stands in judgment over our misuse of our freedom offers us the power to live in the freedom and restoring work of the Holy Spirit.

The way through to a knowledge of God begins with an acceptance of His acceptance of us. He becomes real for us as we allow Him to be the liberating Presence in our lives.

Dr W. R. Bright

### Y.A.F. RAISES \$1,000 FOR HOMES FOR ADEA

FROM OUR CHURCH CORRESPONDENT

Adelaide, September 9  
As a result of a Miss Y.A.F. competition in which eleven metropolitan parishes participated a sum of \$1,000 has been raised by members of the Young Anglican Fellowship.

A message for this fund was presented to the Deacon of Adelaide, the Very Reverend L. E. Rosten, at the annual Y.A.F. Ball which was held in the Ballroom on Friday, August 23.

The church, who accepted the cheque on behalf of the S. Laurence's Homes for the Aged, thanked the Deacon and assured them that their work in the S. Laurence's Homes for the Aged, which has been managed by those who had the management of the S. Laurence's Homes for the Aged, and who would also be appreciated by the residents in the homes.

A highlight of the ball was the presentation of all eleven entries in the Miss W. F. competition to the wife of the Dean, Mrs. L. E. W. Renfry, and the placing of a shawl on Miss Y.A.F. and Miss Charity Queen.

Miss Charity Queen 1968 was Miss Pamela Simpson of St Augustine's, Uley.

The judges chose Miss Phyllis Bradwell of St James', Broadview, as Miss Y.A.F. 1968.

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Dr W. R. Bright

### TAPESTRY AT SOUTH YARRA

FROM OUR CHURCH CORRESPONDENT

Melbourne, September 6  
The interior of Christ Church, South Yarra, has been brightened by the addition of 200 tapestry kneelers, in a variety of designs.

The work has been carried out over a period of two years by a group working under the direction of Mr A. G. Hall, designed prepared by Mrs. I. G. Rich. It takes about five weeks to complete one kneeler.

Some kneelers incorporate the Royal Crown, the Garter ribbon and Victoria's floral emblem, as Christ Church is attended by the State Governor and his family.

Miss Delacome, wife of the present Governor, has been one of the embroiderers.

The tapestry also commemorates two disused daughter churches of Christ Church, St. Laurence, now used by the Orthodox Church, and St. Chad's, now converted to St. Martin's Theatre.

As the pews at Christ Church are fairly high, the kneelers have been made as hassocks, 5 inches deep.

### A.B.M. HOLIDAY CAMP

FROM A CORRESPONDENT

Melbourne, September 9  
The dates set for the next Youth and Family Holiday Camp in Victoria are from Friday, January 17, to Thursday, January 25, 1969.

Again the location is at the National Fitness Camp, Mt Evelyn, where the facilities have proved excellent in the past.

The chairman will be the Bishop of Bendigo, the Right Reverend R. J. Richmond, who will act as hostess.

The missionary study leader will be the Rev. J. E. Riley, who will lead studies on the Church in South Africa, Laos, and the Philippines.

Further information can be obtained from the Victorian Office of the Australian Board of Missions at St Paul's Cathedral Buildings, 210 Pitt Street, Melbourne, 3000.

### BLAKE PRIZE EXHIBITION

The 1968 exhibition will be opened by Professor Bernard Smith on September 26.

The exhibition is Power Project of Contemporary Art and Director of the Power Institute of Fine Arts at the University of Sydney.

## LAY INSTITUTE FOR SYDNEY

### DR W. R. BRIGHT HERE THIS MONTH

FROM A CORRESPONDENT

A leading Australian layman is to visit Sydney this month to conduct a week-long series of meetings at S. Andrew's Cathedral.

He is Dr William R. Bright, founder and President of Christian Crusade for Christ International, an organisation that is mainly concerned with work among university students in the U.S.A.

Dr Bright has been invited by the Lay Institute for Evangelism.

This movement began in Australia just before the Cuban Crusade and is now commencing the second phase of its work which will consist of a series of lectures and seminars with three sessions a day from September 16 to 21.

The aim of the Lay Institute is to make contact with every Australian home and citizen within ten years. Already 3,600 people in Sydney and Melbourne have had basic training in sharing their faith or will be receiving basic training during the institute at the cathedral.

Others already trained will be attending the advanced seminars during this week to learn the concepts and methods for the next phase of outreach.

A very interesting survey taken recently has been the work of the Lay Institute for Evangelism. The L.I.F.E. Survey has been using a reference from an overseas source which says that 80 per cent of the people interviewed had expressed the need for a more personal religious faith.

#### SURVEY SHEET

It was known that this figure would not apply in Australia but on the basis of present surveys taken from over 3,000 typical homes in Sydney and Melbourne, it appears that only between 20-30 per cent expressed the need for a more personal religious faith.

Judging by other questions on the survey sheet it does not appear to be completely a matter of apathy.

In some instances the answers indicated a sense of satisfaction with their present church connection.

**OCTOBER FESTIVAL.** S. John's Cathedral, Brisbane, will hold its October Festival on Friday and Saturday, October 4 and 5.

Venements and holy vessels on display will include a monstrance, valued at \$1500, which belongs to S. Stephen's Roman Catholic Cathedral.

There will also be flowers and musical; the musical programme will be given by the choir and the organ on the first Sunday of the next three or four months will have a musical recital instead of a sermon.

Most of the children attending the camp.

This Confirmation camp is an annual event in the Northern Archdiocese of the Diocese of New South Wales and has proved a good method of deepening the Christian experience of those attending the camp.

The study leader and chaplain (or the camp) was the Reverend John Bell of Townsville, with the Reverend C. Roberts and Mrs D. Bolton together with Mrs R. Bell helping to maintain material welfare of the children attending the camp.

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Most of the children attending the camp.

Confirmation candidates visiting the tin mine at Herberton, North Queensland.















## A TRACTOR IN EVERY VILLAGE

FRESH air, green fields and no mountains, no barbed wire, no green uniforms or visible artillery: it is as if the Montagnards inhabiting Di Linh have stopped the war for a moment.

Di Linh is one of eight villages outside Saigon where Viet Nam Christian Service is working. Before the Tet offensive there were four V.N.C.S. workers here. After the offensive the administration suggested that the Montagnards leave Di Linh. Lee Brumback, a Lutheran from Virginia, who had worked here a year, who speaks the language and likes the area and its people, insisted on staying.

Fred Gregory, a Quaker from Oregon, moved from a unit in Quang Ngai to join him. Brumback, an agriculturist, takes care of rice-growing projects, vegetable gardens and rabbits.

Gregory, who speaks Viet Namese, works with handicraft projects and a loan programme. With two Montagnard assistants, they make an efficient team which operates in about fifteen Montagnard villages near Di Linh.

They make arrangements for bringing more tractors for rice fields, transporting Montagnard handicrafts to Saigon for

Both the writer, Aase Dybing, and the subject of this article, Lee Brumback, are Lutherans serving Viet Nam Christian Service. The article was written for "Kerygma Features", a service of the Division of Overseas Ministries of the National Council of Churches in the U.S.A.

sale, finding Montagnard teachers for children and adults. A successful project is a small loan programme which extends loans over two years at two per cent. "The Montagnards," Gregory explains, "use the money to rent land, buy animals and farm equipment. So far every single borrower has paid back. Let me add that only very few of these people can sign their names."

Another success is the sale of handicrafts. Montagnard blankets, crossbows, skirt material, musical instruments, bracelets, knives and baskets are sold at a shop in the U.S.O. in Saigon. Gregory adds that the Montagnards are making a good profit from the sale, but "of course we realise that this is a temporary business which will stop when the Americans leave."

"When the war is over most of these people will go back to their farming, which the war has now prevented."

One tractor is now at work in the rice fields of Di Linh. It is owned by V.N.C.S., which is, along with a driver, Brumback would like to have a tractor in every village. The farmers are eager for it too, since water buffaloes are increasingly rare. A remarkable plan of rice from the Philippines was used in the recent planting. Brumback will watch for its outcome in the November harvest.

He has been promoting vegetable gardening, but Montagnards were not interested at first. He hopes for results, however, since the local school teacher has begun to teach the importance of vitamins to her pupils. So far, a fly herd has drawn more attention than the demonstration garden.

Brumback also brought rabbits to the Montagnard villages, starting the project by teaching school boys to build cages and giving them rabbits.

### RABBIT STEW

Soon each village had ten rabbits, and gradually the Montagnards learned to like rabbit stew.

Much of the work was disrupted by the Tet offensive, but Brumback and Gregory look to the future.

They would like to increase their staff, improve the dispensary and to train their two Montagnard assistants, and concentrate on schools.

"The Montagnards have got to get a better education," Lee Brumback says. "I would like to see 'more tractors, a hardware store, an irrigation pump, more pigs to mention a few things and first and last, schools."

Brumback, a young agriculturist from Winchester, Virginia, who served in the Peace Corps in Jamaica, arrived in South Viet Nam in mid-October of 1966 as an employee of the United World Relief, one of the three overseas aid agencies which sup-

port the joint programme of Viet Nam Christian Service.

He is serving a two-year term as an agriculturist specialist. Miss Dybing, a Norwegian journalist who is a member of the Church of Norway, left for South Viet Nam last April to become an information officer and photographer in Viet Nam Christian Service.

She has been on the editorial staff of *Afterpost*, Oslo's largest daily newspaper, for the past decade and was granted a leave of absence to accept her present assignment.

### NEGRO RECTOR'S "FIRST"

ANGELICAN NEWS SERVICE  
New York, September 6  
The Reverend Kenneth McDonald, Rector of St. Augustine's Episcopal Church, Atlantic City, N.J., became the first Negro to serve on the board of directors of the Miss America pageant.

Pageant officials have also announced that predominantly white colleges are now being encouraged to seek pageant franchisees, stage contests and send winners to state finals.

A \$1,000 scholarship is also being given to the N.A.A.A.P.

### CHURCH RENEWAL IN CHICAGO

ANGELICAN NEWS SERVICE  
New York, September 6  
An in-depth study of one city's church-related community organizations brought 300 participants from 10 denominations to a five-day Ecumenical Evangelical Conference from August 19 to 23, in Chicago. The conference was sponsored by the National Council of Churches' Department of Church Renewal.

ground of church leadership and involvement in the world makes him admirably suitable for the task he has accepted.

One of the themes of the retreat is "The Lord of Light" and under the Bishop's leadership, awareness of the Lord will be the more sensitive and it is anticipated that the retreatants will be better enabled to see their lives in eternal perspective.

The retreat will be held at the Ave Marie Retreat House, 6 Westmoreland, Point Piper, Sydney, from 6 p.m. on Friday, October 19 to 9 p.m. on Saturday, October 19.

Registration forms and further details can be obtained by contacting the Reverend Grahame Ellis, 12 Leichhardt Street, Waverley, Phone 38-2242.

### YOUNG PEOPLE WANT REPRESENTATION

ANGELICAN NEWS SERVICE  
New York, September 6  
Leaders of Episcopal youth in Tennessee have urged the diocesan convention and local vestries to give representation to youths on all levels.

In a position paper drawn up by the youth of the Church was accused of "copping out." The youth churchmen stated that the youth of the Church to get the job done and that in order to do this they must transcend churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

### BEDS REPLACE PEWS

ANGELICAN NEWS SERVICE  
New York, September 9  
The Anglican Church of the Holy Trinity, Toronto, Ontario, Canada, has torn out rows of pews at the rear of the building and moved in bunk beds to accommodate American youth who have moved to Canada to avoid the draft.

A member of the parish council described the effort as "the traditional role of the Church—a sanctuary."

## SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are now not obtainable in the bookshops.

PAPERBACKS IN PRINT, 1968. 702 pages. This invaluable guide lists every title at present available in paperback form.

Price: \$2.60 (plus postage, 25 cents).

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962, complete with Reports, Resolutions and CANONS.

Price: \$1.50 (postage included).

CHURCH OF SOUTH INDIA: BOOK OF COMMON WORSHIP.

Price: \$1.50 (postage included).

VOTING IN DEMOCRACIES, by Enid Lakeman and J. D. Lambert. (Slightly shop-soiled dust jackets. Ordinary retail price \$3.90.)

Price: \$1.00 (postage included).

NEW TESTAMENT LETTERS, by J. W. C. Wand. (Slightly shop-soiled jackets.) (Ordinary retail price \$2.00.)

Price: \$1.00 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-soiled jackets. Ordinary price \$6.00.)

Price: \$3.00 (postage included).

A CENTENARY HISTORY OF MOORE COLLEGE, by Marcus L. Loane.

Price: \$1.00 (postage included).

WISDEN'S CRICKETER'S ALMANAC, 1968. 105th Edition. A few copies only.

Price: \$3.93 (postage 25c).

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb. This famous paperback by the President of the C.M.S. and Chairman of the House of Laity in the Church Assembly has been out of print for over a year. We have been fortunate in obtaining a few copies. Sir Kenneth speaks with complete frankness from a unique vantage point.

Price: \$0.85 (including postage).

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes.

This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.

Price: \$0.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

## RETREAT FOR PERSPECTIVE

By GRAHAM ELLIS

### LIFE is Hectic.

How many times have you heard a statement like "life is hectic"? The implication that a hectic life is a burden to be borne and there is not much that can be done about it?

How many times have you heard a statement like that with the implication that the speaker was a victim of pressures he was not able to control his reaction to those pressures?

On the other hand, I wonder how many times we have heard a statement like that with the implication that a hectic life is the sort of life that God has given us and such a life is the one through which God offers us opportunities that have never been known to man before?

Thank God that life is hectic, exciting, varied and imaginative. This second approach to life's "hecticness" is the background against which a Christian must see the word Retreat.

It is a word that has a long tradition behind it and in the Christian sense has never meant an escape from life.

Traditionally it means rather a time spent in silence and spiritual exercises.

It has its origin in the retreat of Jesus into the wilderness after His baptism to think about and work out the message and method of His ministry.

In this case there was no escape from life but rather a withdrawal for the purpose of greater involvement.

It was this understanding of the word "retreat" that was in the minds of the members of the committee for the "Week of Prayer for Christian Unity" when they started organisation for a retreat to be held on October 18-19.

**BISHOP GRINDROD**  
With the ecumenical spirit that naturally characterises this committee the retreat has been planned in order that Christians might be able to meet more cooperatively what God is offering in the midst of life as it has to be lived.

This means that the retreat and what happens at the retreat must have a spirituality like that defined by Daniel Berrigan, "as the Christian's response to the risks of life."

The retreat will be led by the Right Reverend John Grindrod, Bishop of Rivernia, whose back-

### SOUTH AFRICAN COMMISSION

ANGELICAN NEWS SERVICE  
Cape Town, September 6  
The Roman Catholic Church and the Anglican Church in South Africa have agreed to a joint commission to promote closer co-operation between the two communions.

The 10-man commission is modelled on the joint commission established on the international level by Pope Paul VI and the Archbishop of Canterbury, Dr. Michael Ramsey.

The theme for the 1968 Every Member Campaign in the Episcopal Church in the U.S.A. is "Giving is a Christian's Hang-up." It is featured in this year's poster and programme cover.



## LETTERS TO THE EDITOR (Continued from page 5)

## "NEW THOUGHTS OF GOD"

TO THE EDITOR OF THE ANGLICAN  
—The correspondence between Mr. Coughlan and "Anonymous Correspondent" is more than passing interest in an involves an issue of major theological importance. For over a year or more I held or rather, "tried to hold," the "New Thought" view of Providence in "Anon. today" I find it quite untenable. The only view that makes sense to me is that which Mr. Coughlan has been so vigorously and tenaciously propounding.

The most straightforward statement of the case I know is that by John Macmurray (Professor Emeritus of Philosophy S. Andrew's University, Edinburgh, inter alia, "When (religion) is successful it convinces its adherents that there is nothing to be afraid of, and that this may mean that quite different things, it may mean that none of these you are afraid of will happen to you; that you will be saved from suffering and loss and unhappiness and death. This is the principle on which false religion is based."

"But this is not the only meaning the words can have. To say there is nothing to be afraid of may mean that all the things we are afraid of will happen or may happen to us, and that there is no reason to fear them even if they do. That is what real religion says. To the man who is afraid of poverty, real religion says: 'God will save you from losing your money.' It says: 'Suppose you lose your money, what is there to be afraid of in that?' If it is the fear of suffering and death that haunts you, real religion says 'Yes, of course you will suffer and die, but there is nothing to be afraid of in that.'"

"It does not say, as all false religion does in the name of God, 'you are afraid of the things you are afraid of; pretend that everything is for the best in the world of all possible worlds; and there are ways and means of getting the divine powers on your side so that you will be protected from the things you are afraid of.' They may happen to you, but God will save you so that they won't happen to you." On the contrary, true religion says: 'Look the facts you are afraid of in the face; see what they are; and tell me what you are afraid of; and you will find, that they are unreal but not that they are not to be feared.'"

"If you ask me now, where is there a religion which has ever taken that line, which has refused to offer its adherents an escape from the reality of evil and suffering, the answer is 'The

religion of Jesus Christ.' Let me put the issue from another angle: 'To refuse to save us from our fear but to put on the things of religion, any form of Christianity which offers us protection from the forces of evil, the consequences of our ignorance and sin, the demands of our human experience is spurious.'

"To refuse to save us from the demand of fear and the religion that offers us security is a Christianity, fear-determined and religion-terminated. And such a religion is the greatest destructive force known to human life. Some of us who are not Christians can save us, I think. Do you really mean that Christianity can save us? You tell us that we must go back to the old faith that has failed us? My answer is decidedly 'No.' I do not think that Christianity will save us from the things we are afraid of. I think it would save us from 'the things of religion' which paralyse us.

"An outbreak of real Christianity would be more likely to make us work with the real shift society we have got. It seems to me that modern religion is a standstill in our fear and my main reason for this is that it is a religion which, when regarded by its friends as well as its enemies, as a bulwark of the present social system, as a social defence-mechanism, as a standby in our fear, struggle to uphold a tradition, as a means of the expression of our fear of life, in the Mod. p. 56-60 "Freedom in the Mod. p. 56-60, by John Macmurray."

Yours sincerely,  
LÉO G. BALL,  
Sandringham,  
Victoria.

TO THE EDITOR OF THE ANGLICAN  
Sir,—Having followed with interest the correspondence in "New Thoughts of God," my own "old" faith is that perhaps we need to look at the word "childlike" faith and "childlike" in which I was taught about a long time ago. Casanbana had a childish faith that the ship would not be sunk because his father was the captain, I was told. I was told that I was childishly stupid, too. Contrast the faith of the child who says "I shall not be hurt by the injection, and I don't see why I should be hurt, and I know it's going to hurt, and if you say it's going to make me better, Daddy, I'll let the doctor give it to me, only I'll feel better if you hold me while he does it."

A childish faith helps many people, and it is not nearly as bad thing, but it sometimes leads to those who hold it to strange

lengths in their strong need to have their faith justified, no matter what. To take the original story of the little boy whose father was killed in a ship because his father is the captain, I can imagine him when a bit older being willing to throw overboard a few of the passengers (initially, naturally, who are his father's children), in order to have the ship and prove that his own faith is his own was not misplaced.

"Please don't think this fanciful, for I have been told by the Reverend Father who considers one Australian Christian's life worth more than twenty Indian non-Christian (I don't know how the arrived at this particular ratio), and churchwardens' wife told me that the didn't care who else was bombed, starved, or otherwise killed, so long as she and her family were kept secure to practice Christianity and their own "good way of life" as God intended. I think of these women had a lively but, to my way of thinking, childish faith in the Heavenly Father.

Referring to the Reverend Ralph Ogden's view that the Reverend G. Coughlan's Christian Standstill looks like "The Gospel without the Grace," an appeal to the Christian's life-long devotion to the promise of eternal life, and his work in the field of marriage guidance, against desperate odds in the early years, looks very like the outward and visible sign of a man of spiritual grace, while his amazing dynamic must surely be God-given.

Yours faithfully,  
Mrs. (M.) J. HOLMES,  
N.S.W.

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Pastor of Calvary Baptist Church, New York, preacher on HCJB

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## THE GENEALOGY OF CHRIST . . . 32

## ANASA AND JOAB

By MICHAEL J. LAURENCE

AMONG those who had accompanied David as he fled from the Jordan on his homeward way was Barzillai the Gileadite who was then his host in Mahanaim. The King, wishing to honour him highly, invited him to return with him to Jerusalem and live with him in the Royal Palace. But all his wants were met by David's responsibility, but Barzillai, who was over eighty years of age and had no desire to leave Mahanaim, begged to be excused saying at his age he could find no pleasure in living in a palace for all food was tasteless to him and he was so deaf he could not hear any kind of music, but he suggested that David should allow his son Chimham to go in his place.

To this David assented promising to look after and provide for him. He gave him some property near Bethlehem where in later times an immod.

Bidding farewell to Barzillai, the King proceeded on his way accompanied by his friends and his household together with the tribe of Judah and about half a portion of Levi.

## TWELVE STONES

When they reached Gilead which had been the first camping place of the Israelites after they crossed the River Jordan on their way into the Promised Land, and where they had placed twelve stones in the river bed to signify that their past lives were over and done with and their new began, and had made him give twelve stones from the bed and then they set up to be an everlasting remembrance of all God had done for them since they had come from Egypt, and the tribes came to the leaders of the tribe of Judah and objected to their having met and welcomed the King without waiting.

The leaders of the Judahs sought to placate them telling them they were to be displeased or set for David was their kinsman and it was for that reason that they had met him.

The other tribesmen, however, refused to be pacified and Shela, a Benjamite, who loved violence, stood and said that they would not have David to rule over them, then blowing his trumpet declared war against the King and he and all the other tribes turned and marched away and once again, David was left alone, the tribe of Judah alone remaining faithful to him.

## CONCUBINES

And thus the King returned to Jerusalem and to his palace. One of his first acts on his return was to make fresh arrangements for the ten concubines whom he had left in charge of the palace; this he did by installing them in another house and making provision for them but he was still nothing further to do with them.

Later text called for his nephew Anasa and appointed him General over all his army in the West.

## VIET NAM ORPHANS

THE NEW ZEALAND ECONOMIC PAPER, Wellington, September 6, 1968, reports that the Council of Churches and the Roman Catholic Society of St. Vincent de Paul have won government approval for a joint venture to bring a group of Viet Namese orphan boys to New Zealand for adoption.

The Reverend Selwyn Dawson, National Council president, said he was "glad to see a fairly depressing thing to take a child away from its own home background, but we feel there is a real need to do it in the circumstances."

The council's refugee resettlement officer, the Reverend R. O'Grady, claimed one factor influencing the decision was the success of an earlier programme in which about 50 Chinese orphans from Hong Kong were integrated into New Zealand society.

place of Joab and told him to go back as large as he could out of the tribe of Judah and bring them to him within three days. He would put him in complete charge, and he would put down the revolt before the situation got completely out of control.

For some unexplained reason, which may possibly have been that the tribe of Judah had great doubts about Anasa's sudden change from being general over Abalom's forces to those of David, Anasa was unable to gather the troops together within the allotted time of three days.

## SHEBA

The King, realising how urgent the matter was, called Joab's brother, Abishai, and told him to take the standing army and try to come to grips with Sheba before he had time to capture any of the walled cities.

Abishai, accompanied by Joab, set off and making good progress came to Gibeon, a city built on a hill about five miles north of the Jordan.

Here Anasa with the great army he had gathered at length, three days, to meet him and Joab who was very jealous of his position which made him equal to the King in dignity and honour, arranged his sword so that it should fall to the ground if he should accidentally fall.

Underneath his military dress, however, he had another sword thrust into his back.

When Anasa in a friendly fashion and made as though he would kiss him, but suddenly he drew his sword and, against his own moment's hesitation, ran his sword through his body and slew him.

Leaving a man to guard the sword, he hurried on to the site of the expedition and hurried on in pursuit of Sheba.

## SENIOR BIBLE STUDENT

## THE SEPTUAGINT

By WINIFRED M. MERRITT

Specific final letters. Further, the Hebrew from which the translations were made was not yet pointed.

Evidence exists in some of the texts of the well-known Antiochian version for a number of such errors.

The majority of the translators had, may assume, acquired their knowledge of Hebrew in Egypt, many from imperfectly instructed teachers, and with few if any opportunities of becoming themselves acquainted with the intricacies of the Hebrew text and its obscure words and contexts.

The lack of a sound tradition of the text, the lack of the poetical passages and books, the lack of the Septuagint translators and faulty rendering of the text.

Another vital factor is the condition of the Hebrew text from which the Alexandrian translators worked.

The Hebrew text has remained materially unaltered since the beginning of the second century A.D., but this is not the text which the Alexandrian translators used. The Alexandrian of the third and second centuries B.C.

In the Septuagint we have a version of an early text which is not the same as the text of the Hebrew Bible and of all existing Hebrew manuscripts.

The translators were apparently not separated by any system of punctuation or spacing.

The divisions adopted in the Septuagint are of a different order from those of the Masoretic text, indicating the absence of indications of the Hebrew manuscripts and the non-employment of the

A great crowd gathered round him, and he said about the murder which he had committed, so great indeed that the guard decided it expedient to remove Anasa's body from the city. He was carried in a field away from the road where he covered it with a cloth and then hurried on after Joab, and the people finding there was nothing more to see or hear there, likewise went on after Joab.

Joab found great difficulty in finding Sheba but at length word was brought him that he had retired to Abel-beth-machanah, a strongly walled city at the foot of Mount Hermon which belonged to the tribe of Naphtali.

Either he had fled with his army and because the inhabitants refused to open the gates to him, offered a great reward to be dug around the city to undermine the walls.

Inside the city there lived a woman who could not bear the thought of its destruction. She ascended the rampart which was a small outer wall, a short distance from the city wall, and she called to the soldiers beneath her to bring Joab to her, she wished to speak to him.

When he came, she told him God had ordained kings and generals to put down the enemies of the Hebrew people and so bring peace to the nation and asked why the soldiers were there to populate a whole city of the innocent of any offence?

Joab returned angry that if he had not been sent to him, the Benjamite who had rebelled against the King, he would have retired for he had no wish to destroy the city or kill its people.

The woman asked him to do as he pleased, but he said that until she could see if he could persuade the soldiers to leave Sheba's head thrown to him within the wall and once within the

city again, asked the people what they thought of the murder of their children's lives together with their city for the sake of a few fellow men. He said that he had no interest to acknowledge David who had been so kind to him and he had promised and returned to Jerusalem where he was reinstated in his former position as High Priest.

The people agreed with what he had to say and executing Sheba summarily, three his head over the wall and Joab, seeing it immediately sounded the retreat and withdrew his forces as he had promised and returned to Jerusalem where he was reinstated in his former position as High Priest.

## MORE SUPPORT NEEDED FOR WORLD PROGRAMS

ECONOMIC PAPER SERVICE

New York, September 6

"It seems much easier to respond to somebody's great need than to make them understand that with the support of world economic programmes, there would not be so much hunger and poverty."

This statement was made by Dr. Eugene Carson Blake, general secretary, in an address to the General Assembly of the International Council of Churches for International and Cultural Affairs, a meeting of the World Council of Churches, which opened on August 23 at St. Joseph's College, Palisades, New York.

The subject was "The Moral Aspects of Poverty."

"There is a new internationalism developing and a new world order," Dr. Blake reported, "emphasizing the need for the Development Decade and the appearance of economic problems in the world which require stronger motivations than humanitarian goodwill has so far provided."

Both economists and politicians

agree that moral and spiritual reality is what is lacking. Dr. Blake reported, and "world leaders must deeply committed to the international programmes to combat poverty, there have been turning to the churches increasingly asking them to help."

The Upper Assembly of the W.C.C. last month, expressed gratification at the prospect of a continued and enlarged co-operation between the W.C.C. and the Roman Catholic Church in the area of world economic development.

## POLITICAL ACTION

It approved a three-year programme of joint activity between the W.C.C. and the Pontifical Commission on Justice and Peace.

Dr. Blake also stressed the need for the churches to act politically in ways that are not patterned after the state in the Bible.

"We must not be afraid of economic action since the moral decisions for the poor will be made by governmental and inter-governmental action."

When the Christian enters the battle against poverty, he brings "a hope that will inspire him to act when others are sure that action is useless, a hope that will give him strength to keep on when others are sure the battle is lost, a hope based upon the nature of God and the potential man."

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## CHURCH ARMY HEAD IN U.S.A.

Associated Press Wirephoto

New York, September 6

The Church Army in the U.S.A. has chosen a new national director, Captain Charles J. Smith.

Smith, who has already assumed the duties of his office, comes to Church Army headquarters in Brooklyn from Dallas.

While in Dallas, Captain Smith worked with the Episcopal Mission and headmaster of its day school. His concern with the Church Army led to his involvement in a number of civic organizations.

He was chairman of the Dallas Welfare Service Organization; board member of F.U.S.E., a West Dallas community organization; board member of the Dallas Theatre Centre; board member of Opportunities Industrialization Centre; member of the Community Council of Greater Dallas; a member in charge of S.A. and the Negro Chamber of Commerce; and a member of the Welfare Committee for Goals for Dallas.

Smith, who was in West Helena, Ark., last week, spent his school years in Detroit and attended the University of Chicago and the Detroit Institute of Technology.

## WOMEN'S WORLD DAY OF PRAYER

ECONOMIC PAPER SERVICE

New York, September 6

An international committee responsible for planning the World Day of Prayer, Sept. 8 and 9, for church women in 135 nations was set up when representatives of national committees met in Sweden last month.

The World Day of Prayer was first observed in the United States 22 years ago. The international committee was set up by the national officers of each of the executive committees representing 25 national regions; Gudrun Dietrich (Germany), chairman; Mrs. Laura Burnett (Canada); Mrs. Esther Coker (Ireland); Mrs. Laura Halaby (Syria); Mrs. Tami (Japan); Lybana Tabbot (Guyana).

A previous committee, which was voted to hold the observance on the first Friday in March of each year, rather than the first Friday in Lent as in the Western tradition.

## MAORI BISHOPS CONSECRATION

ANGELIC NEWS SERVICE

Wellington, September 9

The Reverend M. Bennett, Chaplain at the Waikena Youth Centre, will be consecrated to be the third Bishop of Aotearoa in St. John's Cathedral, Napier, on October 18.

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