

## SYDNEY CHURCHMEN SPEAK OUT ON VIET NAM

### RECTORS JOIN IN NORTH SHORE PROTEST

A number of well-known churchmen are among the signatories of a letter on Viet Nam which is being distributed to homes in the North Shore suburbs of Sydney.

The four Anglican priests include the Rectors of Gordon, Killara and S. Andrew's, Wahroonga; among the laymen is a churchwarden, Mr Noel Bell of Turramurra.

The letter, "Dear Neighbour", calls on people who are not convinced that military action in Viet Nam is justifiable to speak out against it.

The other signatories are the Reverend John Walters (Anglican), the Reverend Andrew Hill and the Reverend Edmund Walker (Methodist) and Dr E. V. Collopy.

The three rectors are the Reverend Roy Wotton (Gordon), the Reverend Norman Fox (Killara) and the Reverend K. L. Walker (Wahroonga).

The remainder of the signatories, all residents of the upper North Shore, are: Professor Peter Mason, Professor John Wade, Professor M. Mills, Professor G. C. Denny, Mr Allan Ashwin, Dr L. H. Fienberg, Alderman N. Gurdin, Dr J. W. Robinson, Professor J. R. Phillips, Mr Hugh Griffin and Mr H. Mowbray. The text of the letter:

The burden of guilt we have to bear as a result of our actions in Viet Nam is a heavy one. The suffering that is being inflicted upon the Viet Nam people is possibly the most horrible of any war in history. The United States and her allies, are the direct cause of much of that suffering. In these different modern war-torn countries, we wrote the American journalist Martha Gellhorn, referring to the effect on Viet Namese villages of U.S. napalm, white phosphorus and splinter bombs, "but I have never seen a war like the one being fought in South Viet Nam."

### BISHOP SHEEN ON VIET NAM

The Most Reverend Fulton J. Sheen, Bishop of the Roman Catholic Diocese of Rochester, has called on President Johnson to withdraw U.S. troops from Viet Nam immediately "for the sake of reconciliation."

Bishop Sheen made his call in a sermon at Sacred Heart Cathedral in response to the President's plea that July 29 be a national day of prayer for peace and reconciliation to end the current racial strife in the U.S.

"It is this reconciliation to be limited only to our citizens," the bishop added. "Could we not also be reconciled to our Viet brothers in Viet Nam?" The bishop said: "May I speak only as a Christian and human call the President to announce: 'In the name of God who bids us love our neighbour with our whole heart and soul, I call on you for the sake of reconciliation I shall withdraw our forces immediately from southern Viet Nam.'"

Bishop Sheen's stand on the Viet Nam war is in opposition to that of Francis Cardinal Spellman, Archbishop of New York. Bishop Sheen served for 15 years as the auxiliary bishop of the New York archdiocese until his transfer to Rochester in December, 1966.

Nam." (*Ladies Home Journal*, January, 1967). "The bomb tonnage now being dropped in Viet Nam each week is larger than that dropped on Germany at the peak of World War II." (*New York Times*, August 21, 1966).

Our neighbours in Japan, the largest democracy in Eastern Asia, are appalled by this war. "A poll showed that only 4 per cent of the Japanese supported our bombing of North Viet Nam. A majority not only opposed the war, but left the United States responsible." (*The Atlantic*, Boston, July 1967).

Even if we could "win" the war there is no responsible democratic government in South Viet Nam which could undertake a program of reconstruction that will bring peace to the country and appoint the political chief of the 44 provinces of South Viet Nam. "... every minister, every deputy minister and every principal functionary of the Government is chosen by the army." (*Australian*, July 5, 1967).

### DEMORALISED

"Our commitment was to a legitimate government" and what we now have in Saigon is neither "legitimate" nor a "government," our promise was to help South Viet Nam, not to destroy it" (James Reston, Assistant Editor, *New York Times*, May 18, 1966). We are not creating a free and democratic state between us and China, but a demoralised and demoralising one.

All wars are terrible, but if justice is NOT upon our side, we

are all of us, collectively and singly, responsible for one of the most terrible crimes ever inflicted upon the population of a country. We cannot evade our responsibility for this. We have a duty to inform ourselves, and in the cold light of knowledge and conscience to search our consciences.

Everyone who is not then convinced that our Government's military action in Viet Nam is justifiable has a plain moral duty to speak out against this war.

## FAITH AND ORDER ISSUES ARE DEBATED AT BRISTOL

ECUMENICAL PRESS SERVICE

Bristol, August 7

"Christian leaders should not pretend that the road to church unity is simple and straightforward", said the Bishop of Bristol, the Right Reverend Oliver Tomkins, at the opening session of the World Council of Churches' Faith and Order Commission which met here on July 30.

Addressing delegates, observers, and guests from 48 countries at a special ecumenical service in Bristol Cathedral, Bishop Tomkins said that although the intellectual dimension of discussions on faith, order, and unity was essential, the human dimension should not be lost.

"It is vitally important that people continue to learn about each other, about themselves, and about God", he said. Knowledge and insight are two keys to progress in Christian understanding, he said. The Faith and Order Commission is an important vehicle for bringing fresh insights and interpretations to the W.C.C.'s 223 Pro-

testant, Anglican and Orthodox churches.

The commission meeting, which began on July 30 to August 8, brings together 120 member delegates for discussions in preparation of the Fourth Assembly of the W.C.C. next year in Uppsala, Sweden. They are also assessing progress on a dozen special studies. The current commission was appointed at the Third Assembly in 1961.

The main topic of discussion is the background and implications of Christian unity. Actual negotiations looking toward church union are carried on directly by the churches concerned.

Radical challenges face the Church today from some theologians who seem intent, on "composing God's requiem", as well as from hostility and apathy. Dr Lukas Vischer, director of the Secretariat for Faith and Order, stated in addressing the opening plenary session. In one way these challenges drive the churches together, he said. But new tensions arise within the churches themselves as people differ on how to meet these challenges and engage in God's mission today, according to Vischer.

The Faith and Order movement, in seeking to serve the unity of the Church, has the pastoral responsibility of preventing new divisions from developing, he stressed. The mere comparison of differences separating the churches is no longer sufficient, he said.

### NEW METHODS

And earlier ecumenical attempts to discover a single agreed upon starting-point in the doctrine of Christ or the Church are challenged by contemporary scholarship. This new method of work must be found, he said.

He underscored the centrality of the spiritual life in seeking unity. Since Vatican II, "spiritual ecumenism", or unity in prayer is stressed, even as its very possibility is challenged and questioned by the Faith and Order movement. A new prayer movement was to serve the church as they seek to understand the role of prayer and to discover new and relevant forms of spiritual life.

Dr Vischer said that within the Church there must be room for great divergence in theological viewpoints, and even conflict.

### HOW THE MONEY IS SPENT

FROM OUR OWN CORRESPONDENT

Melbourne, August 7  
A free booklet of matches (with the compliments of the Disciples Booklet Fund) set a striking note for a Rural Deans' Dinner organised by the Department of Home Missions on August 4.

Following the success of similar functions last year, a series of twelve dinners, for clergy and two representatives of each Vestry, has been arranged throughout the diocese. The aim of these gatherings is to make Vestries familiar with the real nature of missions in the life of the Church, and the responsibility of every parish. A typical dinner was one held in Leedham for the Rural Deans of Heidelberg, on August 4, when some forty men (and two ladies) sat down to the meal. In addition to the booklet of matches, at each place was a well produced brochure, asking "All the Church Spends is Spent on CHARTS, GRAPHS

Inside, a series of charts gave a clear picture of parish and diocesan income and expenditure, and were almost equally divided between diocesan voluntary assessments, overseas missions, and other causes. Graphs showed trends in expenditure, and the needs of diocesan parishes, diocesan and overseas, were clearly indicated.

At a 7 o'clock dinner, Archdeacon Dana explained the booklet, and the concept of total mission as including parishes, diocesan and overseas, while the A.B.M. and C.M.S. budgets were explained by the Reverend K. Perry, Victorian Secretary of C.M.S. Questions followed, and Mr Cyril Smith, of Diamond Creek, spoke of the challenge to each Vestry from the encouragements of the mission field.

### LORD RITCHIE-CALDER

We regret that production difficulties have compelled us to omit the series of articles by Lord Ritchie-Calder scheduled for this edition.

It will appear next week.



The Australian Board of Missions Sydney Women's Auxiliary held a most successful garage party and art exhibition at the House of the Epiphany, Stanmore, last Saturday afternoon, August 5. Talking in the grounds are (left to right): the Sydney chairman, Miss D. Mitchell; the Principal of the House, Mr Philip MacFarlane; and the President of the Federal Council, Mrs K. H. Bright-Parker of Melbourne. Mr MacFarlane arranged the exhibition of Asian paintings and wall plaques.



## FIRST RECTOR FOR TWELVE YEARS INDUCTION AT MULLEWA

FROM A CORRESPONDENT

The presence of eight visiting clergymen at the induction of one of their brother priests would arouse little comment in most of the dioceses of the Australian Church, but for a bush diocese it is a most noteworthy event.

At the induction on July 28 the Reverend W. J. Lawson to the parish of Mullewa and Talgoon by the Bishop of North West Australia every priest within a radius of 400 miles was present.

It was a great day for the people of the parish as they hadn't had a resident priest for more than twelve years, but thanks to further support from the Bush Church Aid Society yet another gap in the ranks of the North West diocese has been filled, the sixth in this diocese alone.

Mr Lawson had a busy few days before his induction. He had flown with his wife and three young daughters from Sydney to Perth, picked up his new car and driven the 300 miles to Geraldton where he was to stay with the Bishop and Mrs Witt, spending a few days selecting furniture for the rectory.

One of the Geraldton stores was to hold a "Monster Furniture Sale" the next day and the furniture offered to Mr and Mrs Lawson a special price, the closing of their sale being at 11 p.m. that same night the furniture was selected and brought to Mullewa.

The rectory which had been empty for some time had been renovated and redecorated and welcome both at the induction itself and the supper which followed with all who were present. The people of this small North West town never received their new rector.

## FORCE TEN GAINS SUPPORT

A.C.C. SERVICE  
The Force Ten project of Australian Inter-Church Aid which was launched last month, has aroused interest and attracted response.

Mr J. R. Chambers of Pancruston, South Australia, was the one hundredth person in Australia to join Force Ten. To date 222 people and groups have joined Force Ten, of these, 138 are in New South Wales. Enquiries about Force Ten and how it helps people in need overseas to achieve a better life may be made at Australian Council of Churches, 511 Kent Street, Sydney, telephone 26-7189.

## SYDNEY GLEBE BOARD CHANGES

The Standing Committee of the Diocese of Sydney at its meeting on July 31 received with regret the resignation of Mr. W. S. Gee as a member of the Glebe Administration Board, following 33 years of service.

Mr Gee, who was a chairman of the Glebe Board for some 20 years did not seek re-election to that position some time ago, whereupon the Archbishop became chairman and the Ven. Rev. C. A. Goodwin became chairman. Commenting on Mr Gee's resignation, the Archbishop said, "The Standing Committee and the Glebe Board acknowledge and appreciate the contribution Mr Gee has made to the work of the Glebe Board and that the diocese as a whole owes a great debt of gratitude for his long and faithful service."

Mr Gee remains Chancellor of the diocese and a member of Standing Committee.

In his letter in the August issue of "Southern Cross" the Archbishop also announced some administrative changes to the Glebe Board.

"During recent years many of the original 99-year leases have expired and the number of tenancies is now in excess of 1500.

"Board members now have a

Before the induction, which took place within the Holy Communion, the Bishop said that the service was not designed to give one man with a single-handed job but rather to challenge every person present to accept faithfully his share in Christ's ministry to the towns and the people of the bush.

The Reverend W. W. Dewitt who had lived and worked in Mullewa read the Epistle and the Gospel of St. Matthew.

After the induction Mr George Eves, churchwarden and President of the Shire of Mullewa, welcomed the Lawson family to the town.

The Bishop of North West Australia, the Right Reverend Howell Witt (right), with the diocese's latest rector, the Reverend W. J. Lawson, and Mrs Lawson and their three small daughters.

## THE MUSIC AND LITURGY COMMISSION BEGINS WORK

The Music Advisory Committee to the Standing Liturgical Commission has begun to meet regularly in Melbourne.

For convenience, its membership has been limited to those who live in Melbourne or reasonably close to it.

In first meetings have been held at the Warden's Lodge, Trinity College (the Warden, Dr Robin Rowland is a member of the commission).

Members of the committee are: the Rev. Canon Geoffrey Ward, Ian Lipscomb, Rev. Canon Rexford and James Minchin, and Messrs Laurie, Michael, Brian, Mervyn, Colin, and Arthur Butler.

In these early meetings, it has been necessary for the committee to engage in a good deal of general discussion on the whole matter of Church music, for its charter from the commission is very much at large.

But it has also begun to consider actual settings for sections of "A Modern Liturgy," and other liturgical texts in use. The committee wrote to a number of distinguished Australian composers, and in response it received a setting of the "Veni" from Colin Brunby and of the "Sanctus" from Nigel Butterley. Music by John Barrett, Leslie Howard and Michael Wentzell

has also been studied. Actual performances have been tape-recorded.

The committee hopes that to some extent possible to make some of this music available for wider consideration and experimental use.

As announced previously in these columns, it is anxious to receive suggestions, settings and general comments on the subject of Church music from any interested persons, these should

## CONCERT VERSION OF MOZART OPERA IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, August 7  
Some members of St. John's Cathedral choir organised a concert version of the Mozart opera "Ead Fand Tuttle" which was presented at the Queensland Conservatorium of Music on July 27, 28 and 29, proceeds going to the Cathedral Building Fund.

The nine artists involved, besides giving their talents to help forward the cathedral building, made a very valuable contribution to the cultural life of the city, and received very favourable notice in the Press.

"The Archbishop is now chairman and Archbishop C. A. Goodwin deputy chairman. Mr G. B. V. King has been appointed executive secretary but, in addition, will retain several links with Church House activities.

"Mr Ronald Collier who has resigned from and severed all connections with the firm of Jones Lang Wootton, a member of the Glebe Board, has been appointed Development Executive in an honorary capacity.

"A recent meeting of the Glebe Board and the Finance Committee of Standing Committee has agreed to seek an amendment to the ordinance so as to provide that approximately 75 per cent of the net surpluses of the Board should be distributed from diocesan purposes.

"During the past financial year approximately 39,000 was made available and it is expected that this will be an increasing amount.

"The Board expects to be operating from a new building at the Bank of Adelaide Building (opposite Hunter Street) early in September."

## CHURCH SCHOOL PRIZEWINNERS

Prize-winners in the School Mathematics competition, conducted by the University of New South Wales, include pupils of Sydney Church schools.

They are: H. C. Craft (St. Andrew's Cathedral School) and P. Wood, (St. Andrew's).

The prizes, donated by the senior division.

Mr J. C. Pollard (Shore) was placed third in the junior division.

Mr J. C. Pollard (Shore) was placed first in the junior division. The examination held earlier this year, and taken by 1,000 pupils from 187 N.S.W. schools, is designed to test mathematical insight and ingenuity.

The prizes, donated by I.L.M., will be presented by the Vicar Chanoine Sir Philip Baxter, in the Science Hall at the university on Thursday, August 10, at 2.30 p.m.

## NEW CHURCH FOR CHADSTONE EAST

FROM A CORRESPONDENT  
Melbourne, August 7  
The Director of Evangelism and Extension, the Ven. Rev. R. W. Damm, turned the first sod for the new Church of St. Mary, Chadstone East, Sunday morning, July 30.

A contract was signed last month for \$26,662 with Mr. Irvine, builder, of Surrey Hills. The church, to be built of red-face bricks, will feature a roof and spire of shingle tiles. It will seat 250 people. For larger services doors can be opened up into a spacious narthex.

The Vicar of St. Mary's is the Rev. Canon A. J. Schrollmann. The architects for the building are Blyth and Josephine Johnson.

## CANDLE LIT

Illumination provided by candles and classical colours of the wall overcame the lack of set and the music had such vigour that one was not even conscious of the lack of an orchestra.

In fact, it proved to be even more than a concert made it an enjoyable "Development Executive" "c.e.s. across".

"C.E.S. HELP REBUILD  
YOUTH CENTRE  
FROM OUR OWN CORRESPONDENT  
Newcastle, August 7  
Branches of the Church of England Boys' Society in the Diocese of Newcastle presented the Bishop on July 29 with cheques to the value of \$250 to assist with the rebuilding of the Youth Centre in Hobart, destroyed by bushfires.

The money was raised by branch efforts, concerts, talent shows and bottle drives, and by individual members.

## SYDNEY DAY OF PRAYER

### ARCHBISHOP GIVES THREE PETITIONS

The Archbishop of Sydney, the Most Reverend M. L. Lonne, has asked that the anniversary of his enthronement in St. Andrew's Cathedral, Sunday, August 13, be kept as a day of prayer in all churches throughout the diocese.

Writing in this month's issue of "Southern Cross", he says:

"As this anniversary falls on a Sunday, I would like to suggest that all clergy in the diocese try to be suitably marked by arranging that at all services that day, special prayers should be offered for a just and lasting settlement of the Arab-Israeli conflict in the Middle East and of the prolonged war in Viet Nam.

"The declared policy of the British Government to withdraw its troops from the Middle East by the early 'seventies is an added urgent reason why we should look for the early cessation of such hostilities.

"I would like to suggest that all the peoples of Viet Nam that a stable government should be established on the basis of conscience and worship for all."

"For the Australian Servicemen who have been sent to bear the brunt of the constant and heavy fighting:

"For the leaders of our Commonwealth that they may have far-seeing wisdom and courage to develop their policies for the welfare of all concerned."

## ADVISE FOR DIOCESE

### PIEST-EXPERT ON MANAGEMENT

FROM OUR OWN CORRESPONDENT

Grafton, August 7  
Dr P. F. Edwards, S. Mark's Library, Canberra, visited the Diocese of Grafton recently to examine the Church's position in relation to the emerging trends in population and economy.

Dr De Ruze is highly skilled and qualified in the field of management consultation.

The Northern Rivers of N.S.W. have just experienced major flooding for the third time in five years.

In his investigation Dr De Ruze visited several areas of the north coast and met representatives of the major river valley development authorities.

In the light of his findings he will make a report to the Bishop, the Right Reverend G. I. Arthar.

Earlier this year Dr De Ruze spent two weeks in Tasmania assisting the Bishop there with a program aimed at the bushfire devastation.



—Grafton "Examiner" scene.  
Dr P. F. Edwards of Canberra discussing emergency trends in the Diocese of Grafton with local clergymen.





# THEOLOGY OF THE FUTURE

EVOLUTION AND THE CHRISTIAN HOPE. *Ernst Benz, Victor Gollancz.*  
Pp. xi + 276. 55s.

THE main concern of this book is in the effect of the concept of evolution on Christian and secular views of the future of the world and of man.

The first four chapters sketch out some earlier views of the future, that of the earliest Christians, including the idea of a Millennium; then, of S. Augustine and other Fathers, of the Middle Ages and in particular of Joachim of Fiore, and finally of Muirner in the Reformation period.

Chapter five launches the main theme as given in the title, with a discussion not only of Darwin but also of earlier theologians and philosophers who had used the idea of evolution.

The next two chapters deal with Marx and the materialists, and then with Nietzsche; and these are followed by two chapters on connections between Christian thought and the growing technological progress.

Then come two chapters about Christian interpretation of evolution in "Anglo-Saxon", chiefly American, thinkers and in German ones.

The last two chapters, which deal with Teilhard de Chardin, are preceded by one on the case of the Italian St. Aurobindo and his Christian admirer Sri P. Chennabhai.

The book gains in cogency and impressiveness as it goes on; and the section about Teilhard de Chardin is the best part of it.

The writer combines positive and specific approval with some careful and fairly drastic criticism, especially on how he "crosses the dangerous borderline" at which biological determination is transposed into "man history".

With this the writer associates Teilhard's repeated and extreme statements in approval of Marxism, its collectivism and of the atomic bomb on the ground that both these things push forward in the inevitable process of man towards his fully evolved and unified state. As Professor Benz says, "It is the coldness of feeling of a world-revolutionary".

These last chapters go far to reassure the reader who may have been put off by some of the large and suspicious-looking Teutonic generalisations which occasionally occur in the earlier parts of the book.

They seem most convincing on one look back at them after reading the whole argument. Perhaps a reader who already knows Professor Benz' reputation as a scholar would never have felt any such misgivings at all.

The selection of thinkers for discussion is mainly German and American; and anyone more familiar with English thought may be surprised that no mention is made of Whitehead or of S. Thornton's Christian interpretation of his line of thought in "The Lincaster Lectures" (1928). But this selection is the author's own business, and in so wide a field a German writer must be allowed his own choice; he could not possibly have dealt with all the thinkers of major relevance.

The main motive for the writing of this book ought to command wide sympathy, as it does your reviewer's, to help one

directing attention to the Christian hope, after a period in which theology has been far too much concentrated on a gloomy picture about oneself in the present, under the influence of that anti-epicurean King David.

Two sentences from the author's Introduction are worth quoting: "During a period when theologians, concerned with the problem of existential decision in the present, had forgotten to enquire into the meaning of the future, the natural sciences, on their own behalf, have asked the question of man's future with an intensity that is astounding..."; and "Hope was the original impulse of theology. But it abandoned this to secular movements like Marxism and communism."

Both these statements are true; and though this book is not the most comprehensive of its kind, it is a valuable appeal, anyone who is capable of interest in large movements of thought would be well advised to read it.

—A.S.

# INVASIONS OF PRIVACY

THE INTRUDERS. *Senator Edward V. Long.* Pall Mall Press, Pp. 226. 56s.

IT might be concluded that to insure a private, unrecorded conversation between persons talking in a room, or in a boat, or in a lake, dressed in swimwear, but even these are not the marvels of electronic science employed by big governmental and commercial agencies, and discovered by amateur enthusiasts and congress and the constituents of the State.

It is all thoroughly nasty. After a while, it is thoroughly tedious, too. It is more than enough, it is George Orwell's 1984.

It couldn't happen in Australia today. The main difference between the U.S. and Australia is that they have a Senate composed of big game hunters and earth to ascertain and publish the facts.

—A.V.M.

As every schoolboy knows, it is no longer necessary actually to tap telephone wires. You can listen in comfortably by a phone conversation from a quarter of a mile away — and there is no need even to "bug" the phone with a miniature radio transmitter.

Senator Long gives a very long list of actual cases uncovered by his Committee; he lists the major methods employed to watch and listen in to victims; he publishes a selection of pictures of the marvels of electronic science employed by big governmental and commercial agencies, and discovered by amateur enthusiasts and congress and the constituents of the State.

It is all thoroughly nasty. After a while, it is thoroughly tedious, too. It is more than enough, it is George Orwell's 1984.

It couldn't happen in Australia today. The main difference between the U.S. and Australia is that they have a Senate composed of big game hunters and earth to ascertain and publish the facts.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

—A.L.G.

# EXPOSITIO THE PULPIT

IN THE BIBLICAL PREACHER'S WORKSHOP. *Deight E. Stephenson.* Abingdon Press, Pp. 222. 37s.

BOOKS on preaching are probably legion — what room for another? Listen to the average sermon and you'll find the treatment of Scripture almost entirely confined to the use of the knowledge Biblical scholarship has provided is frequently so slight as to be almost nonexistent.

The professor of homiletics at Lexington gives us clues how to use this knowledge so that a congregation may be strengthened and built up in the faith. "A local minister is obliged to be the middleman between the theological specialist and the churchman in the pew. He is the theological and exegetical money changer as it were; his task is to take the thousand dollar bill of specialized theology and change it... so that the people can do business with these ideas in the workshop of the world."

In practical American method of procedure by diagrammatic

analysis, he illustrates for the reader of parables, miracles, characters and themes. The stages of the Bible's application, reapplication and incubation, in pre-Exposition and exhortation, are examples both deductive and inductive are provided of varying methods in each area.

A fine example of the inductive structure is taken from Bishop Pike's "A New Look in Preaching". The theme is "Justification by Faith". Approaching this subject through depth psychology, the Bishop poses the tension between self-reliance and self-acceptance. Only when release by last himself in point through a homely illustration does he introduce the text.

But he is skilled in meeting the needs of his congregation, the preacher will need to learn, these ideas in the workshop, how to become a genuine servant of the world.

# INVASIONS OF PRIVACY

THE INTRUDERS. *Senator Edward V. Long.* Pall Mall Press, Pp. 226. 56s.

IT might be concluded that to insure a private, unrecorded conversation between persons talking in a room, or in a boat, or in a lake, dressed in swimwear, but even these are not the marvels of electronic science employed by big governmental and commercial agencies, and discovered by amateur enthusiasts and congress and the constituents of the State.

It is all thoroughly nasty. After a while, it is thoroughly tedious, too. It is more than enough, it is George Orwell's 1984.

It couldn't happen in Australia today. The main difference between the U.S. and Australia is that they have a Senate composed of big game hunters and earth to ascertain and publish the facts.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

# INSURE WITH THE SOUTH BRITISH INSURANCE CO. LTD.

for all Fire, Marine and Accident covers and ensure prompt settlement of your claims.

SYDNEY BRANCH:  
CNR. HUNTER AND O'CONNELL STREETS  
Represented in Country Centres and Branches in all States.

# INSURE CHURCH PROPERTY

with the CHURCH'S OWN COMPANY  
All the Profits, All the Capital and All the Reserves belong to the co-operating Dioceses that place their business with this Company.  
THE CHURCH OF AUSTRALIA INSURANCE CO. OF AUST. LTD.

HON. DIRECTORS:  
G. V. Dury, B.A., LL.B. (Chairman)  
A. C. Mattland  
R. Rev. R. C. Astle, B.A., Th.L. (Vice-Chairman) (Alemoist)  
C. F. Smith, M.B.E., F.C.A. (Canon G. O'Keefe, Th.L.)  
(Fellowship)  
G. E. H. Bloy, O.B.E., E.D., E. N. Millor, F.C.A. (Alemoist)  
I.L.B. (Adelaide)

HEAD OFFICE:  
13th Floor, 81 Pitt St., Sydney  
Telegrams: Cofes., Sydney  
Telephone: 28-9799

# YOUR SAVINGS EARN

PA.  
INVESTED IN WITHDRAWABLE SHARES

Established in 1946, 100,000 members on selected first mortgage loans of \$100,000.



# PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD.  
26 O'Connell Street, Sydney, 28-8824.

Please forward investment brochure without obligation.  
NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_

# HEALING MINISTRY

HEALED IN THE NAME OF THE LORD. *Robert P. Noll.* Arner Stockwell Ltd. Pp. 80. 4s.

THIS book is a series of real-life experiences wherein a number of people have drawn on the Church's Ministry of Healing.

The author is an Anglican vicar, who because of the very pressure of everyday calls on his time and ministry, felt obliged to revise his table of priorities.

This led him to surrendering Christ would do through his. From that time on his healing ministry was galvanised by a new power that made the Lord's omnipotence to heal something real.

# FAIRBRIDGE SERVICE

FROM OUR OWN CORRESPONDENT  
Perth, August 7

To mark the 45th anniversary of the death of Kingsley Fairbridge, the special service was held in S. George's Cathedral, Perth.

The Dean Verger, Mr Robert Charles, an old Fairbridgean, assisted in the organisation of the service.

It was attended by representatives of the Fairbridge Society, the Fairbridge Association and the Kingsley Fairbridge Farm School.

The lessons were read by Mr J. A. Lines, Acting Principal of the Kingsley Fairbridge Farm School at Pinjarra, and Dr E. B. J. Smith, President of the Fairbridge Society.

Dean of Perth, the Very Reverend James Payne, presided. Following the service members of the cathedral, led by Mr Robert Charles, entertained fifty children from the Kingsley Fairbridge Farm School, Pinjarra, to refreshments in the Bur-

and tangible in his own stock-

The book does not set out to provide a doctrine of healing. It is empirical. From the succinct pastoral episodes, one is able to deduce a good deal of knowledge as to how God works with different people with different problems.

There is a simplicity of approach that is most engaging. Without the aid of the pastor, the minister's simplicity of faith, which of course is the secret of the numerous remarkable healing miracles which are recorded.

It might well be that this book would be of the utmost practical and spiritual value to the pastor who is being led to exercise this ministry and who needs a word of encouragement and guidance.

# EVANGELISTS FROM JAPAN

ECUMENICAL PRESS SERVICE  
Geneva, August 7

Responding to an invitation from the Church in Formosa, the United Church of Christ in Japan (Kyodan) is sending and preparing a team of six to nine ministers who will visit Formosa in September for a one-month period of evangelism.

In that the Japan has been the recipient of preaching teams from the North American churches, and this summer, a programme of concentrated evangelism will be conducted by laymen from the U.S.A., two pastors from Hawaii, and a youth work Asian student pastor.

However, this is the first time that the Kyodan has attempted to provide a team for another country.

# PSALM CLX<sup>n</sup>

O praise Ex-*to-the-End* in its *otherness*:  
praise it *can* the *endlessness* of *En*:  
praise it *because* of *over* its *honour*:  
we, the *computers* of *computers*.  
Praise it in the *radio* *telescope*:  
praise it in the *optical* *telescope*.  
Praise it in *rocket* and *Planetarium*:  
praise it in *life* and *life* *recorder*.  
Praise it in *our* *fine-tuned* *loving*:  
praise it in *our* *loving*.  
Let no *man* call *man* *common* or *unseen*:  
Following *the* *cross* *common*.  
Glorify to the *Love*, and to the *Beloved*,  
and to *Love* in *action*:  
as it was, as it is, *beginning* as no *beginning*:  
now and *forever* *endless*. *Amen*.

—GORDON WILLIAMS.

Give what you think is fair  
**LEGACY**  
FRIDAY, 1st SEPTEMBER

# THE CHURCH IN SOUTHWEST AFRICA: MIXED MARRIAGE GUIDANCE

## LACK OF LEADERSHIP REPORTED

A member of the Sudan African National Union party, Mr. Kofi, was elected to Parliament at the recent by-election.

He had been visiting East African countries where refugees from southern Sudan have sought shelter to appraise them of the present situation.

At the same time he could offer little assurance that the safety of refugees would be guaranteed.

"The security situation is not yet improved," he stated. "Emergency regulations are still in existence and curfews are imposed in places where the church buildings have not been destroyed, all the former have been carried away. Some buildings are falling apart. Mr. Kofi reported, due to lack of maintenance."

**"OPERATION BREADBASKET"**

**PROJECT TO HELP NEGROES**

ECUMENICAL PRESS SERVICE, Chicago, August 7

"Operation Breadbasket" will be set up on a nationwide basis, according to a decision reached at a Negro clergyman meeting held here under the leadership of Dr. Martin Luther King.

During the 14 months of Breadbasket are employment and professional training, including job training; location of new plants so they are accessible to Negro workers; and stimulation of Negro ownership and management.

The project had no success when tried in Chicago and Atlanta that the decision was made to launch a nationwide campaign.

Methods used will be negotiation and, if necessary, boycotts against companies that sell large quantities of products in the Negro ghetto.

Dr. King said five ministers will act as negotiators in each city.

"We know that effective action for social change requires organization," he said, "so we built around clergymen, who were the natural leaders in the Negro community."

If boycotts are necessary, ministers will "make it clear from their pulpits that the Negro community could unite in a boycott to buy products of the company involved," said Dr. King.

Over the \$15 million annual income operation, 2,200 jobs have been developed. Two hundred ministers worked in 140 meetings with four large grocery chains. The State was also persuaded to close funds in Negro financial institutions.

**ANOTHER POSSIBLE W.C.C. MEMBER**

ECUMENICAL PRESS SERVICE, New York, August 7

A study of possible leadership in the World Council of Churches was authorized by the Lutheran World Mission Synod at its 47th general convention here this month.

The synod and the Southern Baptist Convention are the only U.S. Protestant denominations not affiliated with the W.C.C.

Delegates directed the synod's Commission on Theology and Inter-Relations to draw up guidelines for study and evaluation of the W.C.C. by circuit pastoral conferences and congregations.

Geneva, August 7

The Swiss Evangelical Church Federation, the Roman Catholic Bishops' Conference and the Old Catholic Church of Switzerland have published an "statement on the problem of mixed marriages".

This working document, the result of lengthy discussions, is intended to "help overcome one-sided, negative criticism by means of jointly prepared, constructive suggestions".

While not binding in a legal sense, it expresses the churches' willingness to co-operate in this most difficult area.

Attention is called to the growing number of mixed marriages and the resulting problems, including conflicts of conscience, alienation from the Church, and indifference, warning given against the (false notion that all confessionally mixed marriages have the consent of Christians.

"Shaping a marriage partnership in a Christian manner is the admission against mixed marriages given by all churches is not an expression of intolerance."

**RELIGIOUS FREEDOM**

Asked by the "New Day" correspondent whether he saw any hope in the Sudan's problems, Mr. Kofi said the Sudan African National Union and the South coast Parties, which are the chief negotiators for the south, want a federal type of government based on four regions.

He stated that the government would have to take the position on Islam and make it the official religion. The Southerners found this unacceptable. They are seeking freedom of worship.

Acknowledging that other elements held different views on the approach to the Sudan's problems, Mr. Kofi denied this was in the party organizations in the South.

He stated that he believed that federation would work in Sudan when it had failed in other African countries.

"If the Christian character of the Sudan is to be maintained, religious differences, to be lived together in peace, must be recognized," he said, and taken seriously by the churches. "Mixed marriages do not need to lead to indifference."

**FOR AND AGAINST**

Rather than stem from the fact that a marriage is one of the most important acts of which the Church is built, a mixed marriage brings division into the Church. In fact, the couple's life together is affected, particularly in the raising of the religious upbringing of children.

The "positive side of such a marriage, according to the documents, is that mixed marriages, despite religious differences, to be lived together in peace, must be recognized."

"If the Christian character of the Sudan is to be maintained, religious differences, to be lived together in peace, must be recognized," he said, and taken seriously by the churches. "Mixed marriages do not need to lead to indifference."

The Swiss churches are frank to state that "essential progress can hardly be expected unless (further changes in the present and often burdensome church regulations)". These rules make co-operation on the practical level difficult, they note.

"We consider it to be our common task to strive for reciprocal recognition of all marriages contracted in our churches, even those of partners of different confession," says the ecumenical statement.

Seven suggestions are given as to "paths that can already be followed":

● The "ecumenical aspects" should be considered quite early in the preparation for marriage, through classes and lectures and study meetings but particularly during preparation for the wedding. It should be made clear, for instance, what the churches have agreed upon in their statements, as well as their reservations about such marriages.

● The ceremony itself "everything should be avoided that might lead to misunderstanding and confusion", especially the insistence on active participation of ministers of two different churches can only be justified in the case of mixed marriages.

● The religious education of the children should be according to the faith of the mother, but must be open to the teaching of the other faith.

● The spouse, though of a different confession, should be in properly fashion, the pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

● The pastor should be invited to give a "partnership to (freedom of belief)" and to help the couple to give up the normal connection with his Church "by giving him real humanistic help."

## THE POPE VISITS EPHESUS

Pope Paul left Turkey on July 26, saying his two-day visit had increased his desire to work for the "great cause of Christian unity."

On his departure for Rome from the early Christian center of Ephesus, he said, "so we built around clergymen, who were the natural leaders in the Negro community."

If boycotts are necessary, ministers will "make it clear from their pulpits that the Negro community could unite in a boycott to buy products of the company involved," said Dr. King.

Over the \$15 million annual income operation, 2,200 jobs have been developed. Two hundred ministers worked in 140 meetings with four large grocery chains. The State was also persuaded to close funds in Negro financial institutions.

He said that he believed that federation would work in Sudan when it had failed in other African countries.

"If the Christian character of the Sudan is to be maintained, religious differences, to be lived together in peace, must be recognized," he said, and taken seriously by the churches. "Mixed marriages do not need to lead to indifference."

Addressing himself to Patriarch Athenagoras of the Orthodox Church, he said: "The Pope urged unity in the faith preached and proclaimed by those pastors and doctors who are common to us."

"With full respect for your ancient and legitimate traditions, we would wish, on our part, to deal with the dialogue in a manner that would lead to love in God."

"With Christian love, we likewise greet our dear brother, His Grace, Archbishop of Canterbury, and the pastors of the other churches and ecclesiastical communities."

Referring to the work of S. Paul at Ephesus and the First Ecumenical Council, held according to tradition in 431, he stated: "The Pope urged unity in the faith preached and proclaimed by those pastors and doctors who are common to us."

"With full respect for your ancient and legitimate traditions, we would wish, on our part, to deal with the dialogue in a manner that would lead to love in God."

"With Christian love, we likewise greet our dear brother, His Grace, Archbishop of Canterbury, and the pastors of the other churches and ecclesiastical communities."

Referring to the work of S. Paul at Ephesus and the First Ecumenical Council, held according to tradition in 431, he stated: "The Pope urged unity in the faith preached and proclaimed by those pastors and doctors who are common to us."

"With full respect for your ancient and legitimate traditions, we would wish, on our part, to deal with the dialogue in a manner that would lead to love in God."

"With Christian love, we likewise greet our dear brother, His Grace, Archbishop of Canterbury, and the pastors of the other churches and ecclesiastical communities."

Referring to the work of S. Paul at Ephesus and the First Ecumenical Council, held according to tradition in 431, he stated: "The Pope urged unity in the faith preached and proclaimed by those pastors and doctors who are common to us."

"With full respect for your ancient and legitimate traditions, we would wish, on our part, to deal with the dialogue in a manner that would lead to love in God."

"With Christian love, we likewise greet our dear brother, His Grace, Archbishop of Canterbury, and the pastors of the other churches and ecclesiastical communities."

Referring to the work of S. Paul at Ephesus and the First Ecumenical Council, held according to tradition in 431, he stated: "The Pope urged unity in the faith preached and proclaimed by those pastors and doctors who are common to us."

"With full respect for your ancient and legitimate traditions, we would wish, on our part, to deal with the dialogue in a manner that would lead to love in God."

"With Christian love, we likewise greet our dear brother, His Grace, Archbishop of Canterbury, and the pastors of the other churches and ecclesiastical communities."

Referring to the work of S. Paul at Ephesus and the First Ecumenical Council, held according to tradition in 431, he stated: "The Pope urged unity in the faith preached and proclaimed by those pastors and doctors who are common to us."

"With full respect for your ancient and legitimate traditions, we would wish, on our part, to deal with the dialogue in a manner that would lead to love in God."

"With Christian love, we likewise greet our dear brother, His Grace, Archbishop of Canterbury, and the pastors of the other churches and ecclesiastical communities."

## OVERSEA PERIODICALS

As a service to our readers, the Book Department of THE ANGLICAN is glad to accept subscriptions to the following overseas periodicals which have hitherto been described in "Church and Nation" in recent editions. Orders should be accompanied by the appropriate remittance.

THE TIMES, London, Daily, £130.00 p.a. (air mail).

THE NEW YORK TIMES, Daily, \$9.50 p.a. (surface mail).

THE CHRISTIAN SCIENCE MONITOR, Boston, Daily, \$21.40 p.a. (surface mail).

INTERNATIONAL AFFAIRS, London, Quarterly, Royal Institute of International Affairs, \$6.00 p.a.

FOREIGN AFFAIRS, New York Quarterly, U.S. Council on Foreign Relations, \$6.00 p.a.

WORLD POLITICS, Quarterly, Princeton University Press, \$6.00 p.a.

PACIFIC AFFAIRS, Vancouver, Quarterly, \$4.00 p.a.

THE WORLD TO-DAY, London, Monthly, Royal Institute of International Affairs, \$3.50 p.a.

KEEPING'S CONTEMPORARY ARCHIVES, Bristol, Quarterly, \$21.00 p.a.

ROYAL CENTRAL ASIAN SOCIETY JOURNAL, London, Three issues p.a. \$7.50 p.a.

ROYAL ASIATIC SOCIETY JOURNAL, London, Quarterly, \$10.50 p.a.

CHRONIQUE DE POLLETTI, Paris, Quarterly, \$4.50 p.a.

BRUSSELS, Institut Royal de Relations Internationales (Belgium), Six times yearly.

REVIEW OF INTERNATIONAL AFFAIRS, Belgrade, Quarterly, \$8.00 p.a.

NEW TIMES, Moscow, Weekly, \$2.00 p.a. (air mail).

INTERNATIONAL AFFAIRS, Moscow, Monthly, \$2.00 p.a. (air mail).

INDIA QUARTERLY, Delhi, India Council of World Affairs, Quarterly, \$4.50 p.a.

PAKISTAN HORIZON, Quarterly, Pakistan Institute, \$4.50 p.a.

INTERNATIONAL AFFAIRS, London, Quarterly, Royal Institute of International Affairs, \$6.00 p.a.

NEW STATESMAN, London, Weekly, \$19.50 p.a. (air mail).

THE ECONOMIST, London, Weekly, \$43.00 p.a. (air mail).

MEZAN, London, Six issues p.a. \$7.50 p.a.

JOURNAL OF CONFLICT RESOLUTION, Michigan Quarterly, \$8.00 p.a.

SURVEY, London, Quarterly, \$6.00 p.a.

RELAZIONE INTERNAZIONALE, Milan, Weekly, \$22.00 p.a.

OSTERREICHISCHE ZEITSCHRIFT FÜR POLITIK, Vienna, Six p.a. \$7.00 p.a.

BOEK BARGAINS

The following are available direct from the Book Department of THE ANGLICAN:

NEW EDITION NOW AVAILABLE! THE CHRISTIAN APPROACH TO OTHER RELIGIONS, by George Appleton, Archbishop of Perth. This booklet has now been expanded and is immediately available at 40c, plus postage 4c.

A LITURGY FOR AFRICA. Copies are again in stock at 16c plus postage 4c.

Robinson: HONEST TO GOD AND THE DEBATE. We have a small stock. Price \$1.65 plus postage 12c.

Irving Benson: THE MAN WITH THE DONKEY. A few copies available at \$1.95 plus postage 10c.

H. Lovins: VIETNAM - MYTH & REALITY. 20 cents plus postage 4c.

WITKAKER'S ALMANAC - 1967. Only one copy left in stock. \$4.25 plus postage 25c.

## SENIOR BIBLE STUDENT

### WHAT DO WE BELIEVE?

By WINIFRED M. MERRITT

STUDY No. XV: DISBELIEF.

Why is it that some do not believe? The Christians who were inclined to the conclusion that human reason could never have any serious grounds for rejecting any of the articles of Christian belief, declaring that such attitude could arise only from a willful refusal to believe, or from a culpable blindness of intellect, or from pride which will not submit its judgments to the rule of faith. But surely we may admit that in these days the good sense of those who find it difficult, in the light of modern discoveries, to believe things which were not questioned in the distant past is far more reasonable than Augustine's anything at all.

St. Augustine declared categorically that if you believe what you like in the Gospel and reject what you do not like, you are not the Gospel you believe but yourself. The object of faith is the divine revelation as a whole, not merely those parts of it which are congenial or which we think we understand.

Yet faith is a "reasonable" thing, and there is always a tension as Professor Mortimer expresses it, between that connection of the reason which searches for truth in a clear understanding of the mysteries of God, which tries to purge the revealed truth in a clearer understanding of all merely human and transient associations, and that connection of the reason which consists in the submission of the human understanding to the divine wisdom, and which sees its highest acceptance of the content of revelation for no other reason than that it is revealed.

It is this tension which is the activity of faith, he says, lies precisely within the tension between the two.

Kenneth Kirk expresses the problem of faith very clearly in his book, "Inquiring Faith and Conformity." Because the Christian is a lover of God, he desires to believe about Him all the good that can be believed. He searches for more and more "truths" to be apprehended by faith, and though his respect for reason as a God-given quality makes him apply the test of reason to whatever may be proposed to him as being "of faith," he adopts this precaution simply because he aims at finding a creed worthy in all respects of the God of whom he is assured.

### BEYOND REASON

But since neither the grounds for belief or disbelief, nor the revelation itself, are "proved," there are open to doubt and time of missing, it is this which gives to faith its "quality." It commands a movement of the will. Faith, though based on reason, transcends it. It clings to God in spite of doubt and reason to understand. It is a heroic fidelity, a firm tendency, which holds on to the life of God's goodness and truth in the face of its appointment, suffering and bereavement. The tension of faith, as Professor Mortimer understands it, is manifested in those times when a recognition of the reasonableness of its grounds is hard to maintain in the face of existing experience, when it holds on in spite of growing clouds of doubt and uncertainty.

Now, two vital questions propounded by the Professor: if we hold that the exercise and development of faith are not necessary for the maintenance of the spiritual life, why are men not treated in immediate possession of the "beatific vision" of God? It is the purpose of this earthly life if it is not that here we should learn to live by faith, and by growth in faith, become fitter for the higher life of heaven? It is by faith and faith alone that man is first brought into living contact with God.

**L**YKE CAREY\*, situated two miles from the village of Chatham in Somerset, England, was the home of the Lyte family from the thirteenth century till the entailment was cut off.

In 1907 it came into the possession of the late Sir Walter Jenner who died in 1948.

In his will he left his property to the National Trust to be held for the nation. The home is situated amongst green fields and enclosed in magnificent lime and elm trees.

The Lyte Jewel, presented by James I as a mark of his royal esteem to Thomas Lyte has been bequeathed to the British Museum.

On November 16, 1947, descendants of Henry Francis Lyte, died at Matins in Westminster Abbey when a tablet to his memory was unveiled in the Poynt's Corner close to those of John and Charles Wesley. It was unveiled by Sir William Lyte, Lyte, Keeper of the Rolls, and great grandson of the author of "Abide With Me".

After the anthem there was a procession of clergy and the twenty-five male descendants of Lyte, including the great-grandson, Peter Desaxville Lyte, aged seven months.

After the hymn was being sung in the crowded Abbey, people in the street joined in the singing.

The tablet which is plain alabaster bears the simple inscription:

### POETRY PRIZES

"In memory of Henry Francis Lyte, 1793-1847, Abide with Me, fast falls the evening".

No doubt that when Lyte looked at life, his own life, and cast his mind back to his birthplace and thought with little satisfaction of his father, an Army captain who, when Henry Francis was seven years old had forsaken his mother.

He must have thought of the kindly schoolmaster who helped him on the way to Trinity College, Dublin, and of his own success there, and how three years in succession he wrote a prize poem.

And then the decision to abandon the idea of a career in medicine to take Holy Orders.

And at the age of 22 years at Wexford he had his first curacy which through ill-health he had to resign.

He certainly thought with pleasure of his meeting at Marazion, Cornwall, with Ann Maxwell and of their wedding. For theirs was a happy married life.

His reluctance in religious matters is shown by the pleasant visit to Bristol to see him take his wife in a pony chaise to her father's house, where he returned for her later when both services were ended.

His work at Charlton, Devonshire, in his fight against the slave trade, his creation of the

first Sunday school for the children of Bristol.

All these things must have flashed through his mind as he looked across the stretch of water that Drako had sailed when he brought the first tin of water to the Armada; that had borne William of Orange to Britain, and on which he had sailed away from Berry Head a ship had anchored where he captured Napoleon twice.

And at the sun set Lyte made his way back to his study at the house at Berry Head. His beloved wife and family thought he was resting, but he was not resting he was writing in his study "Abide With Me" fast falls the evening".

He preached his last sermon at Bristol on September 5, 1847, and left for Nice on October 1 and died there on November 20, aged 55 years.

Archdeacon Manning, later Cardinal Manning, was there at the time and conducted the funeral service.

It was at Bristol, Devonshire, that Lyte spent most of his time. A friend, a manuscript of "Abide With Me" went to Uttoxeter, where it has been preserved to Britain.

The sacred song has been famous by Madam Clara Butt whose touching description of her visit to Lottingsham Court, where at the request of the chaplain she sang "Abide With Me" to a condemned prisoner, who refused to speak or read the funeral service.

A few hours before Nurse Edith Cave was executed in Bristol she was visited by the British chaplain and joined him in repeating Lyte's hymn.

As she said good-bye she smiled back and said, "We shall meet again, Heaven's morning breaks and earth's wail shadows flee".

### FAMOUS OCCASIONS

King George V has a special record made of the hymn as he often played it as evening fell upon his own life of duty.

At Queen Elizabeth's wedding in the Abbey on the anniversary of Lyte's death another of his hymns sung was "Praise my Soul my Maker" sung by the late Wm. Berkeley Cup Final by the late crowd of some 60,000 and the massed choir sang it at the close of the Alderhot Tattoo.

It was sung by Kitchener's Army at Khartoum and rose on thankful voices in Jerusalem when the sacred city had been liberated by Lord Allenby. British soldiers used to sing it in the trenches in France at nightfall so regularly that the enemy listened and sang it too.

At the Little Church of St. Mary Magdalene in the grounds of Sandringham it was sung at the funeral service of the late King George VI.

Lyte is further remembered at his school Portora in Ireland;

his hymn is always sung at the close of each term to remind the scholars that Henry Francis Lyte was once a pupil there.

Today in All Saints Church, Bristol, long since restored, they will show you many links with Lyte's day. There is the pulpit and the small marble font and the huge portrait of Christ, which had a British man as a model—all were part of the old church which they will show you the tablet which reads "K.M. first Vicar of this Parish".

In later years Miss Hogg, a grand-daughter of Lyte, lived in the old home at Berry Head. A friend visiting her said, "I could trace the features of her famous grandfather as I have seen them in his portrait. Miss Hogg was sitting in a room which was Lyte's library and his books still cover the walls.

"I remember," she said, "that the impetus of my grandfather used to be impressed upon me when I was a child. He was regarded as a remarkable man and I suppose he was. I remember being told that he occupied himself."

### C.E.B.S. INDOOR GAMES

FROM A CORRESPONDENT

MOE, AUGUST 7

More than 100 boys from seven branches of C.E.B.S. in Gippaland competed for the diocesan executive cup at Koro-mo Hall, Yallourn, during the diocesan games night on July 21.

In eleven teams the boys progressed from game to game, amassing points as they went up each team had finished all the activities.

The programme was organised and most efficiently conducted by the branch governor of St. Aidan's, Newborough, Mr. Bill Lynch, with the aid of members of the Moe Baseball Club.

In the new style of the presentation of the games in Gippaland, the executive cup for the branch with the best average score was shared by St. Luke's, Moe; and St. Philip-on-the-Hill, Morwell; third place went to St. James', Traralgon.

The cup, which had been held by St. John's, Yallourn, was presented by the provincial chairman of C.E.B.S., the Reverend Geoffrey Browne, who came from Melbourne for the occasion.

### PATRIARCH DIES

ECUMENICAL PRESS SERVICE

GENEVA, AUGUST 7

The Great Orthodox Patriarch Christoforos of Alexandria died in Athens on July 23, at the age of 87.

He had been ill for several years. He was the 11th Patriarch of Alexandria since 1939.

with many things, politics included."

Brixham still retains memories and mementoes of this all-sparsely built clergyman, who was as much at home among 's' fishermen as amongst the rich 'business' men of the town. His home, Berry Head was originally used as a military hospital.

Francis Lyte received the building as a gift from William IV in appreciation of a most important reception which Lyte arranged when the King visited the port.

An augmented choir from All Saints Church greeted His Majesty on the quay side and the gesture earned royal recognition. Berry Head House as the Port Hospital came to be called was turned into a comfortable rectory surrounded by delightful gardens.

### CENTENARY

His memory was very warm in the hearts of all Brixham folk and at the centenary celebrations they in common with people in church and chapel throughout Great Britain commemorated the anniversary of his birth by singing his most beautiful hymn.

Evening hours for aged clergy of all denominations were founded, the first at Torquay. There is also a movement on foot to purchase Berry Head, the home of the sweeping foreland to the south of Brixham Harbour and give it to the National Trust as a memorial to Henry Francis Lyte.

Up in the tall many pillared Church of All Saints many parishioners have gathered from time to time to hear the story of Lyte's life from the lips of his successor. Among the parishioners who attend are several fishermen whose boats lie gently riding in the bay.

Every night at eight o'clock the bells of All Saints ring out the notes of "Abide With Me" to follow the hymn in Brixham when they put out to sea.

—E.M.J.R.

### IN THE SOUTH AMERICAN MISSIONARY SOCIETY

invites you to

Miss JUNE HARRISON'S

Valedictory

at All Saints', Woolahra,

at 7.45 p.m., on August 18, 1967

Preacher: The Dean of Sydney, the Very Reverend Dr. A. W. Morton.

Non South Wales Branches: St. George St., Sydney.

Sydney Managers: Mr. A. Kille. Tel. No. 2874

For All Occasions - Phone: 51-5461 (six lines)

### SHELLEYS' Famous Drinks

ORANGE DELITE - LEMON DELITE - LEMONADE KOLA - OLD STYLE STOUT BEER - FRUITPHONE

For All Occasions - Phone: 51-5461 (six lines)

### First Choice Is Always... ALLOWAYE

BUTTER - so rich, smooth and spreadable.

BACON - with a delicious, salty flavour.

CHEESE - mild or tasty to suit every palate.

PRODUCERS' CO-OPERATIVE DISTRIBUTING SOCIETY LTD.

### A. HARTSHORN and CO.

Established 1880

Manufacturers of... "BARKER'S" SURGICAL APPLIANCES FULL-SIZE AND MINIATURE TWO-WAY STRETCH SURGICAL STOCKINGS, TRUSES, ATHLETIC SUPPORTS, ETC.

513 Chapel Street, South Yarra Phone: BJ 4498

Lyte Cary in Somerset, now a property of the National Trust.

# THE CHURCH FACES THE FUTURE

The Church is to-day the centre of a great furry of criticism. Mugeridge voices the views of the "Institutional Church" and, incidentally, it seems to me, now in totality, and by contrast, to those who composing to the point, that short of a miracle, it can never be put together with any other church in order or credibility.

In support of this "Humpty-Dumpty" view, critics claim that God has not temporarily withdrawn from the scene. He is dead; that dogma such as the Virgin Birth and physical resurrection are intellectually untenable; that the order of worship in an average suburban church is now largely meaningless; and that the social influence of the Church on world affairs is virtually a spent force.

Confronted by trenchant criticism from all sides, churchgoers could of course react with a counter-offensive. But it is healthier and wiser for them to take the trenchant criticism to heart and to follow Toyne's theory in particular as a challenge and in seeking the creative response.

## CREATIVE RESPONSE

What is the response that the Church under criticism may not so relevantly make? In the writer's view, the needed response may be compressed into three guiding principles.

### First, to Match the Times.

The Church will seek a faith that matches the times. It will find a strategy for the revolutionary hour in which it is now living.

If, by-passing the vestments and black tie, was instantly created, it was seen as a method of creating a new whole of creation growing as a resolve towards the Kingdom of God on earth; in fact, we accept the possibility that His disciples and there continues to be a growing revelation of God, and His disciples are to mean something, then the time has come for a "great leap forward" in our apprehension of God and in our theological thinking.

A faith to match the times will call for the particular, traditional interpretation that is the most positive available.

The "Art of Leadership" is frequently viewed as requiring "a positive policy of inspiration and stimulation based on the positive motives"; and a leadership response by the Church will be similar response as a strategy the location and emphasis of the most positive component that theology can at present offer.

This component is an interpretation of God as "Agape" and an interpretation of His Kingdom as a worshipping community of agape-dominated persons. The term "agape" is a Greek term used to distinguish interested love (eros).

Agape means active, outgoing goodness. It suggests also the notions of compassion and caring for persons in need.

### GOOD-WILL

As applied to God, it signifies the notion of a Being who is, by nature, a Spirit of outwardly positive, compassionate love and goodwill.

As applied to the Kingdom of God, it suggests a community of persons who acknowledge and receive the God of Love whose characters and personalities are revealed by the identity of their love; and who are creating and maintaining in their society that intimate relationship in which good-will, friendliness and fellowship are the outstanding features.

A faith which centres in agape is characterized by its impulse to initiate and instigate positive action, by its outward outreach, by a promise of life abundant in a timeless community, and by allegiance to the positive cause which seeks to establish the reign of man under the banner of the Fatherhood of

God and the brotherhood of man. Such a faith will require a number of important theological adjustments. For instance, will be concerned with the person who is Agape and who is relevant to the universe, history, society and community. The cross will be a symbol of God's love and of man's suffering as a way of attaining the Kingdom of God.

God's love will not be the promise of a slice of pie in the sky, nor a process of finding unity, integration, wholeness under worship in and commitment to a God who is Agape.

A faith to match the times will thus meet the affirmation of the critic that God is dead with a rejoinder: No, No, No. A thousand times No. It will however respond to the challenge of the churchgoer: "Your God is too small" by proclaiming a larger faith in the majesty and greatness of a God who is Agape, who confers on man the possibility of communion with Him, who is the source of man's healthiness and unity around the agape ideal, and who entails the services of volunteers in the challenging of all causes—both within and without the Kingdom of God on earth.

The Search for Worth in Relevance. Churchmen have long held a goal in values. Part of the revolutionary situation which now confronts the church is a dramatic re-examination of the values that are acceptable.

All that is traditional, all that is conventional, all that is the spotlight, as churchmen and non-churchmen alike, are existing values to separate doors from gold.

The course of this search, its various plead that true worth is to be found in the different value patterns. "Sensory gratification" is the goal of the hedonists. This is the way to happiness. The Pill and Freeway are the symbols of the ecstasy.

### MATERIALISM

Yet it has been said that one of the most representative of the group is neurotic because it is married and the other half neurotic because it is not married.

Materialism, prosperity and wealth—these point the way to the materialists. "Enlarge the Cross National Product, increase the size of the national pudding, raise the percentage of the GNP by 4 or 5 per cent, to 10 per cent, in a decade or two, everyone will be happy."

"Suburbanism is the need," says the materialist. "A home, a car, and a television set must have these for satisfying life. And of course, you will do it help fill the weekend."

Saturday morning: wash the car. Saturday afternoon, cut the lawn. Sunday morning: a big gilt paper. Sunday afternoon: one long line of cars passing along, long line of cars, each going home, each showing upon more tele. What more could you want?

"Science and scientific method," says the voice of the intellectual. Science holds the key to the future.

"Mr. As Huxley has reminded us, what man shall do with the new facts, the new opportunities that science is showing upon him does not depend upon science. It depends upon what he wants to do with them, and this in turn depends upon his sense of self."

In spite of the siren voices, the key to the future is not in the past. It is as old as human society and as new as the dawn of time. It is 2,000 years ago is still the authority for this solid gold

ethic which is the ethic of agape. This is the ethic of agape

This is the text of the address given by Dr R. G. Studdert-Kennedy at the annual dinner of the Church of England Men's Society in Sydney on Tuesday, 29. Dr Studdert-Kennedy, who is attached to the Commonwealth Office in London, Sydney, spent four years in New York as Chief of the United Nations Office of the United Nations Secretariat.

—robustly and integrity based on cross-culturally understood terms for personality; caring for others; service; neighbourliness; reconciliation; redemptive suffering; justice and understanding.

Mugeridge strongly enough has discerned that the Christian values represent the zenith of man's achievement as he expressed this truth in a memorable sentence: "It is possible for a mere man, with his brief life and stunted vision, imprisoned in his tiny ego and enshrouded by his squalid prejudices, to aspire to a universal understanding and a universal human brotherhood."

It is indeed possible, Mugeridge in effect is saying, for man to aspire to an ethic of agape.

### ETHIC OF AGAPE

As the Church faces the future, with such a match the times, no matter how seductive the appeal of hedonism, materialism, suburbanism and science, no matter how severe the pressure for a so-called "new morality," it will keep true to the principle that the pursuit goal in values will be found in the Christian code of morals in the bulk of the New Testament.

Third, the Church sets problems in the frame of reference of agape.

For a faith that is uniting all persons and all things, integrate and are integrating the principles that the pursuit goal in values will be found in the Christian code of morals in the bulk of the New Testament.

All that is traditional, all that is conventional, all that is the spotlight, as churchmen and non-churchmen alike, are existing values to separate doors from gold.

The course of this search, its various plead that true worth is to be found in the different value patterns. "Sensory gratification" is the goal of the hedonists. This is the way to happiness. The Pill and Freeway are the symbols of the ecstasy.

Materialism, prosperity and wealth—these point the way to the materialists. "Enlarge the Cross National Product, increase the size of the national pudding, raise the percentage of the GNP by 4 or 5 per cent, to 10 per cent, in a decade or two, everyone will be happy."

"Suburbanism is the need," says the materialist. "A home, a car, and a television set must have these for satisfying life. And of course, you will do it help fill the weekend."

Saturday morning: wash the car. Saturday afternoon, cut the lawn. Sunday morning: a big gilt paper. Sunday afternoon: one long line of cars passing along, long line of cars, each going home, each showing upon more tele. What more could you want?

"Science and scientific method," says the voice of the intellectual. Science holds the key to the future.

"Mr. As Huxley has reminded us, what man shall do with the new facts, the new opportunities that science is showing upon him does not depend upon science. It depends upon what he wants to do with them, and this in turn depends upon his sense of self."

In spite of the siren voices, the key to the future is not in the past. It is as old as human society and as new as the dawn of time. It is 2,000 years ago is still the authority for this solid gold ethic which is the ethic of agape. This is the ethic of agape

grow and develop in clarity of meaning.

The problems that fall within the frame of reference may grow to be a more complex and a limited set of predominantly personal problems. The Church, who is attached to the Commonwealth Office in London, Sydney, spent four years in New York as Chief of the United Nations Office of the United Nations Secretariat.

—robustly and integrity based on cross-culturally understood terms for personality; caring for others; service; neighbourliness; reconciliation; redemptive suffering; justice and understanding.

Mugeridge strongly enough has discerned that the Christian values represent the zenith of man's achievement as he expressed this truth in a memorable sentence: "It is possible for a mere man, with his brief life and stunted vision, imprisoned in his tiny ego and enshrouded by his squalid prejudices, to aspire to a universal understanding and a universal human brotherhood."

It is indeed possible, Mugeridge in effect is saying, for man to aspire to an ethic of agape.

### ETHIC OF AGAPE

As the Church faces the future, with such a match the times, no matter how seductive the appeal of hedonism, materialism, suburbanism and science, no matter how severe the pressure for a so-called "new morality," it will keep true to the principle that the pursuit goal in values will be found in the Christian code of morals in the bulk of the New Testament.

Third, the Church sets problems in the frame of reference of agape.

For a faith that is uniting all persons and all things, integrate and are integrating the principles that the pursuit goal in values will be found in the Christian code of morals in the bulk of the New Testament.

All that is traditional, all that is conventional, all that is the spotlight, as churchmen and non-churchmen alike, are existing values to separate doors from gold.

The course of this search, its various plead that true worth is to be found in the different value patterns. "Sensory gratification" is the goal of the hedonists. This is the way to happiness. The Pill and Freeway are the symbols of the ecstasy.

Materialism, prosperity and wealth—these point the way to the materialists. "Enlarge the Cross National Product, increase the size of the national pudding, raise the percentage of the GNP by 4 or 5 per cent, to 10 per cent, in a decade or two, everyone will be happy."

"Suburbanism is the need," says the materialist. "A home, a car, and a television set must have these for satisfying life. And of course, you will do it help fill the weekend."

Saturday morning: wash the car. Saturday afternoon, cut the lawn. Sunday morning: a big gilt paper. Sunday afternoon: one long line of cars passing along, long line of cars, each going home, each showing upon more tele. What more could you want?

"Science and scientific method," says the voice of the intellectual. Science holds the key to the future.

"Mr. As Huxley has reminded us, what man shall do with the new facts, the new opportunities that science is showing upon him does not depend upon science. It depends upon what he wants to do with them, and this in turn depends upon his sense of self."

In spite of the siren voices, the key to the future is not in the past. It is as old as human society and as new as the dawn of time. It is 2,000 years ago is still the authority for this solid gold ethic which is the ethic of agape. This is the ethic of agape

in the street below. Preaching may be growing more relevant.

The power of formal Christian education directed to the development of the personality of the young has yet to be fully explored and actualized.

New techniques for Christian teaching, changing the balance in the emphasis on preaching and teaching will promise a vastly more effective procedure for imprinting the patterns of the maypole dance on the personality of every churchgoer.

Again, a point for further experimentation with new techniques is found in specialized youth sessions.

Youth culture has become a separate entity and the gap between the generations has in recent years been greatly accentuated.

Special youth worship patterns, prepared by youth for youth, and incorporating new musical forms, buzz groups and open forum procedures, all planned to result in thoughtful involvement in agape-centered commitment will pioneer new procedures for the church that is creative and relevant.

Finally, among the new techniques that are possible, there is a great need for ecumenical adventures. Over the centuries new denominations have encouraged differences in theology, dogmas, sacraments and liturgy.

In their separateness, the separated Churches have tended to lose their lives through striving to preserve their independent existence.

With the increased oneness of the world, a new awareness of the common faith, drawing them to a more united problem of the church is, however, they will unite again and a new community transcending formal distinctions is showing signs of emerging.

On the political front, the Great North American Continent (Continued on page 11)

STAINED GLASS WINDOWS  
And Repairs  
ARNcliffe STUDIOS  
19 BARDEN STREET  
Phone 59 7348

THE BRITISH AND FOREIGN  
BIBLE SOCIETY IN  
AUSTRALIA



NATIONAL BIBLE SOCIETY WEEK

AUG 27 - SEPT 3 1967

S. LUKES  
HOSPITAL  
DARLINGHURST, SYDNEY

Church of England General and  
Obstetric Hospital  
S. Luke's provides a very valuable service to suffering people. It is now taking public patients and therefore, receives a Government subsidy, but the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed. Legacies and contributions will enable the Board to improve the services and the conditions of the Hospital.

APPLICATIONS are invited by  
THE AUSTRALIAN COUNCIL OF CHURCHES  
for the position of  
SECRETARY FOR INTER CHURCH AID  
REFUGEE AND WORLD SERVICE  
Responsible for the Inter-Church AID policy and programme and for directing the work of the Resettlement Department.  
Further particulars may be obtained from the General Secretary, 511 Kent Street, Sydney

THE BRITISH AND FOREIGN  
BIBLE SOCIETY

Applications are invited for the position of  
COMMONWEALTH SECRETARY TO THE  
COUNCIL.

Duties: Responsible to the Council for the Administration of its Policy and Bible Society activities in work in Australia and Papua-New Guinea.

Conditions: Full details of terms and conditions of appointment are available from the Chairman of Council—

Mr F. R. Berry, O.B.E.,  
British and Foreign Bible Society,  
P.O. Box 507,  
CANTBERRA, A.C.T.

with whom applications marked "Confidential" will close on August 31, 1967.





