

The Australian

## Church Record

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Dr Eric Hutchings  
to visit Australia

Rev. David H. W. Shand

Christian renewal campaigns  
planned for NSW & Victoria

Christian renewal to both European and indigenous groups.

Dr Hutchings' scholarship and training enable him to reach universities and address conferences of ministers, and he has the gift of profound Bible exposition as well.

His radio ministry is extensive and Dr Hutchings prepares eight sermons a week for radio use.

Dr Hutchings has been described as a man greatly used of God, both in England and America, who combines the oratory and fervour of an evangelist with the expository skill of a Bible teacher.

David Shand  
to St Arnaud

Rev David H. W. Shand, 52, vicar of St Andrew's, Brighton in the diocese of Melbourne since 1969, has been elected Bishop of St Arnaud. He succeeds Bishop Allen Winter who has retired.

His father was Canon Rupert Shand, rector of St Luke's, Toowoomba, and he went to St Francis' College, Brisbane and gained a 2nd class ThL in 1948. In 1952 he graduated BA from the University of Queensland with 2nd class honours in mental and moral philosophy.

He held four parishes in Brisbane diocese and was Organising Secretary of the Home Mission Fund. He went to Melbourne in 1966 as vicar of Christ Church, South Yarra. Now, like a number of his predecessors at South Yarra and Brighton, he has been chosen as bishop.

He is married and has two married daughters and a son. "I have thoroughly enjoyed my time in Melbourne and I have been assured by my parishioners at Brighton that I take their prayers and interest with me," said Mr Shand.

## FIVE ARCHBISHOPS



The five metropolitans of the Church of England in Australia. From L to R: Archbishop Geoffrey T. Sambell (Perth), Archbishop Thomas T. Reed (Adelaide), Archbishop Frank Woods (Melbourne), Archbishop Marcus L. Loane (Sydney) and Archbishop Felix R. Arnott (Brisbane).

## THE HOT SPOT

Wyndham, the most northern town of Western Australia, is reported to have the highest average temperature of any place in Australia where records are kept. When the southern States are well into the autumn chill, it is still blazingly hot in Wyndham.

Support from the National Home Mission Fund is given to the diocese of the north-west for

the parish of Wyndham. The fund is an arm of General Synod.

A displaced Aboriginal group has moved from the Forrest River Mission into Wyndham. Every displaced group of people—remember those affected by World War II—faces difficulty. The Aboriginals displaced from Sunday Island, now at One Arm Point, however, have realised the facts of life and, due to the excellent help of two pensioners, Mr and Mrs David Drysdale at One Arm Point, have begun to

settle in to a new area and a new way of life.

The Aboriginals living in Wyndham are far from settled. The number of those dependent on alcohol seems to be unusually high. Housing is inadequate. This lack the Government is going to remedy. But when promises have been made a long time ago, the waiting for houses gives rise to grumbling. Limited employment has been obtained locally.

The Rev David McDougall, the rector at Wyndham, has tried valiantly to find seasonal employment for the Aboriginals in the meat works in Wyndham. The former hesitancy to employ Aboriginals was overcome, but they find it difficult to fit into the hustling, constant daily work.

From Wyndham you can see the Forrest River area across the long inlet. The dividing water becomes marshes further inland, making it a long journey either by boat or by a tedious hilly ride by a rough track and river crossings to reach the Forrest River old mission. Although it was uneconomic for the tribe to live at the old mission, yet some Aboriginals have been persuaded by an individual to exercise their right to return to the mission area.

Communications are difficult with these folk on the old mission.



Rev David McDougall, rector of Wyndham, with one of the Aboriginals who have moved into the town.

Hewetson takes  
cheque to Tanzania

Rev. David Hewetson (pictured) presented \$500 to Bishop Yohana Madinda in Tanzania on June 3 on behalf of the Archbishop of Sydney. Mr. Hewetson took this gift from the Archbishop's Overseas Relief Fund when he left Sydney on Sunday, May 27, for a five weeks visit to East Africa.

As well as being the General Secretary of the NSW Branch of the Church Missionary Society, Mr Hewetson is Secretary for Africa. He was the missionary Principal of St. Philip's Theological College in Tanzania from 1963 to 1965.

The Australian CMS has 75 missionaries in East Africa, most of whom are laymen and women in professional posts.

Final effort needed  
from CMS supporters

The total Australian budget for the year ending June 30, 1973, is \$583,410. This includes both the federal budget and the branch expenditures for all States, including the A.M.C., allocation in Western Australia.

The federal secretary, the Rev Maurice Betteridge, stated, "As at May 18, \$444,851 had been received from various sources leaving \$138,559 to be raised by the end of June."

The detailed picture is as follows:

	Budget	Still required
NSW	298,000	75,695
Vic	184,000	30,671
Qld	40,000	15,468
SA	32,660	8,842
Tas	18,250	5,619
(incl O'sea Dept)		
WA	10,500	2,264
(AMC)		

The federal secretary commented that the position was not significantly different at this time of the year from other years. However, the largest State, NSW, was behind its budget target while Victoria with only 16.6 per cent of its budget to come was ahead of last year.

DR SAMBELL  
IN DUBLIN  
AND ASIA

Archbishop Geoffrey Sambell (pictured) of Perth is overseas from June 7 to August 8 and will represent Australia at conferences in Dublin and East Asia.

He will be a delegate at the East Asian Christian Conference in Singapore and then goes to London where he will spend a week looking at church involvement in health and welfare services.



Then follows three weeks in Dublin working on the preparatory committees and participating in the Anglican Consultative Council there. The Anglican Consultative Council consists of representatives of every province of the Anglican Communion and it last met at Limuru in Kenya in February-March, 1971. Other Australians who will be present are Mr Roland St John, of Brisbane, Miss Irene Jeffreys, of Adelaide, and Archdeacon Donald Cameron, of Sydney, who is the honorary secretary of the Council.

On the return journey to Australia, Dr Sambell will visit South India and will conduct a clergy retreat in the diocese of Madhya Kerala.

During his absence overseas, Bishop Brian Macdonald is the administrator of the diocese of Perth.

Canberra  
Christian  
Convent'n

The seventh annual Canberra Christian Convention was held over the Queen's Birthday week-end in the Telopea Park Assembly Hall. Attendances were excellent.

Bible studies this year were taken by Bishop Clive Kerle of Armidale, Mr Bruce Townsend, Director of Campaigners for Christ, South Australia, and SA secretary of the Evangelical Alliance was the guest speaker.

Mr K. L. McKay, chairman of the Convention Council, chaired the meetings. Children's sessions were also held and a creche was conducted by local volunteers. Accommodation was provided at Brassey House and at Canberra Educational Tours Hostel. This provided for country and interstate visitors to the Convention.

without any special effort on the part of Governments," said the Bishop.

"Already we are feeling the pressure there for, in spite of the rapid increase in population, we have not been able to increase the staff of the parish.

"Along with the increase in urban population there has been a steady decline in rural population. Our big towns are getting bigger and our small towns are getting smaller.

"Already we have taken the logical and necessary step of amalgamating some of our smaller parishes. It may well be that the 'growth centres' will effect a further decline in the smaller parishes and other

Bishop Lewis on  
Christian  
agnosticism

Recently, on a visit to Melbourne, he had been struck by a contrast between two groups of people he met on a Sunday afternoon.

One was a little group of Jesus folk in the Melbourne Gardens who greeted him with a phrase, "Jesus Loves You."

The other was a church youth group he encountered the same evening who, in the course of their service, read a series of poems about their words blowing in the wind, the dead and dying in modern wars and the chariots of God, "but not a syllable about their faith in Christ."

"Many in the church youth group were agnostic by profession and one was an atheist." (Charge to North Queensland synod in May.)

## Mainly About People

Mr Colin Rains has been appointed Registrar of the diocese of North Queensland. In that diocese the appointment is an honorary one.

Mrs Katherine E. Hardy, wife of the Bishop of Ballarat, died on May 19 after a period of ill health. She leaves also two sons and a daughter.

Right Rev Edward L. Barham, Bishop of Rwanda and Burundi, 1964-66, died in London on June 5, aged 72. He was an assistant bishop of Southwark, 1967-71.

Rev James C. Hope, rector of Wynyard (Tasmania), has been appointed rector of Lang Lang (Gippsland) from June 29.

Rev Peter G. Hutton, chaplain to the Royal New Zealand Air Force since 1969, has begun duties as chaplain at Warragul High School (Gippsland).

Rev Wesley D. Girvan, rector of Christ Church, Kilmac (Sydney), since 1967, has been elected a canon of the provisional cathedral of St Michael's, Wollongong.

Rev Barry J. Bevis, in charge of St Paul's, Canby Vale (Sydney), since 1970, has been appointed rector of All Saints, Oakley West, from July 26.

Rev James W. Smith, in charge of St David's, Greenacre (Sydney), since 1971, has been appointed rector of Elm Plains from August 3.

Rev Philip S. Hutchinson, rector of Alexandria (Wangaratta) since 1970, has been appointed vicar of St Mark's, Leopold (Melbourne), from August 3.

Rev Dr E. Keith Cole, vice-principal of Ridley College and curate of St Hilary's, Kew (Melbourne), will take up his appointment as principal of the new Training Centre in Darwin, Northern Territory, from August next.

SUDDEN DEATH OF  
BISHOP BEGBIE

Bishop Gordon Begbie (pictured), formerly Bishop in Parramatta, died suddenly on Thursday 7 June while travelling to work in Sydney. He was 67.



He retired from Parramatta just six months ago and had recently been appointed acting Dean of St Andrew's Cathedral until Rev. Lance Shilton takes up his appointment towards the end of this year.

He was the eldest of four sons of the late Archdeacon Herbert

Begbie, all of whom have been ministers in the Sydney diocese. He was ordained in 1928 and it was many years before he received preferment of any kind. But by the time he was made an archdeacon in 1949, he had had a long and varied parish experience which was to stand him in good stead.

He was a practical, kindly man who very soon won wide respect in the diocese, a respect and affection which were to increase as his responsibilities increased.

He left the strategic parish of Wollongong after 11 years to become registrar of the diocese. In 1967 he became an assistant bishop and in 1969 he moved to take over the Parramatta area in the west of the diocese.

As secretary of General Synod he made an even wider circle of

friends. Standing Committee extended the period of his work in Parramatta well beyond the retiring age but he reluctantly had to retire six months ago. He loved his garden and up at Springwood, he worked on it with all his usual freshness and vigour right to the end.

Gordon Begbie was a Christian gentleman whose directness, earnestness and quiet but deep conviction marked him out among his contemporaries. His love of the Saviour gave him a quiet radiance. His spiritual convictions were ever biblical and Protestant. Nothing moved him from this.

The love and sympathy of large numbers go out to Mrs Gwen Begbie, her son, Roger, who is a teacher in Germany, and her daughter, Dr Cynthia Begbie.

Bathurst faces problems  
of growth and declineFROM ABM  
TO WARWICK

Rev Albert N. Haley, Organising Secretary for the ABM in the province of Queensland since 1968, has been appointed rector of St. Mark's, Warwick, in the diocese of Brisbane.

Mr Haley trained at Ridley College, Melbourne, and has had a wide parish experience. In addition he has served as a missionary in the dioceses of Carpentaria and New Guinea.

Before taking up his present ABM appointment, he was rector of Rabaul from 1959 to 1968. He has also been rector of Darwin, NT, Cooma and Crookwell in NSW.

He leaves ABM on June 30 and will be inducted to Warwick by the Archbishop of Brisbane on July 17. He is married with four children.

## WELCOME TO THE FAMILY

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## NEXT ISSUE

Homosexuality  
in  
Biblical  
Perspective

Moore College



## Church Record

JULY 12, 1973

## New doors opening for church unity

We see the Holy Spirit at work in his church as in country after country, doors to organic unity among denominations have been closed to varying degrees.

In England, Canada, New Zealand, the United States and in Australia, negotiations among Protestant denominations, including Anglicans except in Australia, have either been broken off or have broken down when a critical stage for decision has been reached. It seems clear that in the seventies, God is saying "no" to unity plans which in every case have compromised vital Christian truths.

But a new door is opening and it may well lead to unity based on a wide acceptance of basic truth and an obedience to the Word of God.

The present Archbishop of Canterbury has on a number of occasions said that he hopes for eventual Anglican-Roman Catholic unity based on acceptance of the primacy of the Bishop of Rome by both denominations. Dr Ramsey is the most fervid Anglo-Catholic ever to occupy the see of Canterbury and in this he was expressing a purely personal opinion which showed how little he was in touch with the realities of Anglicanism.

Dr Ramsey must still be wondering why the report of the Anglican-Roman Windsor talks were but a one-day marvel and have since been passed by in the light of ever-present realities.

Our own Primate, Dr Frank Woods, told a press conference in Melbourne after the recent General Synod that certain matters such as the re-marriage of divorced people and the ordination of women might well put further off the day of Anglican-Roman Catholic unity.

Dr Woods did not say whether or not he thought this was a good thing. We certainly do. The result must be, if Roman Catholics are really pre-occupied with such things, to turn Anglicans to their Protestant brethren with whom they have a natural affinity and historical and theological links which they do not have with Roman Catholics.

Moreover, there is a happy world trend among Anglicans, evidenced at our own General Synod, as in other places, to forsake some of the grounds which for over a century have pre-occupied many of us. It is being widely, and in our view, on unimpeachable grounds, accepted that episcopacy is no guarantee of a denomination's faithfulness to catholic truth. And the secondary question of a historic succession of such bishops is seen as even less relevant.

Questions of "valid orders" and "true" ministries are at last being seen by those who once counted these things as of prime importance, as something sealed and guaranteed by the working of the Holy Spirit, not by the manner of ordination or letters of orders.

The Anglican-Lutheran conversations for which we now have a printed report, give us further grounds for optimism. Both denominations declared on the supreme matter of authority, that the Holy Scriptures gave the basic criterion for all agreement and that the canonical Scriptures were the sufficient, inspired and authoritative word of God.

Once those concerned with church unity have used this as a starting point, real progress is possible. The next great matter of how a man can be accounted just before God flows from acceptance of the authority and it will not be by-passed because it is difficult.

Thus a new door to unity seems to be opening in the seventies. It is a door of hope of two things.

First it seeks to join with others under the authority of the Scriptures to maintain and proclaim eternal truths held in common.

Secondly, having already accepted each other's ministries and shared together in the sacraments of Baptism and the Lord's Supper, matters which have always been subsidiary to the church's witness to the world are seen to be so.

## ST. LUKE'S HOSPITAL

18 ROSLYN STREET, POTTS POINT, SYDNEY  
TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work. Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to, "St. Luke's Development Fund."

C. R. JAMES,  
Chief Executive Officer.

Lewis believed, with M. Denis de Rougemont, that sex ceases to be a devil only when it ceases to be a god. G. K. Chesterton, whom Lewis so greatly admired both as a critic and an apologist, was of the same opinion:

The moment sex ceases to be a servant it becomes a tyrant. In an essay on "Donne and Love Poetry," Lewis commented on the fact that today publicists are hotly and unmercifully preaching the pleasures of the body. The reason is not hard to seek. As psychologists, Lewis explained, we are interested in the new discovery of the secretive and less reputable operations of the instincts. As practical philosophers we are living in an age of sexual experiment.

This was the theme of one of his early broadcast addresses. (For the radio Lewis adopted a colloquial style of presentation and used analogies which, though crude, are compelling.) "You can get a large audience together for a strip-tease act — that is, to watch a girl undress on the stage: now suppose you came to a country where you could fill a theatre by simply bringing a covered plate on to the stage and then slowly lifting the cover so as to let every one see, just before the lights went out, that it contained a mutton chop or a bit of bacon, wouldn't you think that in that country something had gone wrong with the appetite for food? And wouldn't anyone who had grown up in a different world think there was something equally queer about the state of the sex instinct among us?"

## Pre-occupied

Our fascinated pre-occupation with sex is not, however, limited to "normal" sex; it also embraces the perversions. Such perversions, he explained, are numerous, hard to cure and frightful. "Fairy" Harcastle and the treble voiced Filostrato in That Hideous Strength illustrate some of the more repulsive and dangerous aspects of perverted sexuality. It is easy to say, as many do, that this is a reaction to the hypocrisy of the past, but this explanation will not bear examination. For the past twenty years, you and I, he said, have been fed all day long on good solid lies about sex. "We've been told, till one is sick of hearing it, that sexual desire is in the same state as any of our other natural desires and that if only we give up the silly old Victorian idea of hushing it up, everything in the garden will be lovely. It's just not true. The moment you look at the facts, and away from the

propaganda, you see that it isn't.

"They'll tell you sex has become a mess because it was hushed up. But for the last twenty years it has not been hushed up. It has been chattered about all day long. Yet it is still in a mess. If hushing up had been the cause of the trouble, ventilation would have set it right. But it hasn't. I think it is the other way round. I think the human race originally hushed it up because it had become such a mess. Modern people are always saying, 'Sex is nothing to be

Rev Dr S. Barton Babage, Master of New College, University of New South Wales, uses the writings of the late Professor C. S. Lewis, outstanding man of letters and Christian humanist, to throw light on contemporary attitudes to sexual morality, obscenity, etc.

ashamed of." They may mean two things.

They may mean, "There is nothing to be ashamed of in the fact that the human race reproduces itself in a certain way, nor in the fact that it gives pleasure." If they mean that, they are right. Christianity says the same. It is not the thing, nor the pleasure, that's the trouble. The old Christian teachers said that if man had never fallen, sexual pleasure, instead of being less than it is now, would actually have been greater."

Lewis was no Manichean. He gloried in the goodness of the body. Christianity, he said, is almost the only one of the great religions which thoroughly approves of the body — which believes that matter is good, that God Himself once took on a human body, and that some kind of body is going to be given to us even in Heaven and is going to be an essential part of our happiness, our beauty, and our energy.

Man, Lewis suggested, has held three views of the body. "First there is that of those ascetic Pagans who called it the prison or the 'tomb' of the soul, and of Christians like Fisher to whom it was a 'sack of dung,' food for worms, filthy, shameful, a source of nothing but temptation to bad men and humiliation to good ones. Then there are the Neo-Pagans, the nudists and the sufferers from Dark Gods, to whom the body is glorious. But third we have the view which St Francis expressed by calling his body 'Brother Ass.'"

This, Lewis pointed out, is the perfect and appropriate term. "No one in his senses can either revere or hate a donkey. It is a

useful, sturdy, lazy, obstinate, patient, lovable and infuriating beast; deserving now the stick and now a carrot; both pathetically and absurdly beautiful. So the body."

"The fact that we have bodies is," Lewis suggested, in *The Four Loves*, "the oldest joke there is." "I can," he confessed, "hardly help regarding it as one of God's jokes that a passion so soaring, so apparently transcendent, as Eros, should thus be linked in incongruous symbiosis with a bodily appetite which, like any other appetite, tactlessly reveals its connections with such mundane factors as weather, health, diet, circulation, and digestion. It is a continual demonstration of the truth that we are composite creatures, rational animals, akin on one side to the angels, on the other to tom-cats."

"Every lover knows this. There is, of course, an element of awe, of wonder, of total seriousness, but there is also, again and again, an element not only of comedy, not only of play, but even of buffoonery, in the body's expression of Eros."

What, for the Christian, is a matter of reverent joy is, for the natural man, an obscene joke: a matter for smutty sniggers and embarrassed self-consciousness.

## Contradiction

"The coarse joke proclaims that we have here an animal which finds its own animality either objectionable or funny. Unless there had been a quarrel between the spirit and the organism, I do not see how this could be: it is the very mark of the two not being at home together. But it is very difficult to imagine such a state of affairs as original — to suppose a creature which from the very first was half shocked and half tickled to death at the mere fact of being the creature it is. I do not perceive that dogs see anything funny about being dogs: I suspect that angels see nothing funny about being angels."

In relation to obscenity in literature, there is, he recognised, the problem of language. In an article published in *The Spectator* entitled "Prudery and Philology," Lewis pointed out that we are limited to four alternatives: a nursery word, an archaism, a word of the gutter, or a scientific word. There are no ordinary, neutral words like "hand" or "nose."

Every writer knows the troublesome problem. "Whichever of the four words you choose is going to give a particular tone to your composition: willy-nilly you must produce baby-talk, or Wardour Street, or coarseness, or technical jargon. Each will force you to imply a

• More on page three

## CMS foundation principles

On 18th March, 1799, John Venn read his memorable paper which led to the founding of the Church Missionary Society. He laid down five foundation principles, which are as relevant today as they were then, and we do well to recall them.

(1) "Follow God's leading." We may humbly say that the great blessing which has attended CMS these last 174 years is due to the fact that when God's Will has been made known it has been fearlessly followed.

(2) "Begin on a small scale." The founders of CMS had seen the collapse of a missionary ex-

pedition which started on too grand a scale. In all our history we have seen small beginnings grow to great proportions, e.g., the Kashmir schools, the hospitals at Old Cairo and at Hangchow, and the whole Church in Uganda and West Africa.

(3) "Put money in the second place, not the first; let prayer, study, and mutual converse precede its collection." This needs no elaboration, only application. It is certainly a call to sacrificial giving, but before all it is a call to prayer, study, and dissemination of knowledge through personal contacts.

(4) "Under God, all will depend on the type of men sent forth." The society has always adopted the policy of sending spiritual

men for spiritual work. Venn said that a missionary "should have heaven in his heart, and tread the world under his foot." It is well to remember this now that we are needing so many recruits. We must send out only those who have the call of God. Many other qualifications are desirable; this is essential.

(5) "Look for success only from the spirit of God." This ought to be obvious to us all, but it needs to be said again and again. It is not the efficiency of our organisation or the ability of our workers which ultimately brings success, but only the working of the Holy Spirit. Forward moves in the past in CMS have been the outcome of a new experience of the Spirit's power.

## C. S. LEWIS &amp; "THE DARK GODS"

particular attitude (which is not what you intended to imply) towards your material.

"The words will force you to write as if you thought it either childish, or quaint, or contemptible, or of purely scientific interest. In fact, description is impossible. Language forces you to implicit comment." The common names for certain things (as distinct from the childish, archaic, or scientific names) are "obscene" words.

But "it is the words, not the things, that are obscene. They are words long consecrated (or desecrated) to insult, derision, and buffoonery. You cannot use them without bringing in the whole atmosphere of the slum, the barrack-room, and the public school."

"This state of affairs, this lack of any neutral and straight forward words for certain things is itself the result of precious prudery." The modern writer, who is determined to practise a total liberty of the pen, is attempting to rip up the whole fabric of the mind. The question is whether, by so doing, we do not stand to lose more than we gain. "For of course to remove all 'prudery' is to remove one area of vivid sensibility, to expunge a human feeling."

There are quite enough etiolated, inert, neutral words knocking about already; do we want to increase their number? A strict moralist might possibly argue that the old human reticence about some of our bodily functions has bred such mystery and prurience ("It is impossible," says the girl in Shaw, "to explain decency without being indecent") that it cannot be abolished too soon. But would the strict moralist be right?

"Has nothing good come out of it? It is the parent of three-quarters of the world's jokes. Remove the standard of decency in the written word, and one of two results must follow. Either you can never laugh again at most of Aristophanes, Chaucer or Rabelais, the joke having partly depended on the fact that what is mentioned is unmentionable, or, horrid thought, the oral fableau as we have all heard it in taproom (not by any means always vile or prurient, but full of true humour and traditional art) will be replaced and killed by written, professional fableaux; just as the parlour games we played for ourselves fifty years ago are now played for us by professionals 'on the air'. The smoking-room story is the last and the least of the folk-arts. But it is the only one we have left. Should not writers be willing to preserve it at the cost of a slight restraint on their own vocabulary?"

## Cheapens it

Modern writers who insist on the use of four letter words are not only diminishing the range and richness of ordinary conversation, but also cheapening sex by desecrating its mystery. In trying to extirpate shame we have, Lewis accused, broken down one of the ramparts of the human spirit. The 'frankness' of people sunk below shame is a very cheap frankness.

There are those who, on the basis of a little psychoanalysis, regard love as synonymous with sex. They are the 'nothing but' school of thought. The man who adopts this point of view sees all the facts but not the meaning. He is in the position of an animal. You will have noticed that most dogs cannot understand pointing. You point to a bit of food on the floor; the dog, instead of looking at the floor, sniffs at your finger. A finger is a finger to him, and that is all. His world is all fact and no meaning. And in a period when factual realism is dominant we shall find people deliberately inducing upon themselves this dog-like mind.

A man who has experienced love from within will deliberately go about to inspect it analytically from outside and regard the results of this analysis as truer than his experience. This is what the Freudians do: they criticise every experience from below: they show that religion is only psychological, justice only self protection, politics only economics, love only lust.

In relation to sex there are, C. S. Lewis suggested, the "debunkers" (the "nothing but" school of thought), but there are also the "idolaters." For Lewis, D. H. Lawrence was a typical representative of the latter class. In *Lady Chatterley's Lover*, Lawrence writes: "Give me the body. I believe the life of the body is a greater reality than the life of the mind; when the body is really awakened to life... The human body is only just coming to real life. With the Greeks it gave a lovely flicker, then Plato and Aristotle killed it, and Jesus finished it off. But now the body is coming really to life." Again: "My great religion is a belief in the blood, the flesh, as being wiser than the intellect. We can go wrong with the mind. But what the blood feels, and believes, and says, is always true."

There are, Lewis pointed out, writers who, under the guise of worshipping the primitive, are seeking to revive the worship of the phallic. It is a short step, however, from the love of nature to nature religion and then to the worship of the "Dark Gods."

There is, the apostle Paul pointed out, an inseparable connection between immorality and idolatry. Those that worship idols become like them. That is the law of life. What a man worships determines what he is. By deifying the "Dark Gods" we are, Lewis warned, surrendering ourselves to animality.

## Grubby roots

There are those who (with Freud) are for ever pulling up and exposing the grubby roots of our natural love, and there are those who (with Lawrence) are equally intent on worshipping the life of liberated instinct.

In *The Allegory of Love* (Lewis's finest work of technical scholarship in the field of mediaeval literary criticism) he argued that there is an unmistakable continuity connecting the Provencal love song in praise of adultery with the love poetry of the later Middle Ages, and then, through Petrarch and many others, with that of the present day.

The sensible thing, given these extremes, is to listen neither "to the over-wise nor to the over-foolish giant." "The highest does not stand without the lowest. A plant must have roots below as well as sunlight above and roots must be grubby. Much of the grubbiness is clean dirt if only you will leave it in the garden and not keep on sprinkling it over the library table."

The human loves can be glorious images of Divine love. No less than that; but also no more — proximities of likeness which in one instance may help, and in another may hinder, proximity of approach. Sometimes perhaps they have not very much to do with it either way."

It was not until late in life that Lewis unexpectedly experienced the joys of marriage. The three brief years of glory and tragedy were, his brother testified, years of complete fulfillment. After his wife's death Lewis spoke poignantly about the nature of their relationship.

Oh do not die, says Donne, for I shall hate

All women so. How false the sentence rings.

Women? But in a life made desolate  
It is the joys once shared that have the stings.

To take the old walks alone, or not at all,  
To order one pint where I ordered two,

To think of, and then not to make, the small

Time-honoured joke (senseless to all but you);

To laugh (oh, one'll laugh), to talk upon

Themes that we talked upon when you were there,

To make some poor pretence of going on,

Be kind to one's old friends, and seem to care.

While no one (O God) through the years will say

The simplest, common word in just your way.

The poem has a painful autobiographical interest. It reveals that, for him, marriage was a deep and unfathomable personal relationship.

## Second things

Lewis did not denigrate sexuality in marriage; on the contrary, he joyously celebrated it, but he recognised its subordinate place. Second things, he reminded a lady who had written to him, are always corrupted when they are put first. The trouble starts, he warned, when "we give our human loves the unconditional allegiance which we owe only to God. Then they become gods; then they become demons. Then they will destroy us, and also destroy themselves. For natural loves that are

allowed to become gods do not remain loves. They are still called so, but can become in fact complicated forms of hatred."

In the Preface to *The Great Divorce*, Lewis pointed out that the Earth, if chosen instead of Heaven, will turn out to have been, all along, only a region in Hell; and Earth, if put second to Heaven, to have been from the beginning a part of Heaven itself. What Lewis says of the Earth we may say of the body. Man's body is of the Earth, earthy; if chosen instead of Heaven, it will turn out to have been, all along, a "tomb" of corruption and damnation; if put second to Heaven, it will prove to have been, from the beginning, a "temple" of the Holy Ghost.

Human beings, Screwtape reminds his youthful neophyte, Wormwood, are "amphibians, a revolting hybrid, half spirit and half animal. As spirits they belong to the eternal world, but as animals they inhabit time." What the Enemy requires of them, he explains, is "either complete abstinence of unmitigated monogamy." The former, since our Father's first great victory, is very difficult for them; the latter is ceasing to be a way of escape.

"We have done this through the poets and novelists by persuading the humans that a curious, and usually short-lived, experience which they call 'being in love' is the only respectable

ground for marriage; that marriage can, and ought to, render this excitement permanent; and that a marriage which does not do so is no longer binding."

In relation to the state of marriage, Screwtape suggests, we need to stress the concept of love as feeling or emotion rather than as will; in relation to the state of being single, the belief that chastity is unhealthy.

Chastity, Lewis conceded, is unpopular. In poster, film, and novel, ideas of sexual indulgence are regularly associated with ideas of health, normality, youth, frankness, and good humour. But it is a lie to suggest that any sexual act to which one is tempted at any moment is simply healthy and normal. On the contrary, restraint is an important quality for genuine happiness, while surrender to all our desires obviously leads to impotence, disease, jealousy, lies, concealment, and everything that is the reverse of health, good humour, and frankness.

"There are two things inside me, competing with the human self which I must try to become," Lewis insisted. "They are the Animal self and the Diabolical self. The Diabolical self is the worse of the two. That is why a cold, self-righteous prig who goes regularly to Church may be far nearer to hell than a prostitute. 'But, of course,' he added, 'it is better to be neither.'



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## Notes and Comments

### Possible new relations

Our Lord said "Blessed are the peacemakers." All men of goodwill are hoping that President Nixon and Mr Brezhnev of the USSR were doing just that when they met in long and friendly conference in the USA in June.

The Soviet leader said that the conferences marked the end of the Cold War. The Russian people must surely hope for this. The people of the West want nothing less. We must pray that God will direct the counsels of the leaders of the nations into the way of both peace and righteousness.

## Innovations in State education

It was announced early in June that the NSW Government is considering a proposal that all State schools should be administered by councils ranging in size from five to 11 members. Most members of each council would be parents of children at the school.

If established, such councils will decide policy in regard to the staff employed, the spending of funds, the syllabus followed and the values fostered within State schools.

The Minister for Education, Mr Willis, said, "The report envisages the most revolutionary changes in the administration of education in this State since attendance at school was made compulsory in 1916." He stated that no final decision had yet been made because the Government wanted to receive and consider public reactions to this proposal.

Primary school principals have already met to consider this

## Envious NSW eyes on Tasmania

It appears that NSW is not prepared to submit meekly its claim to be Australia's number one gambling state to its burgeoning rival, Tasmania with its West Point gambling casino.

The campaign to justify the establishment of a Government-run casino in NSW has been front page news. The Askin Government has always maintained a resolute resistance to such proposals in the past. The former Chief Secretary, Mr Eric Willis, used to be adamant in his refusal to entertain any such proposal saying that there was already too much gambling in N.S.W.

In 1962 the Government used Mr Norman Allan, the former Police Commissioner, to make out a case for the TAB. That's what this Government is now doing, using Mr Hanson to advocate the casino.

Towards the end of May the Premier said that perhaps, sometime in the future, the Government might have to look at such a proposal. His remark was vague. Mr Hanson's definite call for a legal casino was not at all vague and the Acting Premier, Mr Willis, just before the Premier's return from overseas, was astonishingly ready to say the time may have come for the matter to be reconsidered.

The ABC program, "This Day Tonight," featured a former policeman who demolished the argument that the police could not enforce the law against Sydney's illegal gambling dens. He alleged that the police actively tolerated them for reasons which the most innocent person could guess. Thus the casino issue is seen in its wider perspective as an issue affecting the integrity of the police force. Every peaceable

citizen is deeply concerned about that issue.

If the gangster-gambling racketeers can break the law with impunity it won't be long before other groups effect the necessary deals and do what they like also. Things are not yet as bad HERE as in New York but the alarming crime figures released last month show where we are heading. Mr Cliff Mallam, the MLA for Campbelltown, spoke out commendably when he said that, so far from talking about legalising casinos, the Premier should instruct the Police to close down the illegal gambling dens.

Tell your local MLA that you want the law enforced. That you don't want any further surrender to the gangster elements. Do your part for the sake of your community.

## End of State aid spree

Ever since Roman Catholic political pressure was put on State and Federal Governments many years ago to provide State aid for "independent" schools, this paper has never ceased to point out that State aid inevitably meant State aid for Roman Catholic schools.

We have had nine years of State aid and now it is being withdrawn on all sides that the withdrawal of aid to many private schools will soon mean that the field is left for grants to Roman Catholic schools only.

Independent schools in recent years were fast becoming dependent schools and many had reached the state where cessation of Government grants would be disastrous. Some of them now are facing just that.

Some of these schools accepted the State aid in the face of the clear policy of their denomination not to do so. The schools acted on the principle that it is always foolish to refuse gifts of money. But they were dismayed last year when the Federal Government required from them for the first time a very full account of their financial position, a position they had never revealed before to an outside body. They gave in because the Government held the purse strings.

Then came the dreaded Karmel Report with its recommendation that all forms of aid should cease to certain "independent" schools. All the schools in this category will obviously survive and indeed, none would have it otherwise. But it would be foolish of them not to learn the lesson. It would be worse if they hope to just sit it out and wait for a change of government. They should calculate the price of "independence" and become so in reality instead of repining their lost dependence.

The best of these schools, and many Church of England schools are among them, are blazing new trails in the field of education and they can be proud of this educational leadership.

In new things are they ultra-conservative, yet even here, Barker College in Sydney by its determination to go co-educational, is setting the pace for some others.

Our schools can provide a standard of educational excellence without surrendering their independence.

### Brisbane's lunch hour services

The new Dean of St John's Cathedral, Brisbane, has successfully established a series of Thursday lunch-hour services in the Cathedral.

They deal with issues of particular moment in the community.

## Liturgical rigidity

New Zealand's "Church & People" publishes the results of an opinion poll which showed that middle-aged Anglicans preferred the 1662 liturgy while younger members of the congregation preferred modern liturgies.

Hardly anything surprising in this kind of poll result. What is surprising is the numbers of parishes which still admit to having tried none of the experimental liturgies, not even some of the excellent conservative modernisations of Morning and Evening Prayer.

We do scant honour to Cranmer by trying to fix his liturgy on the Church for our life-time. His liturgy was a daring, modern experiment which in its day was scornfully received by very many. His Preface makes it clear that he felt worship should be in the language used and understood by the people.

We have not found any Cranmers today and New Zealand's liturgy has been described by some perceptive NZ Anglicans as being well below English at its best. But we can scarcely wait for another Cranmer before we rid ourselves of some of the more obvious shackles of English as it was written by the learned four hundred years ago.

And for much better reasons parish churches should have tossed out long since the gallop and thump method of pointing the Psalms when they are sung. National radio broadcast Morning Prayer recently from quite a prominent interstate parish church which still remains wedded to this extraordinarily difficult and unorthodox method of singing Psalms.

### "Whitehead's Folly" stays put

WHEN Mr JOHN Whitehead, a local citizen, spent \$3,000 on a 110-foot steeple for St Andrew's, Evandale, Tasmania, it came to be called "Whitehead's Folly" and locals said that winds would blow it down.

But last month the centenary of this fine old parish church was observed and the steeple is still a landmark in the whole area.

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## Queen, by the grace of God

SIR — I was pleased to read your excellent editorial ("ACR," 14/6/73) in which you state concerning the Queen, "She remains Queen of Australia by the grace of God," and as long as British blood runs strongly in Australian veins, we will be thankful for that grace."

In view of the trend towards republicanism by the Government, I think it essential to keep constantly before the public the nature of the Crown as opposed to a presidential system, and would like to quote from my letter to "The Australian" (Q'land edition, 9/6/73).

"The aversion of our Marxist and Maoist politicians to the monarchy is not surprising. The Crown is the major barrier to their ambitions to establish a monopoly socialist state which would control every aspect of living and our every breath."

"So it is galling that while the Crown stands, it is the one area they cannot invade. Her Most Gracious Majesty reigns 'by the grace of God,' and it must irritate these politicians that so much governmental procedure daily reminds them of this."

"Because the monarchy is a central feature of our Constitution, and has its roots deep in the Christian concept of the sanctity of each individual, it is anathema to the power-hungry."

"Not only the monarchy is under attack but also the Constitution. The people's instinct, however, is true when they cling to the Crown where their rights are embedded. In the coronation service the monarch accepts, with humility, the need to serve the people and to act as a living symbol of the nation's traditions — wisdom accumulated from centuries of experience — and historical continuity."

"The obsessive desire to cast off our British origins is like destroying one's birth certificate. The past cannot be written off as a non-event. It is part of our heritage."

"To begin anew is to put ourselves on a par with the newly-emerging nations such as Uganda, Ghana and the rest, an impossibility to those who speak the language Shakespeare spoke."

"Thus, though unpalatable to some in Canberra, 'by the grace

of God' is significant, indicating that the Queen herself is a kind of Governor-General, holding in trust an office divinely constituted."

"Few could doubt that the arrows aimed by these ambitious men are aimed less at the human representative of the monarchy but at the Higher Authority whom they cannot get rid of."

(Mrs) P. Creasey,  
Clontarf Beach, Q.

## Protest on re-marriage of divorced people

SIR, I feel I must voice my opinion concerning the way some have been voting, concerning the canon "Remarriage for Divorced People in Church" which was published on your front page on June 16.

Did not our Saviour Jesus say plainly, "He who divorces his wife, except for fornication, and shall marry again, commits adultery?" We must agree, whether we are really Christians or not, that is a perfectly clear statement.

These words are from our foundation stone Jesus Christ.

How can professed Christians vote against such a direct statement as this? We must voice our disgust as true Christians against these who are bending the "Word" of our Saviour to suit their day-to-day living.

What good is the Christian religion if we have make-believe followers, abusing the Word of God?

Let us vent our protest so that the real believers in Christ can be heard.

D. Charleston,  
Yagoona, NSW.

## Rates on church properties

SIR, — Referring to the question raised in your "Notes and Comments" (June 14) of whether the Church should pay local rates, it is important not to accept your conclusions, either that the Church should or necessarily will pay local government rates, or any other rates or taxes.

There is a clear distinction between the Church's use of property for commercial and pastoral purposes. In the former the Church, like any other commercial undertaking, should pay full rates and taxes unless the

rating authority agrees to some "grace and favour" concession.

On the other hand, the Church's pastoral work has historically been encouraged and aided by concessions in one form or another. The State recognised that the Church's ministry had one extra, essential ingredient that the State could never provide.

As long as the Church continues to exercise God's concern for people (whether they be children in an orphanage, or the mortally ill in a hospital, or the frail in an aged people's home, or the members of a congregation in a local church), it is vital that it continues to receive the State's financial support.

If its ministry ever loses that one extra, essential ingredient, then it deserves to be taxed out of existence.

B. H. Houston,  
Diocesan Secretary,  
Perth, WA.

SIR — One could argue that St. Stephen's Newtown, Mowll Village, the Winter Appeal and the Australian Church Record all serve the community just one bit more effectively because of rate exemptions. ("Should The Churches Pay Local Rates" June 14). Every section of the church benefits in some way.

Since you are "fast coming to the conclusion that churches should pay local rates," do you really want to see the effectiveness of such organisations further diminished?

Roy Baxter,  
Sydney.

## The Government and the glebes

SIR, — The Federal Minister for Urban and Regional Development made a request to the Glebe Administration Board seven months ago that it delay the sale of properties in Glebe until he could study the situation

(Rev.) B. J. Skellett,  
Rector, St John's, Glebe, NSW.

## World demand for Bible increases

The demand for Bibles was increasing so rapidly that the world's 56 associated Bible Societies were operating to their limits to meet the demand.

The period from July 29 to August 5 this year had been set aside in Australia as National Bible Society Week.

The theme for this year's National Bible Society Week would be "Good News Unlimited."

This referred both to the Bible's contents and to the society's aims in producing Bibles for every person throughout the world in his own language.

This year, an estimated 240 million scriptures (Bibles, New Testaments, portions and selections) would be published by the world's associated Bible Societies, on a total budget of about \$9 million.

Yet this would represent less than one piece of scripture for

### Week's mission at New Town

An intensive week's mission towards the end of May at St James', New Town, Tasmania, was aimed to reach local children, youth and adults.

Missioners were Mr D. Bonnichs, a CEBS leader, Canon R. D. Tyson and Rev B. Horwood.

## The right to life campaign

SIR — I was very pleased to notice that you reported (16/6/73) Jim Cameron's speech against abortion on demand and that you mentioned he was the Vice-President of the NSW Right to Life Association.

Many of your readers may not know, or through the mass media have incorrect knowledge of, this association. May I explain, through your columns, that it is an inter-denominational and non-party political group which seeks to maintain the present law on abortion in face of Humanists' attempts to legislate for abortion on demand.

As John Traill, a Sydney lawyer, has written, the Humanists have a seven-point plan for society which seeks:

Legislation for homosexuality between consulting adults, easy abortion, easy divorce, whenever marriage has broken down, for euthanasia, abolition of all censorship or control of pornography, abolition of religious education in schools and permissive laws in the use of soft drugs.

The "Right to Life" seeks to protect our society against one of these attacks. Probably many of your readers will want to join other groups, too, which are seeking to maintain other laws in our present society.

For example, I am joining in the preparation for the Festival of Light, which is particularly interested at present in showing Mary Whitehouse's Testimony in her fight in England against the spread of pornography.

But I am also joint-organising secretary of the NSW Right to Life Association and would like to ask your readers to become members. It need only take one dollar each year. We were only formed on April 3, of this year and spent our first few weeks in the successful campaign against the legislation brought into the Federal House of Representatives on May 10. Now our energies are directed to enlarge our membership and in deputisation work. Please write to our Sydney office:

G.P.O. Box 3612, Sydney, 2001, or my own address.

I am an Anglican clergyman's wife. The executives are from all denominations: President, Elaine Cuttriss, Anglican; Vice Presidents, Jim Cameron, Presbyterian and Marlene White, Roman Catholic; Joint-organising secretaries, Frieda Brown, Anglican and Vince Nesbitt, Roman Catholic.

My own convictions are strongly conservative-evangelical. I am on the speakers' panel of the Christian Women's Convention International.

(Mrs) Frieda Brown,  
St Barnabas' Rectory,  
30 William St,  
Roseville, NSW, 2069.

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## BIBLE CROSSWORD No. 72

We will give a book for the nearest correct entries to Bible Crossword No. 72, which should reach the office not later than July 22. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- the man should be along; I will make him a helper fit for him (2,2,3,4,4) Gen 2:18
  - But when you see the desolating — set up where it ought not to be (9) Mk 13:14
  - "I will give you the vineyard of Naboth the Jezreelite." — wrote letters in Ahab's name (2,3) 1 Ki 21:8
  - And — in the morning all the people came to him in the temple to hear him (5) Lk 21:38
  - Every male — the womb shall be called holy to the Lord (4,5) Lk 2:23
  - God is not so unjust as to overlook your work and the love which you showed for his sake (2,7) Heb 6:10
  - Then Elijah said to the people, "I, even I only, am — prophet of the Lord" (4,1) 1 Ki 18:22
  - For the — and the call of God are irrevocable (5) Rom 11:29
  - Anything upon which any of them falls when they are dead shall be unclean, whether it is — of wood or a garment (2,7) Lev 11:32
  - Beloved, do not be — at the fiery ordeal which comes upon you to prove you (9) 1 Pe 4:12
  - But — are written that you may believe that Jesus is the Christ, the Son of God (5) Jn 20:31
  - And God said to — "have determined to make an end of all flesh" (4,1) Gen 6:13
  - Is it not written, "My house shall be called a house of — all the nations?" (6,3) Mk 11:17
  - Tell it to the church; and if he refuses to listen —, let him be to you as a Gentile and a tax collector (4,2,3,6) Mt 18:17
  - The people answered, "You have a demon! Who — to kill you?" (2,7) Jn 7:20
  - Be kind to one another, tenderhearted, forgiving one another, as God — you (2,6,7) Eph 4:32
  - If I speak in the tongues of men and of angels, but have not love, I am a — gong (5) 1 Co 13:1
  - And they — — lack of blue, to fasten it on the turban above (4,2,2,1) Ex 39:31
  - I am the Alpha and the —, the beginning and the end (5) Rev 21:6
  - And he shall carry off its — and plunder it (7,2) Eze 29:19
  - For by a single offering he — all time those who are sanctified (3,9,3) Heb 10:14
  - Even now the axe is laid to the root of the — (5) Mt 3:10
  - Now before faith came, we were confined under the law, kept under — until faith should be revealed (9) Gal 3:23
  - So the captain of the — — him an allowance of food and a present, and let him go (5,4) Jer 40:5
  - Then I saw a new heaven and — — (1,3,5) Rev 21:1
  - Good — makes a man slow to anger, and it is his glory to overlook an offence (5) Pro 19:11
  - away all malice and all guile and insincerity and envy and all slander (2,3) 1 Pe 2:1
  - And I have escaped by the skin of my — (5) Job 19:20
- DOWN**
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## South Sudan relief runs into problems

Rehabilitation projects in Southern Sudan have not been as speedy as desired. A big complicating factor has been the Ugandan situation which has continued to make freight problems very difficult. Building supplies have been held up for months. Freight costs are astronomical and still rising.

The African Committee for the Rehabilitation of Southern Sudan (ACROSS) has sent information about its problems to the many evangelical agencies which have supported its vital work.

Builders are urgently needed. Advance is limited at the moment because of the lack of builders.

There are three medical clinics in operation with seven more to be established as soon as possible.

The tailoring (Dorcas) and blacksmithing projects in Juba are developing and plans are in hand for additional three Dorcas and three blacksmithing projects in the next few months.

A home for street boy/waifs is being considered for establishment in Juba.

## 150th. BIRTHDAY CELEBRATED

St. Peter's Campbelltown, NSW, held its 150th birthday celebration on Sunday, July 1.

The church was built in 1823, and on June 29, St. Peter's Day, it was opened for worship and service to the people of the then pioneering community of Campbelltown.

It is classified as nationally important by the National Trust of Australia, and worthy of preservation.

The building needs considerable restoration and the parish has launched an appeal for \$50,000.

### Crossword prizes

Book prizes for Bible Crossword No. 70 have been posted to Mr Andrew Mildenhall, Dubbo, NSW, and Mr I. H. Ely, Reevesby, NSW.

There has been great encouragement from the Government for ACROSS programs and also as approaches have been made on behalf of the Scripture Union, Summer Institute of Linguistics and Bible Society. ACROSS is a bridge over which they can enter.

Workers are thrilled with the opportunities to witness to a needy people. Gospel Recordings and Scripture Gift Mission materials are being used.

The Ministry of Education is very keen to get a supply of Bibles in the local languages so that they can be used as textbooks in the schools.

The Executive Director, Dr Ken Tracey, recently completed a nine-week tour of the United Kingdom, Holland, Germany, Switzerland, United States of America and Canada. He reports

that interest and response in these areas is tremendously encouraging.

Muriel Pickworth (SUM) of Melbourne reports that a Sudanese said: "It was so good that we had the Word of God hidden in our hearts for the years we were out in the bush." Praise the Lord for the power of His wonderful Word through all the vicissitudes of life.

She continues: "We have all been extremely well received everywhere we go which is encouraging. Even when the words of welcome are not understood, actions are."

Additional staff is needed as well as finance. Contact may be made through Africa Inland Mission, Church Missionary Society, Sudan Interior Mission, Sudan United Mission, The Evangelical Alliance Relief Fund, World Vision.

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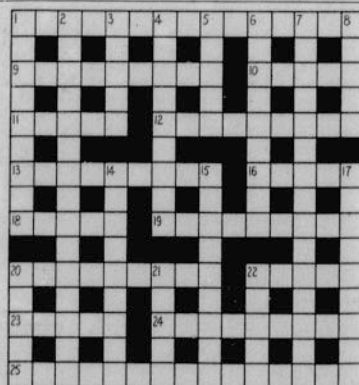
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the law, kept under — until faith should be revealed (9) Gal 3:23  
15. So the captain of the — — him an allowance of food and a present, and let him go (5,4) Jer 40:5  
17. Then I saw a new heaven and — — (1,3,5) Rev 21:1  
20. Good — makes a man slow to anger, and it is his glory to overlook an offence (5) Pro 19:11  
21. — away all malice and all guile and insincerity and envy and all slander (2,3) 1 Pe 2:1  
22. And I have escaped by the skin of my — (5) Job 19:20

## Books

### Help for parents

**HELP! I'M A PARENT** by Bruce Narramore. Zondervan, 1972. 174 pages. \$US3.95.

Here is a book that can help parents who really want to train their children properly.

It may help young parents to avoid some of the pitfalls, and encourage more experienced parents to find that they are on the right lines, or to discover where they have gone wrong.

Dr Narramore has the sense to write simply, without showing his erudition by the use of words that are the "jargon" of his own

discipline (as so many psychologists seem to do), and he shows what he means by the use of frequent "situation" word-pictures.

Not everyone will agree with every sentence; the present reviewer hopes that it is a lack of clarity rather than a lack of clarity which makes the writer appear to draw a distinction between God's "discipline" of His children, and "punishment" of the non-Christian; and again: "righteous indignation towards sin or towards a non-Christian, but never towards a son (Christian)."

If this is indeed a theological attitude of the writer, at least it does not invalidate the very sound advice which the book as a whole conveys.

C. E. W. Bellingham

### Fascinating lectures

**BURIED HISTORY:** Quarterly Journal of Biblical Archaeology. Vol 9 No 2 June 1973. Australian Institute of Archaeology. 36 pages. \$2 yearly. The whole issue is devoted to the three lectures given by Dr E. M. Blacklock for the Institute's Annual Lectures for 1973. The theme is "Archaeology and the New Testament" and the three lectures are: "Archaeology and the Death and Resurrection of Christ," "Archaeology and the Authority of the Gospels," and "Archaeology and the Fate of the Jews."

Everyone who has the slightest interest in the vindication of the New Testament in the light of modern findings, will thoroughly enjoy these fascinating lectures. Their interest is heightened by excellent use of illustrations.

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## Key Books

ACR'S REVIEW EDITOR INTRODUCES  
IMPORTANT NEW TITLES:

**THE CHRISTIAN PSYCHOLOGY OF PAUL TOURNIER** by Gary R. Collins, Baker, 1973. 222 pages. \$US4.95. This volume fills a very considerable gap in a field of the behavioural science which many Christians had well-nigh despaired of ever being filled. For some years, the writings of Tournier have been seen by Christians as making a unique contribution in a field in which much published work was either obscure and without a basis in biblical theology and sometimes all three. Dr Collins has taken pains to introduce us to the Paul Tournier he knows, to his psychology, his theology, methodology, its practical outworking and the inter-action of psychology and religion in his work. He puts all students of pastoral theology in his debt for this carefully planned and well documented study. Cheap at any price.

**SATURATION EVANGELISM** by George W. Peters. Zondervan, 1971 printing, 237 pages. Another big paperback in the Contemporary Evangelical Perspectives series. Dr Peters divides this extensive study into three parts—Definitions, Evangelism-in-Depth and New Life for All and Household Evangelism and Group Movements. At all times he keeps his perspective biblical. He has not only done years of study and research of evangelism of many kinds and in many denominations, but has also given much time to field studies. Thus there is both a thoroughness and a freshness about this book makes it good reading for all interested in the hottest issue that faces Christians today.

**THE NEW COMPACT TOPICAL BIBLE.** Compiled by Gary Wharton. Zondervan, 1972. 536 pages. \$4.70. This is a most useful offspring of its mother—the Zondervan Topical Bible issued some years ago. This one is much more compact but is still a most compendious tool for the Bible teacher and student. It organises alphabetically all biblical subjects and topics, even though the topic may not be named specifically in the Bible references given. This there are immediately at hand over 100,000 references to more than 7,000 listed topics. Well-bound, good type and very reasonably priced. A handy tool for every Bible student, but particularly the teacher and preacher.

## LIFE OF STEPHEN WANG

**STEPHEN THE CHINESE PASTOR:** By Mary Wang with Gwen & Edward England. Hodder & Stoughton 1973. 190 pages. \$6.50.

The foundation of the Chinese Overseas Christian Mission in London, with branches in many other countries, came about, under God's guidance, when a Chinese headmaster came to England to study at Cambridge in 1948.

A fresh religious experience, and the impossibility of returning to China, resulted in a very remarkable life of evangelism, mainly among Chinese residents in Europe.

The story of Stephen Wang's life gives rise to many insights concerning the Christian Church on the Chinese mainland, where Pastor Wang's wife and daughter were perforce separated from him because of political developments.

C. E. W. Bellingham

## SHORT NOTICES

**THE APOSTLE'S CREED** by J. I. Packer. Marcham Books, 1973. 20 pages. UK25p. A beautifully simple little paperback covering the Creed in 18 very short studies. For youth groups, Bible classes or a series of sermons.

### Bikie sells bike

In Whyalla a bikie gang attended to disrupt the meetings. The leader was converted. He sold his bike to give Christian literature to each member of the gang.

This report came from a small team of students from the Adelaide Bible Institute who conducted an evangelistic program in Whyalla, SA, during their May vacation.

## WHAT!

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## Beyerhaus on missions

**MISSIONS — WHICH WAY? Humanisation or redemption.** By Peter Beyerhaus. Zondervan, k7k. 120 pps. \$US1.95.

This is without doubt one of the most significant books on the theology of Christian Missions to have been written in recent years. Peter Beyerhaus is well qualified to write such a book.

He is Professor of Missions at Tübingen University in Germany. In 1970 he was one of the authors of the Frankfurt Declaration in which a number of German theologians expressed their concern at current mis-

sionary thinking and emphatically reaffirmed the biblical basis of the Christian missionary enterprise.

At the "Salvation Today" conference in Bangkok earlier this year, Beyerhaus again spoke out forcibly—

"Here under a seemingly biblical coverage" he wrote, "the concept of salvation has been so broadened and deprived of its Christian distinctiveness, that any liberating experience at all can be called 'salvation'."

Bangkok brought into the open a fundamental crisis as Beyerhaus foresees in his book. If you want to understand the nature of this polarisation in the concept of the missionary task there could be no better introduction than this book.

M. S. Betteridge.

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### A LETTER TO TEACHERS WHO ARE JESUS' FRIEND

Our teacher is going to be a mummy soon and has to leave us. So we need another friend who would love us like she does. Although she works very hard preparing activities for us to do, she always has time to give us lots of cuddles. We know God has chosen a very special person to be our new friend. Would you like to be our teacher? Come and visit our school to see if you would like us.



The Australian

## Church Record

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# SA support for Festival of MU restated

## South Australian branch of the Australian Festival of Light meets with good response.



Sister Jan Day with some members of the seminar outside the Crown Street Crisis Centre, L to R: Rev Les Monaghan, Capt Les Fernance, Rev Peter Carman, Sister Jan Day, Rev Clive Norton, Rev David White, Canon William Deasey, Rev Geoff Simmons and Rev Noel Pilcher.

The Australian Festival of Light (SA Branch), a movement to uphold family life and better community standards, was officially launched at a meeting held in the State Administration Theatre at the end of June. It was attended by Church and community representatives, parents, young people and teachers.

The meeting confirmed the visit to Australia of Mrs Mary Whitehouse, the president of the National Viewers and Listeners' Association in Britain. Mrs Whitehouse will arrive in October and address public meetings throughout the Commonwealth and in New Zealand.

The chairman of the SA branch, Dr John Court, said that the festival is aimed at shining a light in the darkness which is increasingly overshadowing our society.

Its objects are to alert and inform Australians of the dangers of moral pollution, to translate into action the concern that many have about the lowering of standards in family and community life and to gain the support of people of goodwill for Christian moral standards so that Governments are informed of their views.

Dr Court, in his address, said that preliminary investigations by the AFOL committee in

South Australia had revealed:

- Widespread concern among parents regarding the moral climate.
- A wish among many Church people to express a viewpoint.

A shift among non-Church people from acceptance to dismay.

- Among young people — two opposite moods — frustration, despair, anger at society, or celebration, a search for release from limitations.

Dr Court said that trends leading to family breakdown, once disapproved, are now not only tolerated but actively promoted. Individuals were being hurt and the community must pay.

He said that violence among teenagers had trebled in Australia in 12 years, especially among

the 15-to-19-year-olds.

Overseas the incidence of mental illness was growing fastest among the 10-to-14-year-olds in the US, and abortions among the young were causing alarm. In Britain in 1972 there were 3,099 abortions for girls under 16. This was up 16 per cent on 1971.

Britain and the United Kingdom reported an "alarming increase" in VD among 13-to-14-year-olds. Sweden reports cases among 10-year-olds.

He said: "If liberty is freedom to choose, our teenagers are slaves. Christians and others concerned in the maintaining of moral standards believe in:

- The sanctity of marriage.
- The importance of the family.
- The dignity of women.
- The protection of children.

## YOU ARE LOOKING AT . . .



. . . a carefully estimated 1,100,000 people who attended the final meeting of the Graham Crusade in Seoul, Korea on Sunday, June 3. This was the largest crowd ever addressed by Graham in his 30 years of evangelistic preaching and probably the largest ever assembled to hear the Christian gospel proclaimed. In keeping with the Korean custom, most people walked miles to attend and then sat huddled close together on mats and paper on the blacktop surface of YoiDo Plaza.

## MU TO ADMIT DIVORCEES

### Vital Central Council decision

A decision that divorced women who have re-married will be eligible for membership of the Mothers' Union was made by the Central Council meeting at Egham, Surrey, on Wednesday, July 4. Previously, membership had been closed to such women.

The Council decided in favour of "Alternative 2" in the report of the Bishop of Willesden's commission, New Dimensions, which was published just over a year ago and which branches have been discussing since then.

In future there is to be one

class of membership in the Mothers' Union. It will be open to all women who have been baptised and declare their support for the objects of the society.

But the Council decided against the further "Alternative 2" proposed for a tertiary order within the MU, to which those who wished to make a clear stand for a particular theology of marriage might belong.

The key resolution was carried by 254 votes to sixty-one — a majority of 193. The news of the result was received in silence.

Members had earlier voted almost unanimously for the resolution: "That the new con-

stitution shall confer power on the Central Council to grant full autonomy to overseas commonwealth, dominion, federated, provincial or diocesan councils which request it, providing that in every instance there is full acceptance of the aims and objects of the society, as stated in the new constitution."

This resolution was proposed by Mrs Pratt (Melbourne) and seconded by Mrs Robinson (Tasmania). It gives every overseas diocesan council the power to decide its own basic qualification for membership.

The dominion representative of the Mothers' Union in Canada said: "I am delighted. We have always felt part of the worldwide Mothers' Union. This means that we can come back in."

Mass rallies with speakers, a family festival with gospel music groups and other functions are being planned.

"To be specially concerned with all that strengthens and preserves marriage and Christian family life."

This is the summary of aims for the Mothers' Union favoured by the Central Council. The wording was suggested by the Bishop of Croydon, chaplain to the MU, and proposed from the chair by Mrs Susan Varah, the central president.

The Council, attended by over three hundred representatives of the 429,000 members of the world-wide Mothers' Union, met at the Royal Holloway College, Egham, Surrey.

Earlier the Council had voted overwhelmingly in favour of the resolution: "That a new constitution of the society be prepared and submitted for the approval of the Central Council at its next meeting and thereafter of the society in general meeting."

Three alternative aims for the society were then discussed; and, by a considerable majority, the Council chose "the advancement of the Christian religion in the sphere of marriage and family life."

The objects of the society came next on the agenda, and a shortened version of the proposals put forward in the New Dimensions report was accepted in substance and principle by a large majority.

1 To uphold our Lord's teaching on the nature of marriage.

2 To encourage parents to bring up their children in the faith and life of the Church.

3 To maintain a world-wide fellowship of Christian women, united in prayer, worship and service.

4 To promote conditions in society favourable to stable homes and happy childhood.

5 To help those whose family life has met with adversity.

## Winter Appeal record

By mid-July when this issue went to press, the Archbishop of Sydney's Winter Appeal had reached the record figure of \$98,000.

Last year the Appeal reached \$89,000, a record figure at the time. The total includes advertising and promotion costs which this year were covered by special gifts amounting to \$11,500.

The Winter Appeal was first launched many years ago by Archbishop Howard Mowll but recently, under Archbishop Loane, much more has been done to publicise the Appeal and large numbers of people have responded accordingly.

The money is used to meet the heavy demands which winter places on the many social service agencies of the church. Sums have also been given for similar use in dioceses outside Sydney.

## Mental health and the community

The role of the minister in promoting mental health and maintaining troubled people in a caring community was an important emphasis at an advanced pastoral seminar for Sydney clergy held at Broughton Hall and Callan Park Hospitals 18 to 22 June.

Those attending had done a week's introductory course in previous years, and they came for a full-time week's course to help them gain additional pastoral insights.

Preliminary and advanced seminars are organised each year by Canon W. K. Deasey, Sydney's Director of Chaplains and supervisors are Revs Geoff Simmons and Rex Meyer who are full-time psychiatric hospital chaplains.

Participants this time were parish ministers and a Church Army captain. They were welcomed to Broughton Hall Clinic by the Medical Superintendent who gave a brief paper on the role of the psychiatric chaplain. Dr John Parkinson spoke on the nature of mental illness, and presented a patient.

Participants attended patient groups, staff meetings, and each interviewed a patient with the others watching and listening behind a one-way screen. What happened in each interview was then looked at in full session.

Five of the members also presented a short précis of an article on an important aspect of pastoral care.

The last morning was spent at the Crown Street Crisis Centre, one of Callan Park's many community clinics, set up to help people with their problems where they live and so prevent unnecessary admissions to hospital. Sister Jan Day and one psychiatrist

at the Centre, Dr Frank Goldstein, spoke to the men about mental health work in the community, and how ministers can co-operate or make use of the community facilities now being opened up throughout the State.

## \$62,000 in Winter Appeal

Over \$62,000 has been given towards the Archbishop of Sydney's Winter Appeal.

In a second disbursement from the Appeal Fund, the Archbishop allocated \$15,400 to diocesan organisations and departments in direct contact with needy people. The Anglican Home Mission Society received a cheque for \$9,250 for distribution through its Counselling Service, nursing of the aged, hospital and court chaplains and drug rehabilitation activities.

The Anglican Immigration Office received \$1,500, including a special grant of \$500 for Ugandan refugees now being allowed into Australia.

Archbishop Donald Cameron received \$1,000 for use for people in need in contact with Mr Ben Bird, Aboriginal worker in the Redfern/Newtown area.

A further \$1,500 was given to three organisations working in the mentally handicapped field.

## Historic property sold

The diocese of Brisbane has sold by tender the historic 113-year-old Clifford House at Toowoomba.

An anonymous buyer who is believed to have paid between \$80,000 and \$100,000 for the property, is said to be considering donating it to the National Trust.

## Vic ACC and Ev Alliance confer on united witness

At a meeting in Melbourne, seven representatives from the Victorian Council of Churches and six representatives from the Evangelical Alliance of Victoria agreed to call Church leaders to work together where possible to emphasise Christian witness, outreach and renewal in 1975.

The move follows a discovery that several Churches are already laying plans to this end. Major events planned for this period include the Methodist and Baptist participation in World Mission programs, a current emphasis on evangelism by the Presbyterian Church and the Salvation Army, and "Holy Year" activities planned by the Roman Catholic Church.

Letters addressed to Church leaders in Victoria express the hope that Churches and Christian bodies should be encouraged to engage, where possible, in co-operative action.

Those present at the meeting agreed to continue in an interim capacity until Victorian Churches indicate their willingness to appoint representatives to a proposed committee designed to continue this work.

The statement issued by the meeting concluded:

This meeting of representatives of the Victorian Council of Churches and the Evangelical Alliance expresses its opinion that the time is opportune for a special emphasis on Christian witness, outreach, and renewal, and that the Churches and other Christian bodies would be encouraged to engage, where possible, in co-operative action in

this field during 1975, and hereby places this matter before Federal and Victorian Church leaders for their consideration.

Furthermore, this meeting agrees that it is willing to meet again and give encouragement and co-ordination to such possibilities in Victoria, until such time as the Churches are able to appoint official representatives to a body designed to pursue this matter.

Mr B. E. Bayston, Mr J. Robinson, Rev Prof B. S. Brown, Mr J. R. Lane, Rt Rev A. Stanway, the Rev Dr R. C. Weatherlake (Evangelical Alliance), Rev Dr A. J. Blanky, Mr A. E. Hinds, the Rev C. J. McLellan, the Rev G. B. Muston, the Rev H. N. Pell, Mr D. H. Smith (Victorian Council of Churches), Most Rev T. F. Little, the Rev Dr L. D. Fullerton (Observers).

## Mainly About People



Dr George B. Bearham

Dr George B. Bearham was awarded the OPE in the Queen's Birthday honours list for Victoria. He is senior lay canon of St Paul's Cathedral, Melbourne, having been appointed in 1938 and is a member of the council of the diocese and of general synod.

Right: Rev Oliver Allison, 65, Bishop in

## Tanzania needs nurses & pastors

Hospitals in the diocese of Central Tanganyika, Tanzania, will have to close unless more staff become available.

The Bishop of Central Tanganyika, the Rt Rev Yohana Madinda, has issued an urgent appeal for tutor sisters for these institutions.

"If we do not get two or three tutor sisters, we will have to close the three hospitals we operate," he said.

Another urgent request is for a missionary pastor at Kilimatinde. Ujamaa villages, small communal towns, will need to be established in that area later this year. A man is needed to minister to the Christians of these villages, and to train Tanzanians to minister at Kilimatinde Hospital.

## Betteridge and Perry to Indonesia

Three Australian executives of the Church Missionary Society left Sydney by air on June 29 for a missionary conference in Indonesia.

The party comprised Rev Maurice Betteridge, Federal Secretary, Rev Ken Perry, Victorian Secretary, and Mr Kim Smith, a Melbourne accountant and member of the Victorian Committee.

They will spend a week in conference with the CMS field team in Indonesia just outside Salatiga in Java.

As well as matters touching the conditions and service of the team, the conference will consider policy and especially whether CMS should expand its involvement with the Christian Church of Indonesia.

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