

Aboriginal drink problem serious minister claims

BRISBANE
Rev Peter G. C. Broadbent, Rector of Woodlands Wembley Downs (Perth) since 1970, has been appointed Rector of St John's, Surfers Paradise.

Rev Benjamin A. Clarke, Curate of St Peter's, Wynnum, has been appointed Curate of St Luke's, Too-womba.

Rev John M. Edwards, Curate of St Peter's, Southport, has been appointed Chaplain of St Hilda's School, Southport.

Rev John E. Cutcliffe, Curate of Christ Church, Bundaberg, since 1972, has been appointed Vicar of Holy Trinity, Taroom.

Rev Dennis Gimblett, Curate of St Luke's, Too-womba, has been appointed in charge of St David's, Allora.

Rev Gerald R. Greaves, Vicar of Holy Trinity, Taroom, since 1971, has been appointed Rector of St Anne's, Nanango.

Rev Thomas H. Hood, Rector of St Matthews, Sherwood, since 1971, has been appointed Rural Dean of Brisbane South.

Rev Douglas M. Southernland, Rector of Christ Church, Killarney, has been appointed Rector of St Philip's, Thompson Estate.

MELBOURNE
Rev G. B. Avery from the Diocese of Gippsland has been appointed to the Parish of Warrandyte with Park Orchards from September 20, 1974.

Rev M. J. Morton of St

Mark's, Spotswood, has been appointed to St Peter's, Ocean Grove, from November 12, 1974.

Rev W. R. Potter of St Paul's, Ringwood, has been appointed Rural Dean of Croydon from September 1, 1974, for three years.

Rev W. V. V. Lloyd has resigned from the parish of St Hilary's, Kew, from February 28, 1975.

Rev C. C. Shields has resigned as priest-in-charge of Christ Church, Melton, from August 20, 1974.

Rev E. J. Viney died on August 25, 1974.

Rev Ronald Dedman of the parish of Milloo since 1969 has been appointed Rector of Kangaroo Flat from October 31, 1974.

NORTH-WEST AUSTRALIA

Rev Eric J. Kerr, Rector at Brisbane Water in the Newcastle Diocese, has been elected Dean of Geraldton. He will take up his position in the New Year.

PERTH

Rev Roy Bradley, Chaplain Supervisor at the Austin Hospital, Melbourne, has been appointed Consultant on Pastoral Care in the Diocese of Perth from December, 1974.

Rev J. K. Hewitson has been appointed locum Assistant Priest in the parish of Northam. He will be appointed to permanent position within the Diocese of Perth later in the year.

Rev A. H. Horrex has been appointed Rector of Kam-balda from August 22, 1974.

SYDNEY

Canon Wesley D. Girvan, Rector of Christ Church, Kiama, since 1967 has been appointed Rector of St Luke's, Dapto.

Rev Robert Goodfellow, Curate in Charge St Mark's, Berowra, has been appointed Rector of St Thomas', Auburn, from February, 1975.

DIOCESE OF WILLOCHRA

Rev R. Pearson of St Andrew's, Elliston-Lock-Wudinna has been appointed Joint Rector of Port Augusta from September 12, 1974.

Religious issues "very much alive"

Religious issues are still very much alive among the youth of our nation the Director of ACTS International, the Rev Richard W. Innes said recently. He said that last May ACTS conducted a religious survey throughout the entire rural area of

Western Australia and also Cape York Peninsula in Queensland. This survey was conducted through the post with 100,000 families receiving a letter, a booklet on Christianity and a question form. "From this mailing

there was a 1.8 per cent response with 31 per cent of these being under 30 years of age and 52 per cent under 40 (ages of responses ranged from 11 years to 91 years)," Mr Innes said.

SUNDAY TRADING THREAT

From page 1

opposed this bill when he said, 'this was bad legislation and would bring very little credit to the house.' "If the Government opens the hotels on Sunday against the wishes of the people of NSW that action would also bring great discredit upon them."

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

"Interested and concerned Christians and local churches in Queensland and Tasmania are needed to help in personal follow-up, and should contact The Director, ACTS International, PO Box 88, Norwood, South Australia, 5067," Mr Innes said.

He was appointed CMS Africa secretary in 1959 and general secretary in 1963.



A competition and exhibition called Art '74 was recently sponsored by the "North Shore Times" newspaper in association with Grace Bros, Chatswood, on behalf of the NSW branch of the Bible Society in Australia.

The competition was open to all age groups and to all forms of art and attracted much interest.

Awards were presented on September 2, at the Grace Gallery, Grace Bros, Chatswood.

Members of the judging panel comprised prominent members of the Royal Art Society, including the eminent artist and president of the Royal Art Society, Sir Erik Lanker.

Panel members (l to r) here are: Miss Claudia Forbes-Woodgate, Sir Erik Lanker, Miss Janet Cane, Mr Frank Spears and Mr J. Lindsay Sever.

NEW BCA SECRETARY

The Rev R. N. Langshaw is to be the NSW Secretary of the Bush Church Aid Society BCA from October 1.

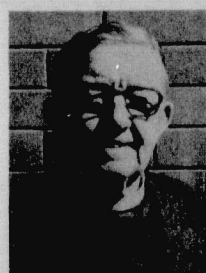
Mr Langshaw was a student for the society and served at Wilcannia following his curacy at St Paul's, Chatswood.

On his return to Sydney he has been in a number of parishes.

He leaves St George's, Hurstville, where he has served since 1963.

There will be a commissioning service in the side chapel of the Cathedral at 10.30 am on Thursday, October 3.

Mr Langshaw takes the place of the Rev R. N. Beard



who is now in the parish of Bulli, Sydney. Mr Langshaw is a senior clergyman in the Diocese of Sydney. He has been Rural Dean in two deaneries.

NEW EDITOR FOR ANZEAS

Secretary of CMS in UK to be bishop

CANON John V. Taylor, general secretary of the Church Missionary Society, is to be the new Bishop of Winchester, according to a report from England.

Dr Taylor who succeeds the Rt Rev Sherard Allison, has worked with the CMS for 30 years.

He began missionary service in Uganda in 1944 and became warden of the Bishop Tucker Memorial College at Mukono.

He has been involved with Scripture Union training conferences, beach missions and ISCF Camps.

ANZEAS Regional Council of Scripture Union and the Board of ANZEAS Publishers Ltd, have announced the appointment of Mr John Waterhouse as Co-ordinating Editor of ANZEAS Publishers.

Mr Waterhouse is a graduate in Arts and Education from Monash University, Melbourne and taught for two years at St Patrick's Secondary School in Tawau, Sabah.

Mr Waterhouse, at present studying at Moore College, will take up his new responsibilities in January 1975.

WCC is to be censured at the Sydney Diocesan Synod

The World Council of Churches is expected to come under strong criticism at the Sydney Diocesan Synod this month.

The Standing Committee has received a notice of motion from two influential churchmen in that diocese, the Rev George Robinson, rector of St Steven's Willoughby, and Dr Alan Bryson — both members of the Standing Committee.

Mr Robinson's motion reads: "That because the support given by the World Council of Churches to various so-called liberation groups has resulted in a certain loss of confidence in that council and in the Aus-

tralian Council of Churches, and so that Christian aid to overseas relief work should not suffer thereby, this Synod commends to the parishes of the diocese the work of the Evangelical Alliance Relief Fund, Australia (TEAR), whose address is PO Box 243, Box Hill, Victoria, 3128, and urges their support for the fund's special Christmas appeal."

Mr Robinson told the "Record" that he was moving this motion because there was some loss of confidence in the WCC over alleged support for terrorist groups in Africa.

"Whether these allegations are true or not, is not the point of contention.

"The point is that people are uncertain about the money they give, TEAR

offers a good reliable alternative," he said.

Mr Robinson proposes to seek leave of Synod to amend the motion to include a recommendation for support for the Archbishop's Overseas Appeal.

Other moves against the WCC are possible following action by the Warringah rural deanery.

The Chapter Clerk, the Rev Bill Holland, has asked every deanery in Sydney to consider future policy on membership of the council and contributions to its work.

He said that Warringah was concerned at WCC activities in indirectly supporting terrorist groups in South Africa.

TERRORIST SUPPORT CAUSES CHURCHES TO WITHHOLD FUNDS

"Members have researched the matter and are of the opinion that the explanation given by the ACC do not lessen this problem," Mr Holland said.

These moves follow widespread Australian and overseas protests at WCC policies in relation to grants to combat racism.

The recent Adelaide Synod debated a motion of censure at the ACC at that council's tendency of issuing prophetic statements on contemporary social questions without first ascertaining opinion on such matters from its member churches.

Recently an influential churchman in the USA

Seminary, Lexicon, likened the WCC to anti-Christ and called it a false religion growing like a cancer.

In the UK, the Church of England's contribution to the WCC was recently reduced by a thousand pounds as a

gesture of criticism of the WCC's activities in particular grants to liberation movements.

Devaluation and C.M.S.

The sudden announcement of the devaluation of the Australian dollar has brought a murmur of approval from most sections of the community. However this move will have a serious effect on the operations of missions in general not to mention other beneficial organisations who send funds out of the country. As a

case in point the annual budget for CMS in Tanzania, East Africa, is \$130,300. The announcement of a 12% devaluation of the Australian dollar means that an extra 15,000 dollars has to be found to enable current services to be maintained.

Notice of motion from two influential churchmen

delivered a stinging attack on the WCC.

Canon Albert du Bois, president of the American Church Union and Professor of Church History and Homiletics at the Episcopal



Rev Maurice Betteridge Federal Sec of CMS

Inside this issue

- Forgiveness, J. Gelding — page 2.
- The Challenge of Humanism, B. L. Smith — page 3.
- A Critique of Humanism, D. B. Knox — page 4.
- Influence of Humanists — page 5.
- Letters to the Editor — page 7.

EDITORIAL

"TRULY HUMAN"

"How can we speak constructively about what is meant by the label 'humanism', about real contemporary man and his future if we do not know and do not want to know that man is in fact lost and also in fact saved, if one does not know and does not want to know the true horror and the true hope of our situation? The true man for all time is the lost and rescued man who is seen in the mirror of Jesus Christ.

"How can a conversation about this man have even a meaningful beginning if one shies like a scared horse at the Christian confession and its word of God's judgement and grace, if one has nothing more to set against it than the sentimental lament over its 'exclusiveness'? How can there be even a beginning if one always flees into the ambiguities of that lukewarm religion of semi-earnestness and semi-consolation, found in the middle, or rather, under the middle in some obscure depth, away from the horror which must really be feared and the hope which may be grasped with confidence?"

Those words of the late Karl Barth were written as he looked back on a conference held in Geneva in 1949 on the subject "A New Humanism". Barth had been invited to deliver a paper at this international conference and he had titled it "The Christian Proclamation Here and Now". In the course of this paper he said: "The Christian proclamation deals with God's humanism. These two words alone express the idea which is decisive for the Christian understanding of man; the idea of Incarnation. 'The Word became flesh and dwelt among us' (John 1:14).

"According to the Christian perspective, that is the work and revelation of God in the light of which man is to be seen. For the Christian proclamation is the proclamation of Jesus Christ. He is the Word which became flesh, and therefore He is also the Word about man. From the Christian perspective, man is no higher, no lower, no other than what this Word declares him to be. He is the being which is made visible in the mirror of Jesus Christ."

Barth's concentration on the person of Jesus Christ cannot be improved upon if we are to learn what we need to know about ourselves in our very confused and uncertain world. In Christ's LIFE we see the true human life fully extended in love towards God and mankind. In Christ's DEATH we see the stance which God takes towards the sin which has infected the whole of human creation.

In Christ's RESURRECTION we see the renewal of hope for condemned sinners as God vindicates His Son in the Easter victory. Human pessimism or optimism which is unrelated to the career of Jesus Christ has not come to terms with reality — with the final truths of God's wrath against sinners and his loving purposes for those who put their trust in His Son. Jesus Christ was and is the TRULY HUMAN MAN through whom we learn the truth about ourselves. But we must not only listen to the news — both bad and good — we must act upon it and put our faith in Him.

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Feature on Humanism: pages 3-5

Notes and Comments

Evangelical Students

Last month the Australian Fellowship of Evangelical Students came very close to being wiped out as a viable organisation.

It is a cause of great joy that their extreme situation met with such a generous response from its supporters. We hope that such support will continue and enable it to carry on its work.

The secretary, Mr Bernard said that this recent experience has forced the fellowship to review its role in the future.

One possible activity the fellowship might like to consider is a form of vocational guidance.

There is a great need for Christian graduates to choose strategic occupations, such as those professions which come into contact with people or who have an influence on public opinion. These would include such activities as medicine, especially psychiatry and psychology; social work; journalism; law and education.

The fellowship might consider surveying the socially strategic careers and offer a vocational guidance service for matriculants and tertiary students.

If students could be shown the Christian significance and the long term importance of key professions and encouraged to pursue them, this could be a great influence for good and a realistic challenge to the way of life the humanists are pushing.

ACTU Conference

The meeting last week of the ACTU conference to decide whether the unions would co-operate with the Government looks like being another tired anticlimax in the never ending battle against inflation and unemployment.

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ployment. In its motion, the conference paid lip service to the old slogans; the problems of today are inherent in the capitalistic system and are not their fault, the Government is doing a good job in social welfare, etc, then it demanded as its price for limited co-operation (but not restraint), quarterly wage adjustments, lower taxes, more unemployment aid, import quotas and direct assistance.

The conference lacked conviction, the militant unions were guarded in their support for the motion and gave no promises.

Herein lies the tragedy of that conference. It gave no commitment to seek improvement by its own efforts such as productivity growth and thereby the real wealth of unionists. The conference lacked a sense of commitment to an Australia facing hard times, only to its own narrow and doctrinaire interests. It gave no recognition of the fact that if Australia is to solve its economic problems, everybody will have to work harder.

Australia has been told by the Treasurer that inflation means too much money chasing too few goods. If that is so what is wrong with the unions co-operating with employers in increasing productivity? The unions say they want a larger slice of the cake. If they're not careful they might find themselves succeeding in obtaining nothing other than a larger slice of an ever shrinking cake with no real gain.

The basic problem facing Australia today is a moral one. It is unrestrained greed. Everybody wants more for less. The employers and the employees and wage increases, citizens and Government handouts. Somebody has to pay in the long run and if it is not in the form of greater effort then it will be the unionists in lost job opportunities and the ordinary citizen in higher prices and shortages in commodities.

Memorial service for Lady Kerr

A memorial service was held in St James' Church, King Street, Sydney, on September 12, in thanksgiving for the life of Her Excellency Lady Kerr, wife of His Excellency the Governor-General of Australia (Sir John Kerr).

The service was conducted by the Archbishop of Sydney (The Most Rev Marcus L. Loane) and the Rector of St James' (Canon F. L. Cuttriss). Canon Cuttriss preached the sermon.

Her Majesty the Queen appointed Sir William McKell, a former Governor-General, as her personal representative at the service, and he and Sir Roden Cutler, Governor of NSW, read the lessons.



Feelings of sinfulness "one of the biggest problems in life"

One of the biggest problems in life is the handling of feelings of apprehension and sinfulness.

The Christian knows his sins are forgiven when he confesses them to God. (1 John 1:9.)

Such sin, no matter how bad it may be, will never be charged against the Christian in the life hereafter.

However, for many Christians they find it difficult, perhaps almost impossible, to forgive themselves.

Persistently they plead with God to shake off uncomfortable and uneasy feelings so they might be free.

But instead of getting rid of feelings of guilt, they add to them.

And unknowingly they do a number of things to remove it which paradoxically only increases the guilt by re-inforcement.

These feelings of shame then show themselves in a number of ways.

However, it must be said that when a person feels "guilty" this is a good sign because it indicates that the Spirit of God is convicting him of his wickedness and need for forgiveness.

Guilt may also bring tension, anxiety and feelings of sinfulness.

As Isaiah 57 says: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Assuming we have asked God for forgiveness, how can we forgive ourselves and find peace and rest?

Firstly, we need to recognise that some of these uncomfortable feelings may not be due to sin.

Society tends to set

standards which we fall short of. Parents and others often expect too much of us and we feel a failure and therefore guilty.

These are pseudo guilt feelings. If you can see the causes of your unfounded guilt and therefore gain a new

A MINISTER'S REFLECTIONS

freedom and relief from these attitudes.

When you begin to develop a more wholesome self-concept, the feelings of guilt begin to disappear.

Secondly, if you are truly suffering from true feelings of guilt, then your solution lies

"FORGIVE YOURSELF: GOD DOESN'T HOLD IT AGAINST YOU"

in the forgiveness of Jesus Christ.

God says through Isaiah: "Come now, let us reason together, saith the Lord: though your sins be as

scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool."

Everything and anything you have ever done that could be genuinely called sin has been washed away by God.

In Jesus Christ, "... we

have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:7.)

So stop feeling squeamish about your confessed sins.

God doesn't see your sin, let alone recognise it.

Forgive yourself. God doesn't hold it against you.

Praise Him and thank Him you have been completely forgiven.

So enjoy your freedom and peace and stop punishing yourself.

Step out in the stream of life with joy and God, for you are one of the Lord's children completely forgiven, you are thoroughly clean, and to all intents and purposes, free to enjoy life with God and man.

— The Rev John Gelding

"CLERGY CAMPAIGN TO WIPE OUT MOTHERS' UNION," OFFICIAL SAYS

The Tasmanian head of the Anglican Church's Mothers' Union (Mrs C. Robinson) has claimed parish clergy had set up a deliberate campaign to "wipe out" the union according to a report in the Hobart "Mercury" of September 11.

The report said that Mrs Robinson stated that the union — an international body that works closely with the church — had been subjected to antagonism, hostility and apathy by parish priests.

Her scathing attack on the State's parish clergy came in an address to the second session of the 39th Synod of the Diocese of Tasmania in Hobart.

Mrs Robinson told the synod she had asked the Bishop of Tasmania (the Rt Rev Dr R. E. Davies) to find someone else to fill her position as diocese president.

She said the first Mothers' Union in the Commonwealth was set up in Tasmania in 1892.

"Since then the union has been working tirelessly and with purpose.

Car park aide notified of appointment as a bishop

A parking lot attendant at a London (Ontario, Canada) hotel was recently notified of his appointment as Bishop of Northern Uganda.

He is the Rev Benoni Ogwal, 32, who has just completed two years of study at Huron College in London, Ontario.

He will be consecrated Bishop of Northern Uganda

on September 29.

At the time he was notified of his election in June, he was a parking lot attendant at a Lorouon hotel, with plans to take a master's degree next year at McGill University.

He will succeed Janani J. Luwum, now Archbishop of the Church of Uganda, Rwanda, Burundi, and Boga-Zaire.

"But now, so many clergy are rejecting the Mothers' Union as an encumbrance, a stumbling block to progress and development.

"We were courageous enough to set up a Royal Commission to investigate our structure and purpose, and have taken the necessary steps to make our organisation take on new dimensions — a powerful aid to the parish priest," she said.

"But does he want aid, No. "Either he doesn't know our rich heritage and strength, or he doesn't understand what we have to offer."

"The Mothers' Union has always sought to be the handmaid of the church and to work in harmony."

"But in the past few years the parish priest has worked to remove us from the parish scene."

"With so much concern with the raising of money and the drastic reduction in the numbers of non-working women, the policies of wiping out the organisation have been horribly successful," Mrs Robinson said.

"We are now left with just a core of dedicated women."

"We have an antidote to the ever-increasing divorce rate, the neurotic, the alcoholic and the drug addict," she said.

Mrs Robinson told the synod the union was committed, but all their efforts became null and void because of the lack of support and encouragement from the rectors.

"I have offered to travel anywhere in the diocese at any time to help any rector."

"However, when the Mothers' Union invites me, the rector so frequently runs to the furthest corner of his parish to avoid me."

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The challenge of Humanism — 'An alternative to religion'

Although the modern humanist movement claims to have a long noteworthy ancestry, it was only in the year 1951 that four organisations — the American Humanist Association, the American Ethical Union, the British Ethical Union, and the Dutch Humanist League — planned their first world conference in Amsterdam.

On August 26, 1952, in Amsterdam, under the presiding hand of Sir Julian Huxley, the International Humanist and Ethical Union was formed.

The principal founder-members included the above organisations as well as the Ethical Society of Vienna, the Humanist League of Belgium, and the Radical Humanist Movement of India.

At the 1952 congress the following declaration was adopted:

"Not a sect, but the outcome of a long tradition"

"This congress is a response to the widespread demand for an alternative to the religions which claim to be based on revelation on the one hand, and totalitarian systems on the other."

"The alternative offered as a third way out of the present crisis of civilisation is Humanism, which is not a sect, but the outcome of a long tradition that has inspired many of the world's thinkers and creative artists and given rise to science itself."

"Ethical Humanism unites all those who cannot any longer believe the various creeds and are willing to base their convictions on respect for man as a spiritual and moral being."

"The fundamentals of modern, ethical Humanism are as follows:

1. It is democratic.
2. It seeks to use science creatively, not destructively.
3. Humanism is ethical. It affirms the dignity of man and the right of individual to the greatest possible freedom of development compatible with the rights of others.
4. It insists that personal liberty is an end that must be combined with social responsibility in order that it shall not be sacrificed to the improvement of material conditions.
5. It is a way of life, aiming at the maximum possible fulfilment, through the cultivation of ethical and creative living.

"Ethical Humanism is thus a faith that answers the challenge of our times. We call upon all men who share this conviction to associate themselves with us in this cause."

Since the start in 1952, the IHEU had established its headquarters and secretariat at Utrecht, it issues a quarterly magazine "International Humanism", and its seven founding members have increased to include more than 30 societies in more than 20 countries as well as members in areas where groups do not as yet exist.

It has consultative status with UNESCO as a non-governmental organisation and a number of United Nations' posts have been and are now occupied by members of humanist organisations.

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By the Rev B. L. Smith, Senior Lecturer, Moore Theological College.

Humanist Society, Ian Edwards.

This volume contains 17 essays contributed by prominent members of Humanist Societies in Australia dealing with various issues of immediate and continuing concern.

As an index to some of the more central assumptions of the modern Humanist movement and of the directions in which the movement is proceeding this book is most useful.

Humanist posture

When one turns to examine what Humanists believe this is not altogether easy. This is due to two main factors: First, individual members are not coerced in sharing similar beliefs but, on the contrary, differences of opinion on a variety of matters is expected and accommodated; and second, in a world of expanding knowledge and changing ideas Humanist societies do not see themselves as cherishing unchanging attitudes.

Nevertheless, certain characteristic ideas do emerge amongst which we may note the following:

1. **Materialism:** Ian Edwards says Humanism "is materialistic in regarding life and mind as having arisen by evolutionary processes out of inorganic matter — without the intervention of either a supernatural power or a 'life force'" ("Humanist View", p. ix).

This rejection of the supernatural, whether religiously or philosophically conceived, is a basic attitude of Humanist writers.

Thus, for instance, A. K. Stout writes, "The principles (of Humanism) have to be constantly restated and reformulated in the face of changing experience, but always in the spirit of humanism."

"Concerned with the improvement of the social lot"

"Consequently there is room for discussion and disagreement and development, though some tenets, for example, the rejection of the supernatural — can not be abandoned without abandoning humanism." (ibid p 43).

Humanism is apparently unalterably naturalistic and materialistic.

On all these fronts there is constant campaigning and repeated pressure.

The ideal is that of the "Open Society" within which there is the maximum of individual independence based upon interdependence.

"The Utilitarian social philosophy of Jeremy Bentham, leavened and made wholesome by John Stuart Mill's postscript 'On Liberty', translated into a modern idiom and brought up to date with new possibilities, new necessities and new dangers, is the humanist social philosophy today, and substantially will be permanently so."

"The criterion is 'utility' which Bentham humanised in the borrowed phrase 'the greatest happiness of the greatest number', and 'each is to count for one and no one for more than one'."

"Also, in this philosophy rules (laws) are a necessary evil, and the fewer the better." (H. J. Blackham's "Humanism", 1968 p55).

marked by a fairly simply conceived empiricism as far as social advance is concerned; by a somewhat modest view of human rationality, which sees our surest way forward not in

THIS WEEK'S FEATURE: HUMANISM — ITS HISTORY, DEVELOPMENT

quasi-inspirational or revolutionary solutions which aspire to take us by sudden jumps in the direction of the 'right' and the 'true', but in cultivating an undogmatism which could greatly speed up the process of progressively eliminating patently wrong solutions and giving a run to any others among the remaining alternatives for which an empirical case can be made." ("What is Humanism?")

Concern is social

3. **Utilitarianism:** Humanists are concerned with the improvement of the social lot.

Thus the various societies are regularly pressing for reforms in various fields. Such issues as a world population and world peace; preservation of the environment; discrimination on racial, religious and political grounds; education; mental and physical health; civil liberties; crime and punishment; marriage and divorce; sexual behaviour.

"This too is a question of faith, but of faith that depends more on action than on belief."

"In this sense Humanism is devoid, not creed."

"But both forms of faith go beyond the evidence in their very different ways."

"Both heed confidence, and in both cases confidence is liable to fail."

"Both seek to reinforce strength by association." ("Religions and the Promise of the Twentieth Century", Ed G. S. Metraux and F. Crouzet, 1965 p 176).

"The Utilitarian social philosophy of Jeremy Bentham, leavened and made wholesome by John Stuart Mill's postscript 'On Liberty', translated into a modern idiom and brought up to date with new possibilities, new necessities and new dangers, is the humanist social philosophy today, and substantially will be permanently so."

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Disbelieve divine plan

4. **Optimism:** Because, as Ronald Strahan says, "We're here because we're here" and that man is "far from ... being the culmination of a divine plan" ("A Humanist View" p 11) man is shut up to his own resources in the shaping of his own future.

It requires faith for man to believe that he will in fact continue along the path of progress.

H. J. Blackham has said, "Humanism, as a universal basis for living depends on the improvement of the social lot for all or for the great majority, so that they are not mocked by the lottery of birth, so that each is offered the conditions of a life, worthy to be called human."

"This calls for the creation of a human providence and for the confidence that natural and social resources and human abilities and virtues are equal to doing this."

"Humanists quick to point out inconsistencies"

"Just as Humanists think that those who hold to the religious faiths are not being realistic about the cosmic conditions of human existence, so most of those who still stand by the religious faiths think that Humanists are not being realistic about the historical conditions of human existence; they think that men are not capable of solving their problems in a way that will make any great difference to human prospects; they do not expect that men will, because they do not think that to realise the better and avoid the worse possibilities open to them they will raise the historical conditions of mankind to the threshold of entry into human fulfilment."

"This too is a question of faith, but of faith that depends more on action than on belief."

"In this sense Humanism is devoid, not creed."

"But both forms of faith go beyond the evidence in their very different ways."

"Both heed confidence, and in both cases confidence is liable to fail."

"Both seek to reinforce strength by association." ("Religions and the Promise of the Twentieth Century", Ed G. S. Metraux and F. Crouzet, 1965 p 176).

"The Utilitarian social philosophy of Jeremy Bentham, leavened and made wholesome by John Stuart Mill's postscript 'On Liberty', translated into a modern idiom and brought up to date with new possibilities, new necessities and new dangers, is the humanist social philosophy today, and substantially will be permanently so."

"The criterion is 'utility' which Bentham humanised in the borrowed phrase 'the greatest happiness of the greatest number', and 'each is to count for one and no one for more than one'."

"Also, in this philosophy rules (laws) are a necessary evil, and the fewer the better." (H. J. Blackham's "Humanism", 1968 p55).

The present situation

The Humanist societies have certain advantages at the present moment which are facilitating their working-effectiveness within society.

First, the present organisations are relatively new and they show all the enthusiasm and drive which one might expect from new organisations.

Second, they are still a minority and this means that they press their claims and endeavour to wrest the leadership from other and older sources of social influence.

Third, they are confronted by disunity and theological confusion in Christian churches.

Their possible foes, on some matters at least, are in a state of considerable disarray.

Fourth, the Humanists are persuaded that the mental outlook of the modern man is already on their side.

"The whole foreground and middle distance of any educated view today is filled

by this interim humanism, whatever ultimate views are held. This is the modern outlook." (Religions etc p 177).

• To Page 4

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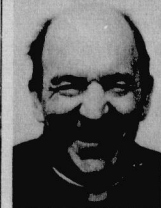
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A belief which claims that 'nothing exists except the material things'

Humanism is a modern name for a much older attitude, which denies the spiritual, the supernatural, the heavenly, and believes that nothing exists except the material things we see around us.

In *Pilgrims Progress*, John Bunyan in the 17th century wrote "Heaven is but as a fable to some, and things here are counted the only things substantial" (p 267 Penguin Ed).

This attitude became a recognisable movement at the time of the French Revolution, when the catch-cri of the National convention was "no God, no master", and a secularist programme for the nation was adopted.

"Inroads into church"

During the last century this secularist movement made

By Dr D. B. Knox, Principal, Moore Theological College, Sydney.

great inroads into the Christian church by the method of undermining the Bible as God's word.

Within the churches it is known as Modernism.

It also expressed itself outside the churches in Rationalist associations which now call themselves Humanists.

A recent Penguin paperback by H. S. Blackham entitled "Humanism" begins by stating the fundamental Humanist assumptions, namely that man is on his own in this world, and that this life is all.

This provides the basic Humanist world view — no supernatural; God does not exist.

The chief objection to this world view of Humanism, is that it is not true. It does not take into account all the observable facts. It denies the reality of the experience of those who testify of their relationship with God.

Take for example, the life and teaching of Jesus of Nazareth.

Jesus "deluded"

The Humanist must dismiss Jesus as a deluded deceiver. So too, he has to dismiss the evidence of His resurrection on which the Christian Gospel is based, as so much untruth, in spite of the testimony of the honest men who experienced it.

The Humanist must further ignore the testimony of Christians that through faith in Jesus they have entered a relationship with God through His Spirit that is real and satisfying and which renovates their whole life and character.

This claim of Christians that the Holy Spirit's presence changes their life and brings them into a real and satisfying fellowship with God through forgiveness in Jesus is true and may be verified.

But the Humanist has to ignore or deny these facts of experience.

He also has to deny the reality of answered prayer and of divine provision which is a daily experience for Christians.

So the chief objection to Humanism is that it is not true and that it can only maintain its position by ignoring important evidence.

Other consequences follow from its being out of conformity with the facts.

Humanism constricting

The first consequence to note is that Humanism is illogical.

It confines the real to what can be observed by the human eye. What the eye doesn't see, cannot exist. And yet, at the same time, the Humanist maintains that the capacity of the human eye is purely accidental — the result to fortuitous development in the evolutionary struggle for existence.

THIS WEEK'S FEATURE: HUMANISM ITS HISTORY, DEVELOPMENT

And so by an extraordinary coincidence the capacity of the eye, brought into being in this accidental way, is to be regarded as an authentic yard-stick for finding out what exists and what doesn't and on the basis of this the conclusion is reached that the supernatural, the immortal and the spiritual, because they are unobservable, are regarded ipso facto as nonexistent.

This is a completely illogical deduction.

"Denigrates faith"

Secondly, Humanism is illogical because it denigrates faith.

Relationships with the supernatural are, of course, based on faith.

Humanism, therefore, denies spiritual reality because it believes that observation and not faith is the way by which we learn about reality.

Yet faith is the basis of all knowledge, whether reflective or observed. Faith is the root of science.

For observation itself is based on our faith that our sensory experience corresponds to reality.

Without faith giving us certitude in our observation, science would not and could not exist.

Therefore, science is primarily based on faith and this is true also if we reflect on the fact that the forming of axioms, which is fundamental to science, is grounded in faith.

Logical certitude

To prove any of the basic rules of logic involves those rules in the proof.

Our certitude with reference to axioms is a product of the faith structure of our minds.

Moreover, only in faith does science find its motive. Science seeks the "general Law" but it can only work with a small handful of observed incidents.

Science makes universal

state or against his fellow man.

Take for example, the Humanist theory of punishment which treats the offender as a sick person needing remedial treatment.

Presumably, the punishment goes on till the remedy is effected in the opinion of the person imposing the punishment, as in communist concentration camps and prisons.

In its outcome such a theory of punishment is tyrannous in the extreme.

Much more humane is the Christian view that we are only entitled to punish our fellow men in proportion to their deserts.

Could lead to tyranny

Hitler regarded himself as responsible for mankind when he eliminated the Jews, the weak, the mentally deficient.

The Communist regards himself as responsible for mankind when he eliminates whole classes who may be contrary to the ideals of the Party.

This leads to the undisguised tyranny of a dictator governing ruthlessly, ultimately in his own interests.

For on Humanistic bases there is no reason why he should not.

If we are our own and have no judge but ourselves and if this life is all, it follows logically that we should do what we think best for our own lives.

It is illogical to limit this by what other people regard as their interests and which we not necessarily allow to be in their own interests, especially if it is not in our interests.

Undisguised selfishness, in other words, is the only logical position if we accept the Humanist promise that we are on our own and that this life is all.

"Temporary phenomenon"

Humanism is only possible in the aftermath of strong Christian faith. It is a temporary phenomenon for it is in a position of unstable equilibrium.

There have been individual humanists over a long period of time as non-conforming individuals in a theistic society, but as a movement it dates from the 18th century and is a temporary lodging place passing into militant atheistic materialism.

In spite of high-sounding talk about responsibility, Humanism cannot protect the individual against the

The challenge of Humanism

• From page 3

Christian response

What is the reaction of the Christian to this new and virile movement within society? There are several parts to the answer.

First, we have to admit that in the past we have not always welcomed enlightened ideas and attitudes.

Christian pulpits have frequently fulminated against some matters which, at a later time, they have quietly accepted.

Humanists are quick to point out these inconsistencies and we must be warned by them to find genuine theological reasons for our opposition at the present or in the future.

Second, increasingly we should turn the spotlight of the Word of God on the wide front of Christian conduct.

Congregations need teaching about conduct and

social attitudes which is clearly grounded in the Bible.

Third, Christians must not be slow to involve themselves at every level of society and bring their Christian influence to bear on the minds of people.

Humanists sinners, too

Fourth, the Christian can be quite sure that Humanists, like everyone else, are sinners and that this fact will not only complicate their best efforts but it will exhibit itself in the various decisions which they make about social reform along the way (eg Humanist societies have recommended the liberalising of laws on abortion, religious permissiveness and experimentation, liberal divorce laws, and Euthanasia).

The Christian is convinced that no individual or society sins with impunity.

Evangelist — 25 years

Dr Billy Graham has preached to more persons than any other.

Dr Billy Graham celebrates his 25th anniversary as a "big time" evangelist this month.

Huge crowds gathered at the "canvass cathedral" set up in Los Angeles for the 1949 crusade which gave the evangelist his first major "break".

With heavy support from the press, the then relatively unknown Southern Baptist Evangelist drew crowds of 6000 to the tent crusade. Media attention spread and Mr Graham soon achieved world recognition.

This month an anniversary celebration will be held at the Hollywood Bowl to commemorate that tent crusade of 25 years ago.

HUMANISTS' MANIFESTO

"We believe that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species."

"Any account of nature should pass the tests of scientific evidence."

"In our judgement, the dogmas and myths of traditional religions do not, so nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural."

"Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage."

"Recently they have generated combined social action, with many signs of relevance appearing in the wake of the 'God Is Dead' theologies."

"But we can discover no divine purpose or providence for the human species."

"While there is much that we do not know, humans are

responsible for what we are or will become. "No deity will save us; we must save ourselves. "Promise of immortal sal-

These are extracts relevant to the Humanist attitude to religion and ethics and are from a Manifesto on Humanism, published in the 1973 issue of the "Australian Humanist".

We publish these extracts so that our readers may know what the Humanists themselves say on these subjects.

They confirm and underline the criticism made of Humanism in the articles published in this issue of the "Church Record".

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"FOL petition not strong enough"

A number of parents have contacted the Sydney office of the Festival of Light to claim that a recent petition by that association against TV violence and sex was not strongly enough worded.

This was stated in a news item by the Festival of Light this week and was given as the reason why a number of parents had refused to sign the petition.

This misunderstanding was said to have arisen through the double meaning of the word "standard".

The Petition read: "To the Honourable the Speaker and Members of the House of Representatives in Parliament assembled:

"The humble petition of the undersigned citizens of

Human Need

Human beings have so great a need to believe in something that even those who affect the most disdainful religious scepticism adhere to some philosophy, take up the cudgel for it, and are capable of evincing the greatest intolerance toward anyone who does not adopt it wholeheartedly. — Paul Tournier.

The Festival statement this week said that the use of the word "standard" in the petition referred to an actual document called the "Television Programme Standards" which was supposed to be used by the Australian Broadcasting Control Board and TV Stations to control the quality of TV in Australia.

"Unfortunately the Federal Government Department of Media is planning to redraft these Standards which may then conform with the present low quality of current TV programmes rather than lifting the quality of TV itself," the statement said.

The Festival of Light Director, Rev Fred Nile, said:

"We are greatly encouraged by the dramatic response to our national petition."

"Over 107,000 persons have already signed it."

"We urge all Australians concerned about the increase of violence and explicit sex on TV, and the flood of pornography through newsagents and theatres to sign this historic petition."

Additional free copies of the petition were available from FOL Office, 3rd Floor, 379 Kent Street, Sydney.

Mr Nile said all completed petition forms should be returned to the FOL Office at least by November 1, 1974, so that they could be presented in bulk on a day to be announced to the Prime Minister during the current session of Parliament in Canberra.

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"Rather, science affirms that the human species is an emergence from natural evolutionary forces."

"As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context."

"We affirm that moral values derive their source from human experience."

"Ethics is autonomous and situational, needing no theological or ideological sanction."

"Ethics stems from human need and interest. To deny this distorts the whole basis of life."

"Human life has meaning because we create and develop our future happiness and the creative realisation of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism."

"We strive for the good life, here and now."

"The goal is to pursue life's enrichment despite debasing forces of the vulgarisation, bureaucratisation, and dehumanisation."

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The influence of Humanists in Australia today

Humanists are organised and active at almost every level of society. They have members in most political parties.

Their influence is particularly strong in the Australian Party. For all practical purposes that party is the political arm of the humanist movement. Its policies on social questions are an almost carbon copy of the Humanist programme.

Its main candidate for the Senate in NSW was Mrs Benoit Gilling, a leading member of the Humanist Society.

On moral questions the ALP is currently strongly influenced by humanist philosophies. The December, 1973, Editorial of the "Australian Humanist" stated, "Much of what the new Australian Government has achieved and attempted is right along the humanist path, especially those reforms instituted by Lionel Murphy. We have a lot to be grateful for."

Senator Murphy has started out on divorce law reform, has moved into the field of civil liberties in an organised way, and has attempted necessary trade practice reforms. We have also had real progress in homosexual law reform. Many ministers are humanistically inclined and if we do not agree with Education Minister Beazley's State Aid policy, at least it is being offered on a 'needs' basis."

Last year the private members bill to legalise abortion on demand was promoted and supported exclusively by Labor members of the Parliament including the Prime Minister and many

senior ministers.

Other active groups which are heavily influenced by them are the Council for Civil Liberties, abortion law reform, divorce law reform and penal reform groups. Humanists are prominent in social work.

The humanists are very skilful at gaining favourable media coverage for their viewpoints and exert influence in Australia far beyond their very small numbers.

An illustration of how successful they have been in getting their programme accepted in the community is the public education system which increasingly reflects a basically humanist view of life.

Their initiatives have brought forth a number of reactions; the Right to Life Association, the Festival of Light, have been functioning for some time and this year the Family Action Movement was formed with the express purpose of reducing the likelihood of Mrs Gilling being elected to the Senate. Ironically, and without the resources or sympathetic media coverage that was available to Mrs Gilling, the FAM outperformed her.

The Australia Party was stung by this and recently in NSW circulated clergy and church groups complaining about meetings held in Churches which, it claimed, criticised Australia Party candidates. It protested that many endorsed AP candidates are practising Christians.

The statement went on, "The Party applies the concept of morality to every area of its policy and extends the concept to cover wider areas than personal ethics."

The statement outlines policies which it thinks create a climate in which family life can flourish. They appear to follow closely humanist policies. For example:

* "Improve facilities at the local level to enable social workers to give help and advice in the home in times of family crisis."

* Minimise the costs of divorce and protect the rights of parents and children within a legal framework designed to care for and dignify all concerned.

* Eliminate the crime, deprivation, disease and exploitation created by prostitution, gambling and abortion in an illegal setting by providing for proper supervision within the law.

* Prevent sexual acts of consenting adults from causing injury and distress to others. Repeal legal restrictions on the sexual behaviour of consenting adults in private.

* Enable parents or guardians to supervise and control the access of their children to explicit pictorial material. Censor material prepared for minors but abolish censorship in relation to material available only to adults."

• To Page 7



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Guests at the official table at the opening dinner of the 1974 Religious Booksellers' Group Convention, in Sydney, included (left to right): Helen Harrison (Emu Book Agencies), Clifford Warne (CETV), John Logan (St. John Bacon), the Rev Kevin Engel (CMS and Australian Christian Literature Society), the Rev Lance Shilton, Dean of Sydney (speaking), Ces Little (Scripture Book Centre, Sydney), and the Rev Ron Briggs (Baptist Supply Centre, Sydney).

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College appeals for \$9000

Moore Theological College is seeking \$9000 for its annual Embertide Appeal this year.

The college's honorary treasurer, Mr. Neville Malone, said this week that donations were allowable deductions for taxation purposes.

Mr. Malone said that this year \$4000 had been allocated for reduction of the college deficit, and \$5000 for the balance of annual loan repayments on buildings.

He said that, so far, \$3400 had been received, leaving a balance outstanding of \$5600 this year.

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New degrees through College of Theology

The constitution of the Australian College of Theology as amended by General Synod in 1973 now provides for two new degrees — that of Bachelor of Theology (BTh) and that of Master of Theology (MTh).

For some time past, the Board of Studies of the ACT, whose membership now includes three members of the Moore College Staff (The Principal, Dr W. J. Dumbrell and the Rev B. L. Smith), has been endeavouring to frame a syllabus to implement the decision of General Synod in regard to the BTh.

It is pleasing to be able to report that agreement has been reached to provide for a three-year course.

It is substantially residential in character, comprising eleven subjects (seven compulsory and four electives).

It is expected the course should operate from the beginning of 1975, though certain procedural matters still await resolution.

Moore College has decided that with the introduction of the new ACT degree, the BTh course will replace substantially the existing teaching programme for the first three years.

This means, in effect, that the present first year course plus two years of lectured ThL preparation will give

This item, by the Rev Dr W. J. Dumbrell, has been reprinted from the Moore College "News Bulletin" issue of September, 1974.

way to a three years unified course leading to a BTh.

At the same time, many of the items which Moore College regards as essential for a basic course of training for the ministry, namely the pastoral and homiletical content of the college course, will be retained and built around the introduced BTh programme.

The present fourth year course will be slightly restructured in content to provide continuity in progression with the adjusted three year course.

Additionally, with the introduction of the new programme, the college will commence a two-year diploma course embracing Biblical Studies, Doctrine and Church History to replace its present IB and IIB courses.

Such a rationalisation of

the course structure of the college has long been felt to be desirable, and the need for it has been underscored by the results of a recent and second most important advance on the academic front.

As a result of negotiations extending over some two years, the college four-year course has been approved as a recognised course in advanced education by the Advanced Education Board of NSW.

For the time being, such recognition is confined to the UG2 (under-graduate) level with the degree of Diploma of Arts (DipA).

The way has been left open for the college to make a further submission in two or three years time for full first degree status for its four-year course content.

This is a most significant advance as friends of the college will realise.

The assessment conducted by the visiting sub-committee of the AEB did, however, make some constructive suggestions to the college as

to how the further move might be implemented.

Some of these related to the depth of academic content in certain areas.

It is therefore hoped that the move to the new teaching content which the BTh will offer will not only make the college course more meaningful as a vehicle for training for the ministry, but will also help to effect the academic restructuring to which the AEB's assessment pointed.

It may be noted in passing, that the other area to which attention was directed in the course of the assessment by the AEB was the need for an increased staff to implement the present college programme.

It is pleasing indeed to be able to report to friends of the college developments of this character.

We hope that we shall be able to seize the opportunities that the next few years will bring us to provide the most effective and personally satisfying course in ministerial training that is possible.

FINANCE CRISIS MET BY STUDENT EVANGELICALS

The Australian Fellowship of Evangelical Students (formerly IVF), last month experienced its most serious financial crisis ever.

Faced with a bank overdraft of \$9000 the Fellowship was in the position of not being able to pay its many graduate staff workers across Australia and in fact was considering issuing immediate dismissal notices.

The treasurer, Mr Keith Mar, contacted nearly 3000 members and supporters in early September. He said: "The accumulating deficiency month by month and the loss of income over the postal disruptions has now brought us to this crisis point."

"To be able to continue our work and retain the services of our staff we need at least \$6000 before September 13, and an average of \$1400 per week thereafter."

There was a dramatic response to this call. More than 650 replies came in within a few days — the overdraft was removed, and as at September 19 the Fellowship was \$16,000 in credit.

This is sufficient to keep the Fellowship going for another ten weeks. Mr Ian Bernard, secretary of the AFES said that the crisis had forced the Fellowship to reassess its role.

"If we are not able to expand, in terms of staff we will need to look at other ways of helping students," he said.

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Australian Secretary, Bob Cornwell, PO Box 105, Carlingford, NSW, 2118.

Why stop at South Africa?

Sir,
It was very interesting to read of the request by prominent protestant church leaders ("The Age", Melbourne) for 59 Australian companies to give details of their business activities in South Africa.

Could some one tell me why companies dealing with South Africa should be singled out.

Why not those firms who deal with Soviet Russia and satellites of that country.

Isn't it a fact that Christians cannot worship freely in the USSR. Isn't it a fact that Christians are tortured and persecuted in the countries comprising the USSR?

Isn't it a fact that Christians are not persecuted in South Africa?

I cannot understand the thinking of the people who wish to persecute South Africans.

South Africa and Rhodesia are the only countries in Africa which are a bulwark against a Soviet and Chinese takeover of all Africa.

Yet we read of ACC and WCC promoting fierce propaganda against these two nations, with a Government based on the Christian concept.

At one time, all the small nations of Africa, under this Westminster form of Government, lived a relatively safe and peaceful life.

Once independence was granted, then we saw bloodshed. Remember Uganda, Biafra, Congo, and now we see the same thing in Portuguese colonies.

How far are we going down the Socialist road? Where do we call a halt?

How many in the church today condone this line of thought?

We are aiding an alien culture, one that does not believe in God as Jesus Christ, one which openly states that there is no God.

Yet we are asked by members of a Christian church to aid and abet their evil designs in this dark continent of Africa.

We are asked to extinguish the small light that is there.

Do this and you will see the same bloodbath that has already happened in the other so-called free states of Africa.

You will see Africa become a Communist-controlled continent and all access to Britain and Europe cut off from the Cape of Good Hope route.

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C. R. JAMES
Chief Executive Officer

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Worth of a Minister is complex

Sir,
The article "What is the worth of your minister?" ("Record", 8/9/74) says that he receives free accommodation — but this would not be worth more than \$2000 to \$2500 in most parishes.

I would like to contend that in this your journalist has been led to a wrong conclusion by neglect of at least the following points:

1. Residence is enjoined upon the clergyman both by virtue of the import of the 41st Canon of 1604 and the archbishop's licence so that to reside in his OWN home is not an option open to the parochial clergyman.

It seems that his position is unique since teachers, servicemen and the like always have the option of choosing to establish their residence at their discretion.

Provision is often made for payment of disturbance allowances for those required to move frequently.

2. The requirement of residence did not operate disadvantageously in times when it could reasonably have been assumed that the faithful pastor would never lack a residence during his lifetime should he so wish.

But the industrialisation of the ministry by compulsory retirement has altered that.

Unless he rises to episcopacy the maximum term of his ministry is now something less than 43 years, during which time he must allow for a home for retirement.

Thus anyone about to retire now must have saved an average of about \$750 pa: a possibility on \$4000, but 40 years ago on, say, 500 pounds?

3. Consequently if residence is to be of any value to him he must be financially compensated during the period of employment.

The principle involved in industrial awards should apply that where as a condition of employment one is required to reside where the employer directs the employee must be paid a living-away allowance.

This applies whether he is renting or buying his home.

In fact this is the situation of most clergymen since during curacy there is no entitlement to residence.

I am aware that brevity has led to oversimplification but fuller argument will sustain the point.

4. In addition recent alterations to Income Tax practice effect further disadvantage, since if he has been able to obtain his own home he may not now claim his rates as a deduction because both in Canon Law and de facto it cannot be his principle or only residence.

For equity it would seem that he should now be paid say \$2000 to \$2500 to allow for the disadvantage he endures relative to other industries (by virtue of the imposition of the pre-industrial requirement of residence) and, perhaps, compen-

Letters

TO THE EDITOR

sated for the loss of deductibility of rates.

Certainly he should not be required to make what amounts to a false declaration by describing residence as a "benefit" to him within the terms of S26e of the Income Tax Assessment Act!

(Rev) CYRIL D. TURNER,
St Paul's Rectory,
Riverstone, NSW.

Inflation a moral issue?

Sir,
Your interesting article on inflation has caused me to consider.

As inflation is a moral as well as an economic issue, I think the ministers of the church should attempt to set an example in ways of meeting the problem.

Is it possible to stretch out incomes a bit?

Can more attention be given to fleet-buying of motor cars, wholesale buying of groceries, exchange of parishes to reduce holiday expenses?

Perhaps a budgeting expert could give advice to clergy and their wives.

We are living in times when often people in the least skilled jobs with the least responsibility are being paid more than the boss.

Should we kick against this egalitarian system? and join the rat race?

(Rev) J. R. BROWNING,
The Vicarage,
Nundle, NSW.

Ministers may have to earn own living

Sir,
The article on the effect of inflation upon the clergy ("Record", 8/9/74) has reminded us again of the belief held by some that many of our ministers within the foreseeable future will have to earn their living in the world.

No doubt those who espouse this view would claim Biblical sanction and cite the case of St Paul himself.

Personally I hope it never happens, and even if many parishes cannot match inflationary pressures, there would be little excuse for clergy working full-time in secular pursuits.

The Diocese of Sydney with its vast capital assets should be able to find an alternative way out, and indeed it must.

The other point relevant to this matter is that most clergymen would qualify for responsible and well paid positions in important areas of the business world, including the large co-operations.

It should be pointed out, however, to the exponents of this view that practically all companies employing people in responsible positions expect them to be "married" to the company.

The corollary of this is that there would be few if any who would countenance a clergyman in their service five days a week and then being responsible for a

parish throughout the week-end.

Many even go to the extent of employing staff on a contract basis, the terms of which would make this sort of thing virtually impossible.

L. K. WOOD,
Camira Street,
West Pymble, NSW.

Retired clergy problems

Sir,
I commend your article on the effects of inflation on clergy stipends.

Retired clergy are also victims of inflation.

It increasingly erodes the purchasing power of Church of England Provident Fund Pensions for retired clergy and others.

The fund's very, very substantial reserves could be used to correct this situation.

The fees for occasional services and locums will also need up-dating from time to time — officially — by Diocesan authorities.

(Rev) BRIAN DOOLEY,
Vice-President,
Retired Clergy Association.

Bachelor Orders irregular?

Sir,
I read with interest D. B. Knox's article on "The Ordination of Women" ("Record", 22/8/74).

His premise, that the exclusive Biblical principle governing "ministries in the church" is that Christian ministers are to be "heads of households" and also that "St Paul enjoins that the Christian ministers are to be fathers" rather puts the onus on the Anglican Church in Australia and elsewhere to set their houses in order!

I could quickly name 20 single priests within the church in Australia, and two bishops in nerby areas, who do not hold the qualifications implied by Mr Knox's scriptural references — Titus 1:6 and 1 Tim 1:1-12.

The question that comes to mind is, are their orders "irregular"?

In this instance, I feel, that Mr Knox is arguing from rather shaky ground.

MARIE KINGSTON,
Head Deaconess,
Tasmania.

Letters to the editor should not exceed 300 words.

Role of women in the church

Sir,
You seem content (in your August 22 issue) to note the ordination of women (? to the priesthood) as "irregular" and to scorn it as unbiblical.

I am disappointed that you do not use your columns more positively.

Why not determine what the roles are that women (married and unmarried) may exercise and then help them to fulfil them?

Your expressed concern might otherwise be misunderstood as over-defensive and "chauvinistic".

And by all means be Biblical. But D. B. Knox (whose word on the subject you quote in the same issue) would never claim a monopoly of Biblical truth.

Ought the Christian congregation, for instance, to be nothing but the Christian household (family unit?) writ large? Was it always so?

And what is a Biblical view of a Christian household — both then and (to be practical and relevant) in 1974?

Does a repressive and authoritarian home mean a repressive, authoritarian congregational life?

Where, indeed, does authority reside in a congregation?

Is it determined wholly by sex and marital status as Dr Knox's article might imply.

But the Bible does indicate church roles for women.

God gives them gifts — for example, of prophecy (and we must "despite not prophesying"), as well as of teaching and "household management" (The exemplar of Proverbs 31 is a career woman if ever there was one!)

Why not, therefore, give space to exploring how best to employ these gifts today in the congregation and beyond?

And as God is the giver, can we afford not to?

Dr R. S. M. WITCOMBE,
Carillon Avenue,
Newtown, NSW.



MR WILLIAMS SAYS . . .

Mr Williams says he has plenty of time to turn to God.

Don't brush aside opportunities, Mr Williams!

The Greeks represented Opportunity as bald with no hair by which she could be caught as she turned away and fled.

The writer to the Hebrews (12/17) says of Esau, "He found no place of repentance, though he sought it carefully with tears."

Esau bartered his birthright! He didn't care for the spiritual prerogatives of the first born.

He craved what would satisfy and please his senses. He sold out to his brother for a dish of meat.

"He found no chance to repent" (RSV) doesn't mean he wished to, and could not —

but that the die was cast, the decision was deemed final.

Take care lest you be betrayed by passion into an act

QBI Extension Programme

The Queensland Bible Institute officially announced an extension programme to take place next year. The QBI will hold "A Winter School of Theology" in Townsville, in addition to the regular Summer School at Christmas.

Plans are under the supervision of the QBI with a local Townsville Committee under the chairmanship of Prof John Coekin of James Cook University.

It is planned to make this a regular School in Townsville each year and to extend to other areas of the State and probably interstate.

The Townsville School will seek to bring a sound Bible and Missionary short term training programme to all parts of the Christian Community.

It is planned to fly at least three of the QBI Faculty to Town

Mainly About People

BRISBANE

The Rev Robert Roy Braun, formerly Assistant Curate of St Clement's, Stafford, as Assistant Curate of Christ Church, Bundaberg.

The Rev Alec Maurice Fox, formerly of the Diocese of Carpentaria, as Rector of St Paul's, East Brisbane.

The Rev Graham Henry Perry, formerly of the Diocese of Rockhampton, as Priest-in-Charge of the Parish of Brisbane Valley.

The Rev Henry Taylor, formerly Vicar of Glen Innes in the Diocese of Armidale, as Rector of St Peter's, Wynnum.

Students succeed at London BD exams

Moore College students were again successful with London BD examinations this year.

The seven candidates from Moore College who sat for the London BD examination last June passed successfully with honours.

Thirteen candidates who sat for the Preliminary were also successful.

The names of the successful candidates are:

• Final BD:

Second Class Honours, Upper Division: John Stanley Normand, Peter Michael Tow.

Second Class Honours, Lower Division: Patricia Marian Dahl, Frank Richard Gee, Peter Marshall, Ian Rowland Mears.

Third Class Honours: Kenneth Gilbert Frewer.

• Preliminary BD:

Pass: Hugh McKay Begbie, Graham Arthur Cole, Paul Francis Cooper, David William Gilmour.

"Few priests affluent," says Editorial

"Few priests are affluent, and the idea of working priests is not a new one" the Brisbane "Courier-Mail" said in an editorial on September 4.

The editorial continued: "Today's inflation, by reducing the real value of clergymen's stipends, is forcing some to think in terms of a second job if they are to balance their budgets."

"In some cases a part-time job could help to bring a minister into greater contact with working men and women. This could benefit both the minister and the work."

"On the other hand, many clergy would have to neglect important church duties if they took a second job."

"This would apply particularly in large, busy parishes."

"If congregations want a full-time minister the obvious way to keep one is to ensure that the stipends they pay are sufficient on which to live."

BIBLE SOCIETY LEADER FOR UBS CONFERENCE IN POLAND

The Commonwealth Secretary of the Bible Society in Australia, the Rev James Payne, will attend a meeting of the United Bible Societies' Executive Committee, in Poland, this month.

This is the first time the United Bible Societies' Executive Committee has met behind the Iron Curtain.

The meeting will be held in Warsaw.

Mr Payne is vice-chairman of the UBS executive committee.

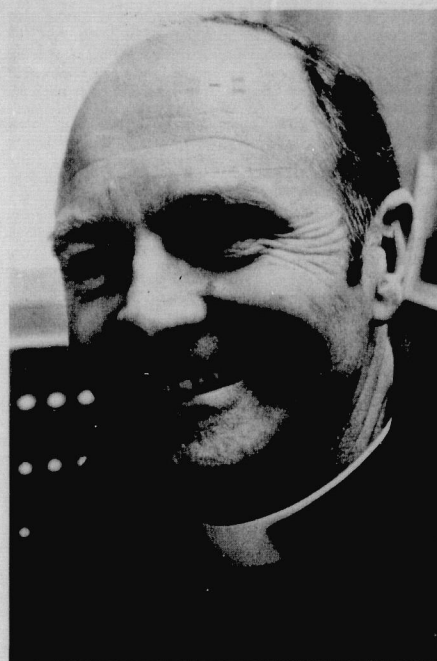
He said the fact that the World Executive Committee of the UBS was to meet in Poland was clear indication of growing Bible Society involvement in Eastern Europe.

The Bible Society

movement was finding increasing opportunities for its activities in most Eastern European countries, he said.

A former Dean of Perth Mr Payne is the only Anglican member of the nine-man executive committee, which co-ordinates the activities of 56 national Bible Societies at work in 160 countries and territories.

The committee administers a budget of more than \$10 million for translation, production and distribution of the Bible across the world.



The Rev James Payne

Aust group back from world Christian Endeavour rally



The Jamaican president of the Christian Endeavour organisation addresses the recent 17th World Convention through a German interpreter. The convention was held at Essen, Germany.

A 37-member Australian Christian Endeavour delegation recently returned from a 44-day world tour.

The delegation was led by the honorary national director the Rev Fred Nile and Mrs Nile.

Mr Nile said on his return that new CE unions had been formed in Africa and that groups had expanded even in the Middle East, with more than 2000 Endeavourers participating in recent rallies in Cairo.

He said the main tour highlight was the 17th World CE Convention with 9000 Endeavourers attending "inspiring rallies" at Essen, Germany.

World CE Conventions are held every four years.

The previous conventions were held in Canada, 1970, Belfast, 1966, and Sydney, 1962.

The theme of the 17th World Convention was "Jesus Today and Forever," Mr Nile said.

Delegates travelled to Essen from all around the world, including 450 delegates from the USA and 60 from Australia.

Guest speakers included Dr Stanley Mooneyham, the president, World Vision, who said: "Time is running out for our world — it is five minutes to midnight!"

"REVIVAL OF RELIGION IN WEST," SAYS DR RAMSAY

The Archbishop of Canterbury, Dr Michael Ramsay, says he sees a revival of religion in the West, according to a recent report from AAP-Reuters, London.

The report referred to Dr Ramsay's published review of his primacy in a book called "Canterbury Pilgrims".

Dr Ramsay, who will retire on November 15, has surveyed his 13-year "pilgrimage" as leader of the worldwide Anglican Communion in the book.

"Amid the pressures and strains of life there is the longing of the self to free itself from the dominance of time and environment," he has written.

"Many cults and some drugs offer the promise of this freedom: But there is a difference between a freedom which may be no more than the shortest way out of Manchester and a freedom whereby the self finds the vigorous peace of moral energy."

Nothing matters more, he declares, than the reviving religious awareness

should be met by Christianity.

He sees leadership of world Christianity moving from the West to the churches of the "Third World", who understand their faith through the medium of their concerns — poverty and the struggle for justice.

He declares himself in favour of the Church of England choosing its own bishops, at present appointed by the Queen on the advice of the Prime Minister.

New Warden at Morpeth

A new warden has been appointed to St John's College at Morpeth to implement a program of theological education from next year.

He is Rev Dr R. S. Foster, a renowned scholar of the Old Testament and former lecturer at the University of Nottingham.

The Australian

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CMS APPOINTS ITS FIRST 'OVERSEAS' SECRETARY

'Next century now being determined'

The Rev Peter Dawson of Tanzania has been appointed the first overseas secretary of the Church Missionary Society.

This was announced last week by the CMS Federal Secretary (the Rev Maurice S. Betteridge).

Mr Betteridge said Mr Dawson was expected to commence duty early in 1975.

"Federal Council decided on the move at last month's meeting," he said.

"It is aimed at streamlining administrative procedure and giving greater flexibility in decision-making."

"We also plan to have an overseas committee to replace the present one operating on a regional basis."

Mr Dawson has been with CMS in Tanzania since 1959.

A graduate of Moore Theological College, he was ordained in 1957. He was

curate at Penrith and curate-in-charge of Mascot until he was posted overseas.

'African church growth greatest in history'

He is at present director of Msalato Literature and Christian Education Centre, Dodoma, and CMS representative for the dioceses of Central Tanganyika and Morogoro.

He is married with a son and two daughters.

Federal Council also discussed the "massive opportunities" presented in Africa.

The regional secretary (the Rev John Turner) said African church growth was the greatest in history since the turning to Christ of the early European peoples.

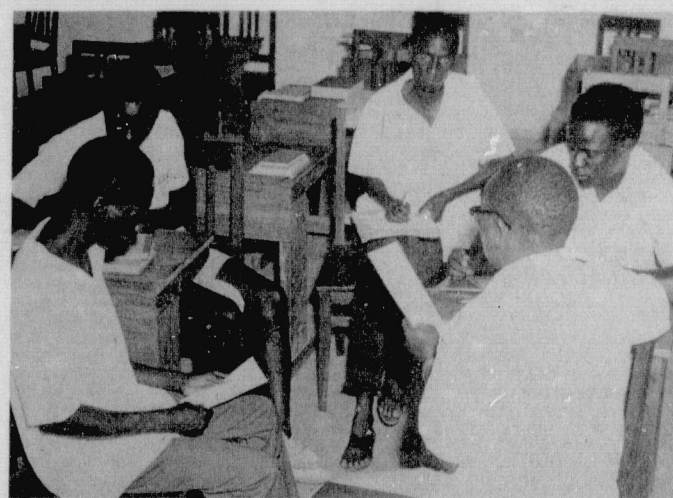
"The great animist world is 'turning over' like an iceberg," said Mr Turner.

"It is taking up a new position which may be a determining factor in world history for the next century."

At the same time as CMS Australia was discussing latest moves, the English CMS General Secretary and Bishop Designate (Canon John Taylor) told the Northern Congress at Bradford that overseas churches had much to teach the Western world.

"They can teach us how to be a minority church," he said, "but one on the up and up."

He said mission hospitals of yesterday were now state hospitals within the national health services of new nations.



One example of CMS activities in Africa is this group of Christian indigenes engaged in drama production in Tanzania. The final script of this production will be put into cassettes by CMS and distributed throughout parishes in that area.

DEAN CONCERNED AT MARRIAGE SANCTITY

Clergymen should stop performing marriages as officers of the State if the law fails to uphold Christian marriage, Dean John Hazelwood, of Perth, suggested.

Commenting on the Federal Government's Family Law Bill, Dean Hazelwood said that Christians had no real right to expect a secular government to have the same view of marriage as the Church.

However if there was a divergence between the definition of marriage held by the two groups clergymen could stop conducting marriages as officers of the State.

The State could perform

Inside this issue

- Sydney Synod — early report — page 2.
- Christian living series — page 4.
- Word and Life — page 6.
- College of Preachers — page 4.
- Festival of Light rally — page 8.
- Ordination of women controversy — page 8.

EDITORIAL

'Simple things in life are best'

If it is true that the simple things in life are the best, then it is time that we had a close look at the structures of our denominations.

It would be artificial and, in any case, impossible of achievement, to reproduce the simple forms of Church life of the Apostolic age, but there is a simplicity which characterises that age which we find attractive.

However, we have created a juggernaut — a massive, demanding machine which eats up tens of thousands of man hours a year in Committees, select Committees, Sub-Committees and Panels.

There are rules of association — a body of legislation which, in its application in the Synodal processes, is so complex as to exalt the status of the legally-minded in the Councils of the Church.

The complexities of our finances demand an army of honorary accountants, actuaries, solicitors and consultants in insurance, real estate and property development, together with growing paid staffs.

Even our internal processes have become so commercialised that, recently, a parish in one of the Dioceses paid some several hundred dollars to promote an Ordinance to provide for the distribution of money received from a specific source.

Men who have been called by God and ordained by our church to the ministry of His word have taken up roles which seem to have a diminishing relationship to the primary ministries of teaching the Word of God, proclaiming the everlasting Gospel of Grace, and being faithful pastors and friends to the Parish ministers.

We are a people dedicated to the filling in of forms. There are licences for multitudinous things — faculties and petitions and returns, statistics and analyses.

It is true, of course, that all these things can be rationalised. Seemingly good reasons may be deduced for all of them.

There are ways of negating the Gospel of Christ without opposing it or distorting it, and this is the problem which confronts the Church today. We are blunting its edge, and hedging it about with ecclesiastical impedimenta. The spontaneous groups — the house churches, the counter-culture Jesus groups — are not long range answers to the problems of Christianity in the world today, but they do exhibit a characteristic which many are finding exceedingly attractive — and that is simplicity. The denominational Churches must heed the prophets who came in the Name of the Lord saying, "Let my people go".

But how? By giving to the local worshipping congregation greater responsibility in matters which affect the life of their fellowship. Unnecessary central control over the life of the congregation should be minimised and congregations should be enabled and encouraged to be responsible for the quality of spiritual life and ministry among themselves.

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Can a 'holy war' be justified? — page 3