

Mainly About People

BALLARAT
Rev G. W. Hillman was inducted to the parish of Willaura on May 29.

Rev H. S. MacGlashan has been granted permission to officiate. He is Chaplain at the Queen Elizabeth Geriatric Centre and assisting at St Peter's, Ballarat.

Rev H. Hannaford, formerly Rector of St John's Soldier's Hill, Ballarat, died on June 7.

Rev Canon L. S. Langdon, the former Rector of St Paul's parish, Ballarat, died on June 12.

SYDNEY
Rev G. L. Harrison, Rector of Wilberforce, has been appointed Rector of St Thomas, Enfield.

Rev C. L. Widdowson, Rector at Fairy Meadow, has resigned to take effect at the end of 1975.

Rev S. Giltrip has been appointed chairman of the Deaconess Appointments Board and Chaplain to the Deaconess Order.

Rev W. H. Ostling, has been appointed Honorary Secretary of Deaconess Appointments Board. Enquiries regarding the appointment of Deaconess or Parish Sisters should be directed to Mr Ostling.

ROCKHAMPTON
Rev N. Knott, BCA Morabab, has resigned to take up appointment as Rector Holy Trinity, Fortitude Valley, Brisbane.

Rev G. Ezzy, Regional Director of ITIM in Central Queensland and State Secretary of BCA, has been appointed Rector of Dalby in diocese of Brisbane.

GIPPSLAND
Rev J. M. Verspaandonk, Vicar of St Mark's, Emerald, in diocese of Melbourne, has been appointed Rector of Orbst in East Gippsland. He replaces Rev J. St. Clair who has moved to Sydney.

Rev K. Campbell, of Albion Park, diocese of Sydney, has been appointed Rector of Bruthen from September 2. He succeeds Rev B. Cliff who has become Minister-in-Charge of Stratford.

WILLOCHRA
Rev N. Forgie has been appointed Rector of Peterborough-Orreroo.

Rev J. Morley has been appointed Rector of Mt Barker in diocese of The Murray.

Rev J. Hardy, of Port Pirie, has become Rector of Auburn-Riverton.

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Rome still stands out

MELBOURNE
Rev J. L. Reeve, of St Mark's, East Brighton, to incumbency St George's, East Ivanhoe.

Rev P. P. Kan, Minister-in-Charge St John's, Sorrento, to incumbency St George's, Reservoir.

Rev R. Chittick, from Copmanhurst, NSW, to chaplaincy Bendigo and Northern District Hospital.

Rev R. L. Braddon, from Christ Church, Newport, to Assistant Curate Missions District of St James and St John.

RIVERINA
Rev B. Farran, Minister-in-Charge Lake Carrigella has resigned to take the appointment as Rector North Rockhampton.

CANBERRA-GOULBURN
Rev S. R. Willey, Rector of Tumut, has resigned to become ABM Executive Field Officer in NSW, from end of August.

Mr Barry Fernley, was made Deacon on June 24. He will continue at St Matthew's, Albury, where he has been a Stipendiary Reader.

New involvement in Africa

The Commission of Inter-Church Aid, Refugee and World Service of the WCC has agreed to a \$3.6 million rehabilitation programme in the Sahel countries of Africa which are just emerging from a 5 year drought.

In 1974 the rains were more or less normal but livestock resources, basis of the economy in the Sahel area, will take many years to be replaced and the situation remains precarious. In some cases 100% livestock losses occurred.

The projects will concentrate very heavily on rural development programmes and the retraining of herdsman and farmers, in an effort for the World Council community to express solidarity with people who are struggling to build their own future.

Another grant from the Commission was made to four newly independent African nations — Guinea-Bissau, Cape Verde, Mozambique and Angola for agricultural, medical and educational assistance.

In approving the grants, the Commission called on the international church community to use all its resources to help the newly independent countries cope with their inherited problems.

The entry of the Roman Catholic Church into a body in which it would find itself on an equal footing with other bodies which also claim to be Churches would not diminish its faith about its own uniqueness. The Roman Catholic Church considers itself to be the only true Church and the sole depository of truth.

This is the uncompromising stand taken by the Vatican's Secretariat for Christian Unity in an official statement issued in Rome, with the approval of Pope Paul, this month.

The statement, intended to afford guidance for Roman Catholic bishops throughout the world in their conduct of ecumenical work with other Christians, amounts, said a Vatican spokesman, to a warning against "wildcat ecumenism on the part of spontaneous groups, whose activity should be encouraged but protected against the dangers implicit in their action."

The bishops are instructed to keep close control over interdenominational activities in order to safeguard Roman doctrine. It is only in conformity with that doctrine that Roman Catholics can be permitted to enter the discussions of any interdenominational council.

It is stressed that this is particularly true of moral issues concerning population, family life, marriage, contraception, abortion, euthanasia and related problems.

The statement does, however, advocate close co-operation between Roman Catholics and other Churches on such subjects as justice, relief work, youth problems and drug-addiction. But the sharing of church buildings is frowned upon and can only be permitted "by way of exception".

The statement bears the signature of Cardinal Jan Willebrands, of Holland, who is president of the Secretariat.

— Church Times.

'THIS YEAR WE'VE PAID OUR BILLS', SAYS CMS FED SEC

The Federal Secretary of the Church Missionary Society in this interview with Mr John Lamont discusses the present position of the Society following the close of the Financial and looks to consider the future prospects for missionary work.

How has the Society fared in the light of current economic developments, I refer in particular to the recent devaluation of 12% and a reported inflation rate at present in excess of 20%.

I think that God has been very gracious to the Society and that we have also had some very devoted and efficient treasurers who have allowed for these things, so that in the immediate scene the situation isn't too bad. With great fore-sight, last year our treasurers put aside a certain amount of money for the change in currency. This year we have in fact been able to pay our bills, despite an extraordinary rampant inflation in many of the countries that we are working in overseas. We have to increase allowances something like 30-40% in places like Tanzania to cope with the cost of living.

On the homefront, here in Australia, we can give

thanks to God for the fact that we have largely met our budget for the past year. We have to face the future with a great deal of faith because the real test is going to come in the next financial year when we are facing an enormous increase in our budget.

Do you anticipate any restrictions on your activities in the next year?

I hope not. We are a faith Society, and I guess that we have always had these kinds of problems over the last 200 years and we have looked to God to meet our needs and if we believe that it is right for us to keep people on the mission field overseas, then we believe that God will provide for them.

Do you find that you are still getting sufficient recruits coming forward?

No we're not. I think this is a complex yet important question. In the past five years we have had over 100

missionaries who have returned to Australia to resign because they have completed a tour with CMS or because their children have to come back to Australia for education.

In the same period we have only sent out 65 missionaries. This means that we are dropping at the rate of about 8 missionaries a year.

When you have a total of 200 people overseas, this means that the situation is not encouraging. However, I think that it would be wrong to state the figures coldly because of a number of other factors involved.

If you look at the returning missionaries and balance them against those who have gone out, one or two things emerge. For example, we have had in certain categories, more missionaries on the field than we had some years ago, we have more doctors, more theological lecturers etc, whereas we have fewer pastoral missionaries.

All this means that there is a changing pattern in missionary activity and a changing pattern of Christian service overseas. National Churches require more staff who are more competent to do a great many things.

They no longer need some of the kinds of people we have sent in the past. We do not need more missionaries but particular sorts of people to do the work of evangelism in today's world.

Will a time come when CMS is redundant?

No, I don't think so, for a number of reasons. I think we must never lose sight of the international character of the Christian faith and in these days when nationalism is the in thing we must keep on reminding ourselves and our Christian brothers and sisters overseas that the church of God transcends all the barriers and divisions of the human race.

The fact of putting someone in another society and another culture for the sake of Christ is in itself an important part of our Christian witness.

OLDEST YOUTH GROUP'S CENTENARY

On Sunday, July 20, the GFS (Girls Friendly Society) of the Anglican Church, celebrated its Centenary during International Women's Year.

Believed to be the oldest uniformed Youth Organisation still in existence in Australia, GFS caters for girls aged 7-15 years, and is similar in structure to the Girl Guides.

GFS has over 400 branches throughout Australia and also operates in thirty-five countries throughout the world.

To mark the centenary on Sunday, July 20, 1500 GFS girls in uniform will march from Hyde Park along Market Street and up George Street to St Andrew's Cathedral for a special centenary service at 3 pm.

Director of GFS in Sydney, Miss Robyn Hoskins, said today: "GFS encourages individual independence as well as teamwork and provides a practical, mental and spiritual basis for life in the 20th century."



Rev Maurice Betteridge, Federal Secretary of CMS

Hatton honours wage restraint

Independent MLA for the South Coast, Mr John Hatton has honoured his promise to give away parliamentary salary increases to aged

people's homes in his electorate, including the Anglican Home Mission Society's Nowra Chesham Home.

In a letter to the General

Secretary of HMS, the Rev Neville Keen, Mr Hatton said:

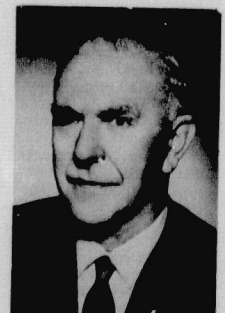
"As you would recall, I took this action as a protest that Parliamentarians did not wait to have their salary increases determined by a Tribunal and I felt that this was wrong in principle. As an aside, I note that a Tribunal will determine increases in salary in future.

"Enclosed is a cheque which is the first payment to your Committee. Other payments will follow from time to time as the salary increase is received.

"At the time I made the announcement there were five aged people's groups in existence. Two groups in Nowra — one catering for geriatric patients and one providing self-contained units; one in Milton — which it is hoped will be an all-embracing Committee catering for units, hostel and geriatric accommodation; one in Narooma — units; and one in Bega — geriatric care and possibly other forms of assistance.

"I have decided to allocate each of these five Committees \$500 which will leave \$300 for a Committee which has recently been formed at Bateman's Bay.

"I would like to thank each and every member of your Organisation for the keen sense of community response which drives you to care for our senior citizens."



Mr Fred Levett

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Mr Levett will be heard on the Sunday morning service to be broadcast on 2CH, Sydney, at 7.30 am on Sunday, July 27. He will also preach at the North Sydney Baptist Church service which will be broadcast on August 3. He will be a special guest on the Roger Bush Show on 2CH at 9 pm on July 27.

During his visit to New South Wales Mr Levett will also visit Grafton, Maclean, Cessnock and Newcastle.

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RITUAL KILLING DILEMMA AT CMS STATION

On Sunday, July 6 last, a young Aboriginal woman was stabbed to death at the CMS Station at Groote Eylandt. An Aboriginal man was taken into custody and charged.

It is alleged that he wanted the girl for a second wife and when she refused he stabbed her as she cowered behind her grandfather. As a result of this incident the Aboriginal Council at Angurugu decided that in future no alcohol could be taken into the village. However, this decision is coming under strong pressure. White men in the club at Alyangula, the nearby township, are trying to persuade Aboriginals to disobey the Council's decision.

There have been previous knifings on the island but no deaths. The sisters at the hospital had always been able to patch up the wounds, however on this occasion the 17-year-old girl was dead on arrival at the hospital.

The incident created a difficult problem for those Aboriginals who have embraced Christianity. They were torn between their Christian principles and the deep-seated tribal customs which demand revenge in cases such as this. In fact, even as the murder was taking place, the dead girl's uncle was preaching in the church in the Anindilyakwa language following a sermon by the chaplain, the Rev David Woodbridge. The uncle was also the guardian of the murdered girl.

According to the Aboriginal tradition, it was his duty to avenge her death. If the murderer was not available, then a relative must pay the price for a crime. By the afternoon it appeared that the old ways had won out. The uncle and others had shed most of their clothing, spears appeared and there was talk of revenge.

By the next day all work had stopped. The CMS store was closed. It was reported that guards had been posted on all roads leading into the town so that if any of the relatives of the charged man tried to return they could be dealt with.

Twenty-four hours after the killing, a series of small fires were lit around the CMS store, evidently this was to drive away evil spirits. The accused man's relatives had taken refuge in the police station at Alyangula.

staff for these people in their dilemma. They were counselled, advised and upheld in prayer. When the police came to take the accused person, they came with guns drawn. There is no need for that, they were told.

This incident follows representations to the Federal Government by Aboriginal leaders from Oenpelli earlier this year after they unsuccessfully opposed the renewal of a liquor licence near their mission.

On the Wednesday following, the Aboriginal Council met. Mr Lance Tremlett, CMS Superintendent, attended, at first sitting at the back, he was later invited to sit with the uncle. He quoted the Scriptures, "Vengeance is mine saith the Lord. I will repay". The Council accepted his advice and it was agreed no life would be taken and no alcohol should be brought into the village.

It was necessary for some gesture to be made so it was

decided that three men would throw two blunt spears each at a relative of the accused man who would be allowed a spear to fend them off.

The next morning the people were addressed by their leaders and told to return to work. Appreciation was expressed by the Aboriginals for the guidance of the "white man".

One visitor from Sydney who witnessed these events said that one thing came through loud and clear, "the care and concern of the CMS

PAUL E. LITTLE KILLED IN CRASH



Mr Paul Little, key organiser of the 1974 International Congress on World Evangelisation at Lausanne, has been killed in a car crash while travelling from Chicago to Toronto earlier this month.

Paul Little, 46, had been a staff member of the American Inter-Varsity Christian Fellowship since 1950. Since 1963 he had also been a member of the faculty of the School of World Mission of Trinity Evangelical Divinity School, Illinois.

He is survived by his wife, Marie, and his son Paul junior (who was travelling with his father but thrown clear in the crash) and daughter Debbie.

His work has always been connected with evangelism, and his many years of experience in organising the

IVCF Urbana Missionary Conferences were put to good use as Programme Director of the Lausanne Congress which was the climax of his Christian career.

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SUNDAY FORMAT BRINGS 2CH GOOD RATINGS

"ACCORDING to Survey No 2 undertaken recently, Radio Station 2CH had a 14.5% share of the market, Monday to Sunday", Rev John Edmondstone, NSW Council of Churches Programme Director, said last week.

"This was only 2.3% away from the top station which had 16.8% of the market, and is a remarkable achievement seeing that 2CH only held 3% of the market in 1971," he added.

"The survey also indicated that a total of 727,000 listen to 2CH at some time Monday to Sunday, and the new pattern on Sunday meant that an extra 10,000 people tune in on that day. According to the survey at least 316,000 people listen to the station on Sunday," Mr Edmondstone said.

This significant change has come about since the "good music" format was introduced on August 11 last year.

The Council of Churches decided to make the change, sweeping aside old programme styles that had not been varied for years. Protesters were received from individuals and groups, but having reviewed the situation after 11 months, Council members are of the opinion that they have succeeded in achieving their objectives.

These were (i) To reach those not already committed to any church with a positive presentation of the total Christian message; (ii) To speak to committed church members about the

Christian Faith and its implications for the whole of life; (iii) to offer counsel to both church members and the uncommitted; (iv) To give opportunity to the Council and member Churches to speak to the community on social and moral issues.

"A greater acceptance of the station by listeners has increased dramatically", Mr Edmondstone continued, "and there has been a spill-over to Sundays because of the more compatible format."

"During the year the total Sunday programme has been under constant review, and the station management and staff have been available for consultation at all times."

"The survey indicates that there are times when, by the end of the early morning church service, it is being broadcast to the greatest audience of any church service in Australia. The evening service is listened to by three times as many people as under the old system."

"An encouraging response has been evident in the 'Give-always', Mr Edmondstone said. "About 600 of the Clifford Press publications, 'An Astronaut Meets God', and 'Living Under Pressure', have been given to those who have asked for them."

"The establishment of a counselling service, managed by the Broadcasting Committee, has been approved in principle," Mr Edmondstone concluded.

— Australian Baptist.

SPECIAL MEMORIAL FUND TO HONOUR "THE BIBLEMAN"



The man who became widely known as "The Bibleman", Alan F. Scott, BEM, Secretary of the Bible Society in NSW, for twenty years, has been honoured by a Memorial Fund.

The Fund has been launched and a target of \$50,000 set to provide for the translation of the Old Testament into Pidgin for Papua New Guinea and to supply 800,000 copies of special Scripture Selections on the life of Jesus Christ for Indonesia.

Donations can be sent to:

The Alan F. Scott Memorial Fund,
The Bible Society in Australia,
PO Box 507, Canberra City,
ACT 2601.

OR Bible House, 95 Bathurst Street, Sydney, NSW 2000.

OR The Bible House in your State.

ALAN F. SCOTT MEMORIAL FUND
I enclose a special gift to be used as a legacy to the Rev Alan F. Scott to provide Scriptures for Papua New Guinea and Indonesia.

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WOMAN 'PRIEST' JOINS METHODIST CHURCH

Topeka, Kansas — One of the 11 women ordained to the Episcopal Church priesthood last year has joined the United Methodist Church.

Ms Marie Moorefield, 31, was transferred into the Kansas East Conference last month as a deacon.

Next year she will be eligible for the highest ordination in the church, that of elder.

Ms Moorefield said her work with United Methodists in the past had shown her many continuities in terms of doctrine, polity and history, between the Episcopal Church and United Methodist Church.

"I cannot in good conscience continue any longer to use large portions of my time and energy struggling with an institution which denies both its policy and its practice that women as well as men, both lay and ordained, are called of God to be ministers of the gospel," she explained.

Ms Moorefield is the first of the 11 women ordained at Philadelphia to leave the Episcopal Church.

'In the Christian life, theory must always be applied in practice'

Aren't letters powerful things! Some that we receive cause our hearts to sink; others lift us up and bring a glow of warmth within that is a real blessing.

Although the apostle Paul had never visited the city of Colossae in Asia, he wrote a beautiful and powerful letter to God's people who lived there.

His letter began with a prayer for the Colossian Christians and as we read that prayer today we can learn a great deal from it.

It is found in Colossians, chapter 1, verses 9 to 14. Paul prayed for specific things. He made these two great requests:

- That they may be filled with the knowledge of God's will;
- And that they will have spiritual wisdom and understanding.

The whole purpose of man's existence is to know the will of God for his life and to do it.

Prayer is the means whereby we discern what God's will is.

Notice that Paul prayed for spiritual wisdom. Not worldly wisdom, which will deceive and delude us; but spiritual wisdom, which comes from God alone through His Word and Spirit.

Paul is talking about that wisdom which God gives to those who are close to Him.

The humblest, least educated believer, may be filled with God's wisdom.

Spiritual understanding is the insight God's Spirit gives to us so that we may apply what we learn from His

word to the situations which arise in life.

God's power is available to all who call upon Him in sincerity and truth.

But, again, God does not give His power according to His glorious might" for endurance and patience.

Endurance is the attitude of steady progress towards our goal that disregards the difficulties.

Patience here means "patience with people".

It is the attitude of love and understanding that must be extended to even the most unpleasant and irritating of people.

We, too, must pray for God's power to practise these things, and His power is available to us through the Spirit of the ascended Christ.

But at least this shows that even a child has a sense of what is due to each person within the family group.

The Bible makes clear that God treats us on the basis of justice. Constantly throughout the Bible, the phrase occurs that "God renders to every man according to his works".

Justice is two-sided: to those who deserve a reward it is unjust to keep it back and to those who deserve punishment it is unjust to disregard it.

Justice, then, is distributive and retributive: rendering to every man his due, whether by way of reward or punishment.

Christ taught that God will not overlook even the most insignificant action that deserves a reward.

He said that those who even gave a cup of water in His name would receive their reward (Mt 9:41), and at the same time He taught that God would not overlook even the most insignificant wrongdoing, but warned that we will have to give an account even for every idle word (Mt 12:36).

How much more, therefore, for every other wrong action or thought?

Justice, then, includes the double aspect of reward and retribution. Sometimes retribution, which is the basis of punishment, is confused with revenge; but the difference is very clear.

Revenge is selfish, and the Bible makes clear that there must be no revenge in the administration of justice. You must render what is due, not what gives you satisfaction.

That is why the Bible lays down in the beginning of the Old Testament that in met-

Justice and punishment: 'If we don't believe in God, then punishment is self-protection'

I want to speak about the Christian doctrine of punishment, as I have heard that some members of the judiciary are confusing retribution with revenge.

The teaching of the Christian faith is that punishment is based on the concept of justice.

That is, it is never self-centred; but revenge, however, is always self-centred.

Justice may be defined as giving everyone what is their due. Justice treats people as people.

We never ask, for example, about a plant, what is due to it, or even about an animal.

We deal with plants and animals not from the point of view of what is due to them but rather with a view to what is advantageous or beneficial for some object we have in mind.

But men and women must never be treated in this way, and the concept of justice is the recognition that men and women have rights — rights which are due to them.

Justice is a concept very deep-rooted in our personality.

One of the earliest expressions of a child in a family is the cry "It is not fair", meaning, of course, "It is not fair to me".

But at least this shows that even a child has a sense of what is due to each person within the family group.

The Bible makes clear that if for a selfish willful reason you murder someone, cut short his life, make his wife a widow and his children fatherless, then you deserve to die yourself.

This is taught clearly in the Old Testament in Genesis 9, "Whosoever sheds men's blood, by man shall his blood be shed".

Then again in the New Testament in Romans 13, where the Apostle speaks of the judge as "God's minister" in using the sword, that is to

'... the concept of justice is the recognition that men and women have rights which are due to them'

very noble work, but we must remember that punishment is not inflicted primarily for the benefit of the criminal nor for the benefit of society, but because justice indicates the criminal deserves punishment.

So in assessing what deliberate murder deserves, we must treat as secondary the arguments which spring from the effect of the punishment.

This doctrine of retribution is in fact the only basis on which punishment can ever be

inflicted, for we have absolutely no right to lay even a hostile hand on our fellow man by way of arresting him, or later imprisoning him unless he deserves it, and unless we are acting in the name of his Creator — that is to say, acting as a minister of God, as the Bible speaks of the magistrate.

We cannot treat men and women as though they were plants and animals and use them in a way that we think beneficial either to themselves or to society.

It is only because a person has deserved to be punished that we can take into consideration secondary benefits such as the opportunity of reforming the criminal, or the deterrent example of his punishment.

The first question to be asked is "What does the crime deserve?"

This question seems seldom to be asked by those who discuss the merits of capital punishment, what we need is a passion for righteousness.

Not everyone has the right to punish (or to blame). Status is essential for inflicting punishment (including blame).

This is true in the home, in society, or between the nation — ultimately only God can punish.

It is the result of the relationship of Creator to creature.

The magistrate and the parent acts in God's name and the school teacher acts in the name of the parent.

As private individuals we are not to punish, "Avenge not yourselves... Vengeance is mine, I will repay", says the Lord.

Unless we believe in God and make him the centre of our world-view — for if we believe in him, he must be the centre of understanding reality — unless we thus believe in God, all punishment must be self-centred.

Justice is other-person-centred — rendering to them

what is due to them; we can only render punishment as due if we act in God's name — so only so have we the right.

If we don't believe in God, then punishment is a form of self-protection and is ultimately self-centred.

For people who do not make God central, it is impossible in the ultimate to distinguish between retribution and revenge.

Retribution merges into revenge.

The Humanist view of punishment, which is that it should be inflicted only as a deterrent or as a cure for criminal propensities, though it has the appearance of being merciful, is most cruel to the criminal, for it means that from the moment he breaks the law he is deprived of his rights as a human being.

The Humanist theory removes from punishment the concept of desert. But desert is the only connecting link between punishment and justice.

On the Humanist theory, punishment is removed from the sphere of the common man's ability to estimate whether it is effective.

If we stood in the dock we should all much prefer to be judged by the community's sense of fairness, rather than by some expert's view of what was good for us.

• To page 7

FRED RICE CALLS FOR MORE CO-OPERATION

The head of a major church agency has called on State Governments to "get more involved with the voluntary agencies", making clear their intention to support them according to a defined plan.

According to the director of the Church of England Homes in Sydney, the Reverend Fred Rice, there is discontent and dissatisfaction on several grounds, particularly in the breakdown of communications between voluntary agencies and some statutory bodies.

"Voluntary agencies in the social welfare field feel their important role calls for better definition and greater practical appreciation by State Governments," said Mr Rice.

"We function in a system which is poorly planned and integrated and this leads both to gaps and overlaps in services."

Mr Rice emphasised that this issue was of acute concern to all voluntary agencies, which in recent weeks have been meeting frequently to exchange views on the action they should take in the hope of finding

are substituting the family group atmosphere with family homes and cottage type care. We are also giving special attention to foster care programmes, creating a bridge of understanding between foster and natural parents with the ultimate goal of restoring children to their natural parents.

We are also embarking on the establishment of a school and hostel for intellectually handicapped children which will be opened next January. We have a staff of professional social workers to supervise these activities and a sympathetic committee which is wide-awake to the need for changes. In short, we have a policy that is flexible to meet present-day needs within the social welfare programme."

Have you considered this field for the imitation of Christ?

It will not do for you to pool the lame man into the pool of Bethesda while you remain on dry land.

Come down, Mr Williams. Come down into the stream.

— Ken Roughley

MR WILLIAMS SAYS...

Mr Williams says he doesn't need to go to church — he has more light on sacred subjects than the man in the pulpit, anyway.

Perhaps you have, Mr Williams! But have you ever thought there may be times when you ought to accept less light than that of your own?

Often other people may not be ready for the degree of your light. A less amount may be essential to them.

If this is so then you ought to step downward. Jesus did.

Paul told the Galatians: "God sent forth His Son, made under the law," Galatians 4:4.

The idea is that Jesus never used his full freedom. He observed the religious ordinances of His time. He went to church. He did not need to go to church.

Jesus was in direct communion with His Father. He must have felt the services to be most inadequate and

obstructive to the emotions of His heart.

It was like a great author reading the work of a poor one.

He asked to be baptised. But he had no need for baptism. But he saw the crowd go down to the river and He went with them. He wished to identify Himself with that which was beneath Him.

Jesus refused to separate from the people, to be thought as separate.

Jesus insisted on serving during the same hours laid down for their working day. He would carry a burden equal to theirs. He would serve the same length of time.

You will always find Jesus occupying an inferior room to that which He has a right to possess.

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C. R. JAMES
Chief Executive Officer

A criticism of the Humanist attitude to justice.

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

whether by way of reward or punishment.

Christ taught that God will not overlook even the most insignificant action that deserves a reward.

He said that those who even gave a cup of water in His name would receive their reward (Mt 9:41), and at the same time He taught that God would not overlook even the most insignificant wrongdoing, but warned that we will have to give an account even for every idle word (Mt 12:36).

How much more, therefore, for every other wrong action or thought?

Justice, then, includes the double aspect of reward and retribution. Sometimes retribution, which is the basis of punishment, is confused with revenge; but the difference is very clear.

Revenge is selfish, and the Bible makes clear that there must be no revenge in the administration of justice. You must render what is due, not what gives you satisfaction.

That is why the Bible lays down in the beginning of the Old Testament that in met-

say in putting to death those who deserve death.

St Paul's approval of the magistrate's possession of the "sword", which is an instrument of death, and his use of it as God's minister, implies the apostle's approval of the imposition of capital punishment when it is deserved.

It is, of course, possible to mitigate justice by mercy if the circumstances indicate that this ought to be done.

But the first thing to establish is "What does the crime deserve?"

In other words we must look back to the crime and not forward to the effects of the punishment on the criminal.

There are, of course, a lot of people in the community who have an interest in opposing capital punishment, such as social workers, penologists, psychiatrists, and all those who give themselves to the rehabilitating of offenders, because they are interested in the effects of punishment on the criminal.

And if you take away a man's life there is no opportunity for the exercise of his professions. Their work is a



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Evolution v Creation: a new serious study in comic-strip form to make people think

HAVE YOU BEEN... BRAINWASHED?
- Duane T. Gish, Ph.D.

THIS HAPPENING TOOK PLACE ON THE CAMPUS OF THE UNIVERSITY OF CALIFORNIA AT DAVIS.

Hey, have you read this article in the Aggie? "Have You Been Brainwashed On Evolution?"

Man!... I wonder if he has any evidence to back up his statements.

Let's go and hear him. It should be interesting.

I think it would be a good idea. I've really been confused on the subject of evolution.

Let's pass the word around to meet at the Lecture Hall tonight, and see if he has any solid evidence to back up his statements.

LATER THAT EVENING

I'm sure glad you were willing to speak tonight, Dr. Gish.

I only hope we have a decent turnout. You just never know how the students will respond.

Wow!... We've never had a turnout like this before.

...and now I would like to introduce our guest speaker of the evening, Dr. Duane T. Gish.

THE FOLLOWING MESSAGE BY DR. GISH HAS BEEN MODIFIED AND GREATLY CONDENSED FOR THIS PUBLICATION.

As a scientist, I believe we must examine all the evidence and facts before we can come to any conclusion on any given subject. I'm asking only one thing of this audience... that you examine the facts thoroughly and without prejudice.

Thank you. I would first like to say how delighted I am for the opportunity to speak here on the Davis Campus this evening.

* See inside back cover for a brief resume of Dr. Duane T. Gish.

The refusal of science teachers to consider creation as a possible explanation for the origin of all things, is unwarranted and undesirable. The student is being indoctrinated without being given a complete presentation of the evidence.

This situation could be remedied by taking a closer look at both creation and evolution.

First, let's examine the claims of each.

The EVOLUTIONIST states that all life gradually evolved from a single cell, which had evolved from dead matter.

CREATIONISTS believe that life and our existence came by the acts of a Creator.

THE EVIDENCE THE EVOLUTIONIST NEEDS TO ESTABLISH HIS CLAIMS, IS FOSSILS SHOWING A GRADUAL STEP-BY-STEP DEVELOPMENT OF LOWER ANIMAL LIFE INTO MORE AND MORE COMPLEX FORMS.

The evidence needed to support CREATION, is fossils showing complex life appearing suddenly... with no fossil evidence of lower animals developing into new and complex forms of life.

And this should be evident by the presence in the fossil record of many transitional forms.

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Complex issues of life in light pictorial form

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Letters TO THE EDITOR

Glebe still in news

Sir,
The Rev Geoffrey Taylor asked me to reply to many specific questions about the Glebe Board's operations (ACR 10th July). I have explained to him it would not be possible to answer all the questions adequately in the correspondence columns of a paper because some require long and complicated answers. Mr Taylor accepted an invitation to attend our office where his queries and related matters were discussed more fully with him.

The Board intends to issue a further "Glebe Report" in the October Southern Cross which will be available just before Synod. In that issue we believe that Mr Taylor will find the answers to his questions and other members of the Church may be interested in the information given.

I take this opportunity, however, to comment upon one of the questions relating to the Board's overall financial position. He asks what did I mean when I stated that the Board was in a "basically sound" position. A statement such as this normally implies that an organisation has no liquidity problems, can meet its commitments, that it is profitable and that it is in no danger of collapsing. The Glebe Board clearly satisfies these criteria.

Mr Taylor continued by asking whether it was reasonable to say that the Board was in a basically sound position if "nearly half of the total assets were returning less than 1%". Perhaps it is a matter of opinion but I do not think that this situation affects our basic soundness. Obviously it affects our profitability and obviously the Board is not unhappy with such results.

It must be remembered however that, until a few years ago, virtually all of the Board's assets were old Glebe properties giving these low returns. Mainly because the Board increased its staff to provide active management, development and sale of these properties, the Board's profitability has increased over recent years so that the Diocese through the Assessment Ordinance has received substantially increased sums from the Glebe Board each year. In 1970 the amount was \$130,000, in 1975 it is \$640,000.

Unfortunately, because of current economic conditions which have affected all property owners, some very severely, the Board's results will be lower in the next couple of years.

In the first half of 1976, the Board will be required to invest in St Andrew's House, the sum (expected to be in the region of \$4.5 million) which will complete the building. The return to the Board on these funds is only expected to be about 4% in the short term. Before many years pass, however, this return will start to increase and St Andrew's House should prove to be a very good investment in the long term.

Beyond that time, as rent reviews start to occur in our new property investments and as well sell more of our old Glebe properties and reinvest the proceeds in higher income-producing assets, the Board is confident its results will improve again.

G. B. V. KING,
Chief Executive Officer,
Glebe Board.

Author's institute views origins as 'design of an intelligent Creator'

• From page 4

The author of material in this strip (refer page 4), Dr Duane T. Gish, has recently completed a series of lectures in Australia, arranged by the Evolution Protest Movement.

Dr Gish, associate director of the Institute for Creation Research in America, received his BS degree, with a major in chemistry, from the University of California at Los Angeles in 1949. He was elected to the UCLA chapter of Phi Beta Kappa, and to Phi Sigma Upsilon, a chemical honorary fraternity.

He received his PhD from the University of California, Berkeley, in 1953, majoring in bio-chemistry.

From 1953 to 1955 he was a Lilly Postdoctoral Fellow in the Natural Sciences at Cornell University Medical College, New York City.

In 1956 he held the position of assistant professor of biochemistry at that institution.

At Cornell University Medical College, he collaborated with Dr Vincent du Vigneaud, Nobel Prize winner in chemistry, and several others, in synthesis on one of the hormones of the pituitary gland.

In 1956 Dr Gish joined the research staff of the Virus Laboratory of the University of California, Berkeley.

While there he collaborated with Dr Wendell M. Stanley, Nobel Prize winner in medicine, and several others, in elucidating the chemical structure of the protein of tobacco mosaic virus.

From 1960 to 1971 Dr Gish was a member of the research staff of The Upjohn Company, a pharmaceutical firm in Kalamazoo, Michigan, where he was a research associate in the Department of Hypersensitive Diseases Research.

During these years, Dr Gish was engaged in the synthesis of drugs with hormonal, anti-cancer and immunosuppressant activities.

For many years Dr Gish's avocation had been the study of the scientific evidence related to the question of creation versus evolution theory.

In 1971 he resigned his position with The Upjohn Company to devote full time to this work. He is now the Associate Director of the Institute for Creation Research in San Diego.



Dr D. T. Gish

The purpose of the institute is to conduct studies in scientific creation and the development of a coherent system of creationist interpretation and application in every field.

Natural science and origins are viewed by members of the Institute as the result of the design of an intelligent Creator, rather than the result of the inherent properties of matter.

The activities of the institute include research; the development of textbooks written within a framework of scientific creationism and Christian apologetics, planning and conducting seminars, conferences, and short courses.

The director of the Institute is Dr Henry M. Morris, for many years Professor of Hydrology and chairman of the Civil Engineering Department of Virginia Polytechnic Institute.

Dr Morris is widely known in his technical field and as an author and lecturer on Bible-science topics.

Dr Gish has published numerous technical articles. He has written many articles, and lectured extensively on the subject of the scientific evidence against evolution and on other Bible-science subjects.

He is listed in American Men of Science and in Who's Who in the Midwest.

principles of good stewardship".

The Bible makes it clear that the most important thing we are stewards of is the gospel. "the mysteries of God", and therefore the duty of responsible stewardship will involve investing our money in the propagation of the gospel.

At the moment, however, we have the situation where many millions of dollars are tied up in the erection of St Andrew's House, and the face-saving activity (to some) of keeping a couple of church schools open. At the same time evangelistic and pastoral agencies like Moore College, the Dept of Evangelism, and the Board of Education, have been told that they will most probably receive much less (as far as the real value of money is concerned) than they did last year, and so be faced with crippling deficits and/or the retrenchment of staff.

What principles of good stewardship warrant this kind of action?

With regard to Synod elections, Mr Robinson seems to assume that the re-election of members of the Glebe Administration Board or Standing Committee will indicate that "most people believe the Diocese is pursuing the best policy possible".

Three points need to be made about Synod elections.

First, it is well-nigh impossible for a voter to know enough about each candidate, for a committee of the donkey vote" not to apply in some instances.

Second, persons who have already served on a committee have a better chance of being re-elected than others have of being elected.

Third, the foregoing will be compounded this year in that we can assume that approximately a third of the Synod representatives will be at Synod for the first time.

For these and other reasons I find it impossible to agree with the statement that "the voice of church people throughout the diocese" is heard in Synod elections, and that these elections before us will "indicate that most people believe the diocese is pursuing the best policy possible".

For these and other reasons I find it impossible to agree with the statement that "the voice of church people throughout the diocese" is heard in Synod elections, and that these elections before us will "indicate that most people believe the diocese is pursuing the best policy possible".

It would seem to me that the members of the Glebe Administration Board are clutching at straws if they regard the forthcoming synod elections as a vote of confidence or an indication of diocesan-wide approval of their policies.

John Baxter, Blaxland.

John Baxter, Blaxland.

Playboy theology

Sir,
Congratulations to the Church Record for publishing the excellent article by Rev Bruce Winter "Playboy Theology behind much of Today's Youth Work" (ACR, July 24). I was almost despairing that anyone was living today who thought like Mr Winter.

It is to be hoped that certain people in influential positions in Sydney diocese might "read, mark, learn and inwardly digest" every word of the article.

It has been sad to see in so much activity in the Sydney diocese, a diocese known formerly for its strong evangelical witness, a move over to page 7

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CORPORAID: St Stephen's, Brisbane, Cnr Cavendish and Chatterworth Roads. Visitors welcome. 7.30 and 9.00 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector Rev Harry Goodhead.

SURFERS' PARADISE: St John the Evangelist, Hamilton Ave. 7 am and 9 am Holy Communion. 7 pm short Evening Service followed by Bible Study. All welcome. Rector: Rev Peter Broadbent.

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Deaconess House offers for young women the opportunity to train for Deaconess Work, Missionary Service, etc., in the atmosphere of a communal devotional life in residence and in addition provides accommodation for students in University Faculties, Paramedical Studies, Teacher Training and Advanced Education Courses, etc.

Students are selected from among those who offer themselves for training for full-time Christian Service in Parishes, the Mission Field, Church Schools, Religious Education, Youth Work, Hospitals, Child Care, Social Welfare Work, etc., or who plan to return to their secular occupations.

Applicants for the position of Principal must be mature in attitude to the role and status of women in today's world. They must be committed Christians and able to give proper leadership for the devotional life and training of students with an ability to minister to them pastorally.

It is anticipated that the person appointed will be of sufficient academic attainment to be recognised as a full member of the teaching faculty of Deaconess House and of Moore Theological College.

Salary will relate to qualifications and experience and will be a matter for mutual agreement. The successful applicant will commence her duties on the 1st January, 1976, or as soon as possible thereafter.

Applications should be made in handwriting on or before 30th September, 1975, and should be addressed to The Committee of Management of Deaconess House, C/- Archdeacon R. G. Fillingham, Post Office Box Q 190, Queen Victoria Buildings, Sydney, 2000.

BIBLE NOW PUBLISHED IN 1549 LANGUAGES

Books of the Bible have been published in 1549 languages, according to the American Bible Society's annual updating of its official Scripture language count.

The new figure represents, as at the end of 1974, the total number of languages and dialects in which at least one book of the Bible has been published since the invention of printing.

Twenty-three new languages were added last year.

The publication of the New Testament in Yapeese brings that South Pacific language to the list for the first time.

The other 22 new entries represent publication of individual Biblical books in languages ranging from Abua (Nigeria) to Tsumkwe, a dialect of the kung language of South-West Africa. (The represents a click.)

The total of 1549 includes the publication of the complete Bible in 257 languages, the New Testament in 368 more, and one or more individual books in an additional 924.

The report also lists many new publications in languages previously counted. — "The Sower"

The Pakistan Bible Society decided half-a-loaf is better than none due to limited funds.

They printed half the Scripture Literacy Selections in the first four levels of Urdu, the national language. The remainder will be completed this year. — "The Sower"

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Massacre of Christians in Ethiopia due to lack of Gospel message

Has the need for foreign missions passed away?

Not in the light of a recent massacre in southern Ethiopia.

A couple of months ago 400 believers were wiped out in a Sunday morning attack on a predominantly Christian settlement.

Seventy worshippers in a church building were cut down one by one as more than a thousand naked warriors of the Bodi tribe charged across a nearby river armed with rifles, spears and knives.

Mothers saw their children killed and mutilated while terrified fathers were helpless to resist; killers cut off captives hands and feet and danced around the pile; small children were surrounded, tortured and cut up one by one.

The attackers were followed by their own women and children who killed the wounded, pillaged the houses, drove off the cattle and carried away clothes and grain.

Some had miraculous escapes and the Sudan Interior Mission now has to house, clothe, feed and give medical treatment to 1000 survivors, half of whom are Christians.

By way of contrast, 80 policemen admitted to uni studies were all working class and one had no GCE "O" levels.

At graduation they secured 10 firsts, 62 seconds, 8 thirds; there were no failures.

Clutterbuck (I love the sound of that name, don't you), found four reasons for their success:

i. Each had three to four years' experience in real life.

ii. They were tested before selection.

iii. Their courses were paid for (by the Home Office).

iv. They knew what they wanted.

There's no need to remind you of agitation for priestesses in the church. (I use "priestess" deliberately — whoever heard of a "man deaconess"?)

Such feminist forays have occurred before.

In the 18th century, Dr Johnson remarked, "Sir, a woman's preaching is like a dog walking on his hind legs. It is not done well; but you are surprised to find it done at all."

With '76 approaching, it's worth recalling the learned doctor's succinct comment on the American Declaration of Independence.

Noting that Jefferson's clauses denouncing the slave trade had been removed from the final draft, he asked, "How is it that we hear the

Levites had to be aged 25 before entering the ministry. On top of that, chapters 4 and 8 of Numbers indicate they had a five year apprenticeship.

Elders in the New Testament Church were required to prove themselves capable of governing their own households before they were appointed over the household of God (1 Timothy, 3 and Titus 1).

Most Jews also learned a trade. Paul, an academic, was able to resort to saddlery as a means of keeping himself and spreading the gospel (Acts 18).

Why then are today's churches so willing to accept men (?) for the ministry before they have had any real experience in the world?

If preaching is to be related to life, and particularly to

On and Off the Record by DONALD HOWARD

the lives of those in the pew, surely the man in the pulpit needs to know his subject.

The BBC's Richard Clutterbuck put a strong case for mature students (not necessarily for the ministry) in "The Listener" a year or so back.

He found that while one in every six students admitted to English universities was of middle-class background, only one in 24 came from the working class.

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Why then are today's churches so willing to accept men (?) for the ministry before they have had any real experience in the world?

If preaching is to be related to life, and particularly to

loudest yelps for liberty among the drivers of negroes?"

A Bible Society "read-a-thon" of 70 people at Wangaratta took 13 hours to read the four gospels aloud. Sessions were spread over two days and readings were broadcast to passers-by in the street.

Reading aloud takes much longer than reading to oneself. This shows how much scripture we might read if we set time aside for the purpose.

It's been around for a while, but bears repeating: If you are arrested for being a Christian, would there be enough evidence to convict you?

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"AUST ENTERING PERIOD OF OPTIMUM CHURCH GROWTH"

ONLY two of every 10 Australians are regular church goers according to a visiting growth researcher.

But trends are pointing to a rapid improvement, says Dr W. Arn, director of the American Church Growth Institute.

He was in Australia for an ecumenical church growth seminar.

Australia was entering a period of optimum church growth, a period which was already producing encouraging figures.

In many parts of Australia attendance increases had been as high as 25 per cent, he said.

Deterioration of and dissatisfaction with the



Dr W. Arn.

quality of life was forcing people to look for a deeper meaning to life.

"The sexual revolution (the role of women), economic fluctuations and political scandals are making people look for a solid base".

This had been the case in the United States, and indications were that Australians were facing similar problems, Dr Arn said.

"People have tended to move away from the church in times of prosperity and to some extent the church could take part of the blame."

"But now we are aiming to build a church which will grow in times of prosperity, not just in times of instability."

— Hobart Mercury.

Letters

From page 5

to the methods of youth appeal, against which Mr Winter's warns — eg in Good Friday Hyde Park service, HMS Diocesan Festival, Harvest Theatre, editorial slant of "Southern Cross" etc. I am far from convinced that the future of the gospel is secure in the Diocese of Sydney in the light of trends in recent years.

The crux of the matter is surely in Mr Winter's final paragraph in which he speaks of "the manifestation of anti-nomianism and the resulting rejection of the conditions of discipleship enunciated by the Lord Jesus".

This type of approach leaves the essential rebellion of the human heart untouched. The "results" must therefore be spurious or superficial.

(Rev) Maxwell Bonner, Croydon Park.

Letters to the editor should not exceed 300 words.

'Theology replaced with sociology, and faith with human betterment'

A claim that disastrous consequences would follow the Western churches' failure to offer any moral or intellectual resistance to atheistic Communism was made by Mr Bernard Smith, Anglican Secretary of the Christian Affirmation Campaign, at a meeting in London.

Mr Smith said there had been "a total capitulation of the Christian mind to the forces of modern atheism."

"We have replaced theology with sociology, sin with social injustice and faith with human betterment."

Churches and the Roman Catholic Church had decided on a policy of détente with Communism, and this was why both were silent about the persecution of Christians in Soviet Russia.

"Have the Churches abandoned the struggle in prudent anticipation of an eventual Communist takeover in the West?"

"Are the churches deserting Western civilisation?"

"The continued refusal of the churches to arouse the moral and spiritual resistance of the West makes the triumph of atheistic Communism inevitable," said Mr Smith.

At the end of the meeting the following resolution was passed: "This meeting, noting the alignment of the WCC with international Marxism and the Marxist philosophy of secular liberation, calls upon the leaders of the Anglican Church and other British Churches to withdraw from membership of the WCC."

Mr Smith declared that both the World Council of

Welsh New Testament

Y Testament Newydd — this is the title of the New Testament in Welsh, which appeared in all Welsh towns on their national day, St David's Day, March 1.

It is the first instalment of a complete Welsh Bible in modern language which it is hoped will be published in 1988 to mark the 400th anniversary of Bishop William Morgan's 1588 Bible.

This new translation has been produced under the auspices of the clergy in Wales and was published, as the full Bible will be, by the British and Foreign Bible Society.

Welsh language experts are pleased by this new translation because of its simple, direct style which closes the gap between spoken and written Welsh. It took 14 years to achieve.

— "The Sower"

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Justice — from the Christian and Humanist viewpoints

• From page 3

On the remedial view of punishment, the offender should, of course, be detained until he is cured.

This is the Communist theory of punishment, often involving life-long curative treatment in Siberia.

But what right have we got to cure a man against his will in this way?

And how terrifying is the prospect of living in a community where justice — that is to say retributive punishment — is abandoned, and the curative or remedial theory alone holds the field?

Anyone might be arrested and subjected to this curative treatment whether or not he deserves it (as we should say), because the concept of desert belongs to the theory of retribution and this has been abandoned by the Humanists.

The fact is, of course, that punishment in itself does not reform. Love reforms; when punishment is administered by someone who is loved, it becomes chastisement and leads to repentance and reformation.

The alternative Humanist theory is that punishment is inflicted for deterrence, as a safeguard of society.

This is an even worse basis for punishment, as it involves using people as a means to an end; and the benefit aimed at is not the culprit's, as in the reformatory theory, but that of the community in general. That is to say, it uses people for somebody else's end, which is morally reprehensible.

This theory means that punishment need have no relation to the crime but only to the effect, as to whether it actually deters or not.

It might well be argued, if our society were to become

non-Christian, that grossly cruel punishments are the most effective deterrents.

This was the case in society before Christianity made its influence felt.

The cruel punishment of crucifixion, for example, was inflicted for the sake of deterring criminals, as a safeguard to society.

But it was unjust to use people this way, even criminals.

You must inflict on a criminal only what he has deserved. This is the Christian doctrine of justice and retribution.

But if this is true, then you are not at liberty to ignore the question "What does this crime deserve?" This is the starting point.

What does the deliberate wilful murder of a fellow man, what does this crime deserve?

The Bible, as well as unbroken

BALLARAT
Rev W. C. Whitehead, Vicar of Ballan with Bungaree has resigned, effective from September 29.

RIVERINA
Canon G. Morrison, Rector of Broken Hill has resigned to take up the appointment as Rector of Dubbo in the Diocese of Bathurst from the end of October.

Rev R. W. Ginn, Rector of Tocumwal-Jinley to take a position in Tennant Creek.

PERTH
Rev J. Cook, Rector of Dalkeith, has been appointed Rector of Victoria Park.

BATHURST
Rev R. Sherlock, Rector of Coonabarabran has been appointed Rector of Cummoock.

FOL v TED NOFFS

The Director of the Australian Festival of Light, the Rev Fred Nile, has today issued a firm denial to the false malicious allegations made by Ted Noffs of Kings Cross, that the FOL has prepared dossiers on the private lives of public figures.

Mr Nile said, "The FOL has NO personal dossiers on the private lives of any person. I have never had any such dossier either prepared or filed by FOL. I carried no such dossiers, nor presented any such dossiers to TCN Channel 9 on Tuesday, July 22, 1975. I simply handed a transcript of the 'Lateline' programme to Mr Tony Ward for factual confirmation by the TCN News Department of our public statements, as the FOL only deals in the truth and the fact of a particular situation."

The small FOL Office has always been opened to the public and the radio, TV and press personnel. Many university students have also used their press scrapbooks in the preparation of university assignments.

It is unfortunate that Mr Noffs has decided for reasons only known to himself to launch a public attack on the FOL and its staff.

Mr Noffs first approached TCN 9, "A Current Affair", on 22/7/75 for an opportunity to attack the FOL and defend Richard Neville's ABC "Lateline" programme on "Pederastic activities" (child seduction or adult/boy sodomy). These self-confessed pederasts freely described their activities in picking up boys outside schools in the Eastern Suburbs and whilst using four letter words accused Catholic Priests and Brothers of engaging in sodomy, "even at the altar!"

Mr Noffs issued a Press Statement on 24/7/75 attacking the FOL and described on Radio Station 2GB how he had seen a dossier with Richard Neville's name on it handed by Rev

Rev R. Stockdale, has been inducted Rector at Cudal.

Rev R. M. Stamp, Assistant Minister at All Saints' Cathedral is Acting Chaplain of All Saint's College, Bathurst.

BUNBURY
Rev D. J. Hawkins, Chaplain for Missions to Seamen, Singapore, has been appointed Rector of Gnowan-gup on July 1.

Rev J. MacDonald, Rector of Kondinin has been appointed Rector of Cranbrook from February 1, 1976.

Archdeacon S. F. Threlfall, Rector of Narraginn has been appointed Sub-Dean and Canon Residentiary of Bunbury Cathedral from February 1, 1976.

ANGLICANS WITHDRAW FROM UNITY TALKS IN CANADA

The Anglican Church of Canada has formally withdrawn from union negotiations with the United Church of Canada and the Christian Church (Disciples of Christ).

The church's General Synod, meeting in Quebec last month, relegated Plan of Union — which was to have united the three churches — to the status of a study document, and reaffirmed the negotiated 1965 principles of faith and order as the basis for any further talks on union.

In effect, any future negotiations will have to start from that point.

Although Synod said it was willing to negotiate stage-by-stage agreements on faith, ministry and sacraments with the United and Christian churches, this particular union is no longer a major commitment for the Anglican Church.

In fact most of the union resolutions passed by Synod were broadened to include not only the two other partner churches but "other Christian communions."

Leaders of the United and Christian Churches who attended Synod as official observers expressed deep disappointment at the outcome of the debate.

The Rev Robert Leland, executive secretary of the Christian Church, said he felt "very discouraged" by the proceedings and saw the Anglican Church as wanting to return to a position of being available for all conversations and discussions.

"The church wants to engage in broader efforts to unity at the expense of taking a smaller step in the same process," he said.

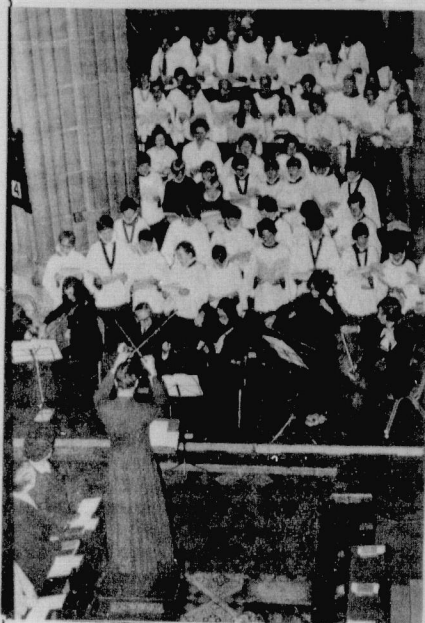
The Rev Robert Craig, who has been chief United Church negotiator on union since 1967, said bluntly that the Anglican Church was not willing to pay the price of union.

The United Church is itself the result of a 50-year-old Methodist - Presbyterian merger.

Mr Craig attributed the failure of union to "a lack of will to visible union in the Anglican Church and a will to endless conversations on unity which is entirely foreign to the ethos of the other two Churches."

— "Church Times"

Choristers in depth at St Andrew's



St Andrew's Cathedral Choir and the Cathedral Choral Society accompanied by the cathedral organ and a specially formed chamber orchestra under Donald Blair (leader of the Sydney Symphony Orchestra) recently presented the "Kleine Orgelmesse" in English in the context of the 1662 Holy Communion service.

The music was under the direction of Michael Hemans, the Cathedral organist and Master of the Choristers.

(The music is also known as "Missa Brevis St Joannis de Deo".) The Dean of Sydney, Dean Lance Shilton, said it was appropriate that such

inspiring music should be heard in cathedrals and churches for which it was originally intended, rather than in secular town halls and opera houses.

The choirs were placed in the centre of the cathedral and the Holy Table was positioned on the Chancel Steps.

The Epistle was read by Canon Broughton Knox from the Lectern and the Gospel by Canon Glenon from the pulpit. Soloist was Ailsa Knox.

Members of the choirs and the orchestra and congregation received Holy Communion in what the Dean said was a service of participation rather than a performance of music.

CHURCH'S CENTENARY

One of Sydney's most historic Anglican churches — St Stephen's, Lidcombe — will celebrate its centenary with a special service on Sunday, September 14 at 10.30am, and launch a new book on the church, called "Spanning a Century".

The small book sets out historic information about early Sydney — and particularly family life — during the period of the church's inception in 1875.

The book is illustrated with local scenes from last century and depicts the life-style from which society in the area has developed into its present day setting.

The Rector of St Stephen's, the Rev John Hawkins, said this week that the book had been compiled especially to acquaint people of the area with some knowledge of their heritage.

Mr Hawkins said visitors would be welcome to the special centenary service on September 14, at which the

Archbishop of Sydney, The Most Reverend M. L. Loane will speak.

He said anyone seeking copies of the historic book could obtain them at the church on the centenary Sunday or by contacting him at St Stephen's Rectory, Lidcombe. The book costs 80 cents plus postage. Souvenir spoons and other items are also available.

More Bibles sold in Sudan

With the coming of peace to the Sudan, a country torn by civil war in recent years, the Bible Society there has had an opportunity for wider distribution, particularly in the southern region.

It is in this region that most Sudanese Christians live.

Circulation last year was 117,562 copies of Scripture, an increase of 175 per cent over 1973. — "The Sower"

Appointment to Temperance group

The Australian and South Pacific Temperance Council — a National body for the Temperance movement in Australia, New Zealand and New Guinea — has appointed its first full-time officer.

He is Mr John Williams who comes to this position with a background in business, politics and Christian service.

Mr Williams, 35, had his own retail shoe store for 14 years, during which he served on the local council for 12 years.

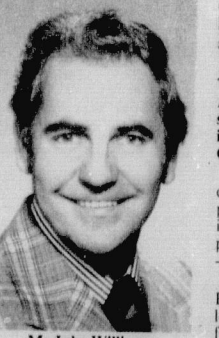
He was Mayor of Essendon, Victoria, for two years — the youngest person to occupy that position.

Prior to taking the position, Mr Williams had been in North Queensland for the Bible Society and was Associate Secretary for Victoria of World Christian Action.

The new position is being funded by Ansvaar Australia Insurance Limited.

The work involves assessing the present situation of the temperance work, developing new ideas and policies, using the existing resources, together with those available from the government, the community and industry.

Mr Williams may be contacted at 18 Collins Street, Melbourne, Phone: 63 9711, for assistance in temperance matters.



Mr John Williams

'Eternal crown in my heart worn by Christ' — Miss America

Memphis, Tenn — About 11,000 junior and senior high school girls and their adult leaders got "in touch" during the National Aetecns Conference sponsored here by the Woman's Missionary Union, the national auxiliary of the Southern Baptist Convention.

Shirley Cothran of Denton, Texas, the current Miss America, and dozens of missionaries, launched the meeting with testimonies to their Christian commitment.

Behind them a blue backdrop framed a huge rear-projection screen on which images constantly interpreted the conference theme — "In Touch".

Miss Cothran, a Southern Baptist and former Aetecns leader, told the girls that following Jesus Christ in faith and behaviour could bring satisfaction and achievements.

She gave her personal testimony, telling of a third grade "secare" profession of faith and a true conversion experience in camp at Falls Creek, Oklahoma.

"In September I will take off the crown that I occasionally wear as Miss America, but I have an eternal crown in my heart and it is worn by Jesus Christ," she said.

"Being Miss America didn't just happen. It is some-

thing I worked hard for," Miss Cothran said, describing her dieting, exercising and talent practice in pursuit of local titles.

She said that she did not meet with success until she asked God's guidance. "I had put Shirley number 1 and God number 2, and that is a losing combination."

She challenged the Aetecns to stick to their beliefs about Christian behaviour. She said she does not smoke, drink, use drugs, or "sleep with my boyfriend."

"My challenge to you is that it is not necessary to compromise for an artificial high when you have an all time natural high through Jesus Christ," she said.

In the closing session of the five-day conference, Carolyn Weatherford, WMU's national Executive Secretary, charged the girls to return to their daily routine with determination to keep in touch with themselves, with God and with the world, the report stated.

— "Australian Baptist"

FESTIVAL MOVE TO STRENGTHEN FAMILY AS A UNIT OF OUR SOCIETY

The Australian Festival of Light has designated Father's Day — Sunday, September 7 — as a special occasion to strengthen the family as the basic unit of society and to clarify the father's role in this "Year of the Woman".

The theme will be, "Co-operation — not Competition — in the Family".

The Festival director, the Rev Fred Nile, said: "We believe the extremist state-

within the family unit — co-operation not competition!"

Festival of Light Sunday will be observed in the following ways:

- Special FOL services in local churches with the use of FOL resource materials.

Special prayers for Australia and the family have been prepared by Dean Lance Shilton of St Andrew's Cathedral. Sermon Outlines to assist clergy have been prepared by Rev Bernard Judd, Secretary, NSW Council of Churches.

- Seven Regional FOL Father's Day rallies will be held during the afternoon at 3 pm.

The rallies will be held at Hurstville Presbyterian Church Hall, Parramatta Methodist Hall, Hornsby Baptist Hall, Vauluse Anglican Hall, Sylvania Catholic Church, with two open air locations — Sydney Domain and the Manly Beach shell.

Programmes will include music, speakers and question time. All rallies are open to the general public. Country centres will also hold similar rallies.

- Thousands of new two colour FOL car stickers will also be distributed: "Vote 1 for Purity, Love and Family Life".

ments of the reactionary Women's Libbers during International Women's Year have injected a new sense of conflict and competition into the family, between the husband and wife, parents and children.

"The growing evidence of alcoholism and drug abuse by women and increased female crime indicate that all women are not happy with the new confusion of roles or the loss of their previously highly respected place in our society."

"It is time for the pendulum to swing back for a balance in the home, a loss of tension and a dramatic reduction in role conflict

EDITORIAL

Encouraging one another

We need all the encouragement we can get in trying to live consistently for Christ. It is heartening to see in many quarters a fresh appreciation by Christians of the need for such mutual support, and a renewed willingness to bear one another's burdens.

The first and chief source of encouragement is the Word of God. Christian fellowship is fellowship in the truth, that is, it grows out of a common acceptance of the authority of God's Word. The Holy Spirit ministers faith, hope and love through his truth and we must always maintain this priority.

We need instruction to build up our understanding. We need teaching in sermons and we need it in informal settings too, so that in smaller groups questions can be asked and answered, and contributions made by group members, not only group leaders.

But the Christian life is more than accuracy in doctrine, vital though this is. While our Christianity lifts

CIA LINK REFUTED BY WORLD VISION

World Vision has defended itself against charges by a Japanese churchman to the effect that World Vision was acting for CIA in South East Asia. The charges were made in the April edition of the Far Eastern Economic Review. On June 23 the President of World Vision International, W. Stanley Mooneyham replied directly to Rev John Nakajima, the General Secretary of the National Christian Council of Japan who made the charges. Recently World Vision Australia released details of the exchange.

The attack on World Vision began, "under the guise of humanitarian relief work at least two Christian voluntary agencies in South East Asia are receiving million dollar annual subsidies from the US government in exchange for highly valued political and military intelligence". The two agencies named were the Catholic Relief Services (CRS) and World Vision. Both were working in Cambodia before the Communist takeover.

Mr Nakajima also attacked the role of these agencies in the local churches, "horrible things are happening in the name of the Christian church ... Agencies like the CRS, serving as willing pawns of US foreign policy interests, are greatly undermining those local and truly Christian efforts."

In reply Dr Mooneyham wrote, and we reproduce parts of his letter.

"Dear Mr Nakajima,

A short time ago your report published in the Japan Christian Activity News after a brief visit to Cambodia earlier this year was called to my attention. You cannot imagine my shock upon reading your unfounded, distorted and untrue charges about World Vision.

I am totally amazed that a responsible Christian leader such as yourself would make such serious and potentially damaging charges against a Christian organisation without checking your information in the most thorough manner. That you did not check it or even inquire is transparently evident, however, for all the facts which I will set forth in this letter were available to you even with the most elementary inquiry.

What is even more puzzling to me, however, is that you chose to ignore many of the facts which were presented to you by Mr Carl Harris, our director in Cambodia, and by selective editing you have attempted to make his own words stand as "proof" of your unwarranted and erroneous allegations.

Let me at the outset, Mr Nakajima, reject categorically the implication that World Vision personnel have ever been involved in "information gathering" of a military or political nature for the government of the United States or any other government. The very thought is repugnant to our understanding of the gospel as a supernatural and supracultural message which calls us to an allegiance to a Kingdom which is not of this world.

We have on occasion received funds or goods from the governments of Australia, Canada, New Zealand, the United States and West Germany for humanitarian purposes, but never with any strings attached. The only information asked for or provided has been responsible reporting on the projects for which the funding was received.

When Mr Harris noted that "we give more service to the US government than we get from it," he went on to explain exactly what he meant.

One warning must be sounded. If confidences are shared, they must be kept. It is exceedingly difficult for many people to begin to share their problems. If they confide in us and we abuse that confidence it is hurtful and damaging. In these matters, as in others, we must be guided by the principle so clearly enunciated by the Lord Jesus, and treat others as we would like them to treat us.

Harris' files and available for inspection by your team if you had chosen to look at them. Those reports are now in our headquarters office and are still available for inspection. You will find they contain information concerning:

1. Relief assistance by physical location, number of families, and amounts of rice, other food, clothing, utensils and other household goods.
2. Resettlement by location, number of families, agricultural tools, fertilizer, pesticides, and seeds given.
3. Nutritional centre feeding by location and numbers fed.
4. Shelters constructed by location and numbers treated.
5. Medical care by location and numbers treated.
6. Comparison of income by camp to the vital minimum for living level.

Only by a vicious corruption of the facts concerning these reports could an interpretation be made that World Vision (and Catholic Relief Services, whom you also charge) exchanged "highly valued political and military intelligence" in South-east Asia for US government funds, as the Far East Economic Review interpreted your report to say.

It is strange that you, as a member of a team representing the World Council of Churches' Fund for Reconciliation in Indo-China, would overlook or ignore the humanitarian and Christian aspects of our programme. Is it possible your inquiry did not uncover the fact that World Vision has constructed 4000 refugee housing units, operated 10 clinics and nutrition centres where some 25,000 people were treated every month, and was responsible for feeding some 75,000 refugees monthly?

Would it have appeared significant to you that out of a staff of approximately 200, only 10 to 15 were non-Khmer, with virtually all of these expatriates being

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