

MOST WANT RELIGION — FOR OTHERS

WILLOCHRA
Rev L. Sutcliffe, Rector of Auburn-Riverton since 1969 has resigned to take up work at Crafer-Stirling, effective April 12.

Rev D. Grey-Smith, Rector of Ceduna since 1971 has resigned to become rector of Broadview, Adelaide from early June.

MURRAY
Rev R. Ankora, Assistant Curate in the parish of Naracorte was ordained priest on March 16.

SYDNEY
Rev R. Piper, curate-in-charge at St Aidan, Hurstville Grove has been appointed rector Christ Church, Kiama.

Rev L. Johnstone, formerly Curate St Mark's, Darling Point, has moved to St Andrew's Hall, Melbourne, with a view to taking up a theological post at St Philip's, Kongwa in Tanzania.

TASMANIA
The Bishop has appointed Rev W. G. H. Willis, Rector of Ulverstone, to be Rural Dean of the North West Central Deanery. Rev Canon W. L. B. Verrall, Rector of Scottsdale, to be Rural Dean of the newly formed North Eastern Rural Deanery.

NEW CHAIRMAN

Mr Colin Weekley of Sydney has been elected Chairman of the Bible Society in Australia's Commonwealth Council.

He was elected at the annual meeting of the Council in Melbourne recently and takes over from Mr Robin Millhouse, MP, of Adelaide. Mr Millhouse was Commonwealth Chairman for three years.

Mr Weekley has been Vice-President of the New South Wales Auxiliary of the Bible Society since 1960. He has been interested in Christian missions for many years and has been a member of the Council of the Overseas Missionary Fellowship (formerly China Inland Mission) for about 12 years. He has been Chairman of Directors of Sydney Missionary and Bible College for seven years and has been on the Council of the Katoomba Christian Convention for about 10 years. He is also on the Council of the Evangelical Alliance of NSW.

NSW State Secretary, Mr Keith Williams said, "Mr Weekley's contribution to the Bible Society in wise counsel and astute chairmanship has been an enormous benefit."

"The fact that he is now Chairman of the Commonwealth Council will contribute greatly to the spiritual emphasis of our work."

Deanery, and Rev Canon M. A. F. Downie, Rector of Campbell Town and Ross, to be Rural Dean of the Eastern Rural Deanery.

On St Matthias' Day, February 24 the Bishop ordained the following in St David's Cathedral:

To the Priesthood — Rev E. W. Cave, who will assist in the Parish of Burnie.

Rev J. D. Gibson, who will be in charge of the Derby-Ringarooma Parish.

Rev L. V. Daniels, who will study at St Michael's House, Crafer, South Australia, during the year.

To the Diaconate — Rev A. S. Colyer, to be assistant curate at St Mark-on-the-Hill, Launceston.

Rev G. D. Tyson, to be honorary assistant deacon at Beaconsfield and Exeter.

Rev J. G. Paul and Rev N. W. Powell-Davies to be honorary assistant deacons in the Cathedral Parish.

NEW RECTOR OF KIAMA
Rev Reg Piper has accepted an invitation to become Rector of Christ Church, Kiama, Diocese of Sydney. Mr Piper served curacies in the parishes of Willoughby and Lalor Park, and has been Minister of St Aidan's, Hurstville Grove, since 1972. A graduate in science from the Australian National University, he also holds the Scholar in Theology diploma. In addition, Mr Piper recently qualified for the award of the Bachelor of Divinity degree of the Melbourne College of Divinity. He expects to take up his appointment in May.



DR DONALD COGGAN IN PROCESSION, during his enthronement as the 101st Archbishop of Canterbury, watched by Anglican bishops from all over the world. In the upper left corner are the Rt Rev John Howe, Secretary General of the Anglican Consultative Council, and to his left, the Rt Rev John M. Allin, Presiding Bishop of the Episcopal Church in the USA. (Photo Credit: PRESS ASSOCIATION PHOTO.)

AFRICAN DEAN FOR JOHANNESBURG

The Rev Desmond Tutu, a black South African who is Associate Director of the Theological Education Fund of the World Council of Churches with area responsibility for Sub-Sahara Africa, is to be Dean of Johannesburg.

He succeeds the Right Rev Timothy Bavin, now Bishop of Johannesburg.

The new Dean is 43 and at present based in London with his wife and four children.

He was a schoolmaster for four years prior to ordination, and when he was studying at King's College, London, for his BD and MTh degrees, worked as a part-time assistant curate at St

The religious course had least support (66 per cent) from a technical school. Strongest support (97 per cent) came from a high school.

The same proportions said State school teachers should be allowed to teach religious education, if they were willing and able.

But in six of the eight schools, fewer than 40 per cent of students said they would elect to study religion.

Most interest was shown in the study of "comparative world religions". Support varied from 22 per cent in one technical school to 63 per cent in one high school.

The survey covered six high schools and two technical schools.

It followed publication of the Russell committee's report on religious education, which urged the Victorian Government to include religious studies as a regular curriculum subject in all State schools.

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Mr Patterson will give a series of lectures on: Mao, Marxism, and Christianity; Christianity in China after Mao; Is there a church in China? Religion in China; China and Buddhism in Tibet; and Christian Revolution in Asia.

He has worked with several newspapers, including the "Daily Telegraph" and "London Observer".

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Since 1970, this Centre had gained a wide reputation "for objective, accurate and reliable information regarding religious life, freedom and oppression in Communist countries, as well as promoting understanding between religion and communism in general".

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Manifesto by European church group against 'false ecumenism'

A group of European church leaders claiming worldwide support in its fight against "false ecumenism, Marxism and theological modernism" has published its constitution.

The group is the "International Network of Confessing Christians" (INCC). Its constitution was adopted at a joint meeting of Evangelical Lutheran and Roman Catholic Church leaders and theologians at Regensburg, Bavaria, in December last year.

"The INCC, it says, 'is a worldwide fellowship of concerned Christians from various ecclesiastical traditions who are determined to uphold unfalsified Christian standards of doctrine, ethics and church order over against anti-Christian currents both inside and outside the churches, especially the Ecumenical Movement.'"

Members of INCC are united in acknowledging the authority of Scripture and the Apostles' and Nicene Creeds.

They pledge loyalty to the traditions of their own churches, but are able to join with those of different confession against "theological rationalism, modernism, Marxism, false

ecumenism, syncretism and pseudo-Christian spiritualism".

INCC is to have a newsletter edited by the Rev Francis Moss, Rector of Kemerton, Gloucestershire, and one of the founders of the Anglican Association and of the Christian Affirmation Campaign, a British group that shares the aims of INCC.

Mr Moss is also a member of the INCC's European Liaison Committee, together with Professor Peter Beyerhaus (Lutheran); Dr R. Graber, Roman Catholic Bishop of Regensburg; Dr O. Sakrausky, Lutheran Bishop of Austria; and Professor Balduin Schwarz (RC).

The newsletter will be sent out through supporting groups not only in Europe but in Canada, USA, South Africa and New Zealand.

—"CHURCH TIMES"

• Refer also report on future of Ecumenism in Australia on page 2 this issue.

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Call for aid to Vietnam refugees

The Archbishop of Sydney (Archbishop Marcus Loane) and the Australian Council of Churches have called upon the Australian Government to admit adults as well as children from Vietnam.

In a statement to the Federal Government, Archbishop Loane last week said:

"All Australians must share a common concern at what is happening today in the country of South Vietnam. It fulfils all the worst fears arising from 30 continuous years of war.

"I appeal to the Australian Government to lift immigration quotas, cut red tape, and make it immediately possible to allow a large number of refugees, adults as well as children, into this country. I am confident that Australians will give them a warm and hospitable welcome."

On the same day, the Rev John Mavor, on behalf of the ACC, cabled the Prime Minister:

"Australian Council of Churches urgently requests Australian Government allow entry limited number Vietnamese families and not only Vietnamese children stop Australian Council of Churches normal policy against removal of Vietnamese children from Vietnamese environment but accepts that under present crisis entry of limited number of Vietnamese children justified stop deeply hope that the concern of the Government will not only be for children but that a

number of Vietnamese families will be accepted initially for asylum and ultimately if still necessary for resettlement stop believe Australia has a particular responsibility for those families whose safety may be jeopardised because of former association with Australian military operation stop ACC resettlement department stands ready to assist within limits of its resources."

Both the Anglican and Roman Catholic Archbishops of Sydney called upon their dioceses to observe April 13 as a special day of prayer for the Vietnamese and Cambodian refugees. At St Andrew's Cathedral last Friday a special day-long prayer vigil was held, special speakers were Rev W. Arkell of Australia, Mr John O'Hara of World Vision and the Rev Fred Nile of the Festival of Light.

The Australian Council for Overseas Aid has launched a special appeal to raise \$5 million for refugees in Indo-China. The appeal is backed by the Prime Minister and the leader of the opposition Mr Malcolm Fraser.



The Rev Stephen Barrett, formerly curate of St Alban's, Epping, Diocese of Sydney, together with his wife Judith and small sons Andrew (3) and Anthony (1½), departs on Sunday, 27th April for the Diocese of Northern Argentina as missionaries of the South American Missionary Society.

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Archbishop Loane

EDITORIAL

The agony of Vietnam

Over the last five weeks the world has witnessed the downward onslaught by North Vietnam against the South. It has witnessed deliberate acts of terror against helpless refugees. It has witnessed the massive flight of thousands of ordinary people who, whatever the feelings about the Thieu Government, are prepared to leave home and land rather than live under the communist "liberators".

The world has seen all this and has done nothing. True, food and other relief materials has been sent but it is too little and too late. The world has become tired of that dirty war and is now prepared to let a people, whose only crime was that they wanted to be free, fall to a movement whose record in the past indicates that it will reap a violent and cruel vengeance on the people who opposed it for so long.

Many people rationalise their attitude by saying, at least when the communists take over the war will be over, there will be an end to the killing. A variety of the

old, "better red than dead" slogan. That viewpoint would have a lot more moral authority if the ordinary people of South Vietnam believed it. Over the years there have been many opportunities for the great mass of the people to transfer their allegiance to the North, to desert Saigon and end the fighting. They have never taken these opportunities. But now, whether they want it or not, the US Congress, the Australian Government and world opinion has decided that the freedom of the people of South Vietnam can go to the wall. It seems only a matter of time till the fall of the Saigon Government, which, whatever its faults, was an elected one, and the imposition of a government ruled by Hanoi.

Of course, this won't have any impact on the rest of South-East Asia, Mr Whitlam has said so. Everybody knows the Domino Theory has been disproved. Has it? Last week the press carried reports of renewed fighting in Thailand between Government troops and communist

insurgents said to be supplied by North Vietnam. Then there were other reports of renewed activity of the communist guerrillas in Malaysia. It seems that it won't be long before the Domino Theory is really tested.

Meanwhile, in Vietnam, millions of people face the possibility, some would say the certainty, of death through reprisals. Two million Roman Catholics and over one hundred thousand Protestants and countless others who opposed the North face the same fate as the thousands of people in Hue in 1968.

In these circumstances, Australia, in the name of humanity, should admit as many refugees as possible. The Archbishop of Sydney is right in his call to the Federal Government to receive adults as well as children. The Government ought to divorce its political hostility to the Government of South Vietnam from the real danger that ordinary people will face if the North takes over.

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Notes and Comments

Football pools and the jazzed-up TAB

The NSW Government is so greedy for every dollar of revenue which it can squeeze from the gambling addiction of its citizens that it never stops to consider the sociological consequences of the gambling octopus which it has unleashed. There must be more Government-sponsored gambling in NSW than anywhere else in Australia.

If any community could gamble its way to prosperity, surely NSW would be that community. To the vast sums poured through poker machines (no other State has legalised them), we add more millions spent on lotteries, the horses and greyhounds, we are now to have football pools. Gambling casinos are still regularly canvassed in the press. (The NSW Government consistently rejected football pools for years past declaring that there was more than enough gambling in this State. Since Mr Thomas Lancelot Lewis became Premier, this attitude has been changed. Just as Mr J. C. Maddison wants to lift all restrictions on the sale of alcoholic liquor, so it would seem that all limits on gambling

are to go. Only revenue matters to this Liberal Government.

The bad aspect of football pools is that it will attract young people's attention. Youth is interested in football but not in horse racing.

The Royal Commission, over which Mr Justice Edward Parnell Kinsella presided, recommended that the TAB shops should not seek to attract patrons by providing lavish amenities. The back-alley SP "bookies" were declared to be an evil which the Government said the police could not control. The TAB shops were to provide an alternative to the back-alley SP operators.

The ALP Member for Liverpool, Mr G. Paciullo, used to campaign against the TAB's intrusion into areas against the wishes of the Local Government bodies. Now he is campaigning to have lavish amenities installed in the TAB shops to turn them into mini-clubs in an endeavour to attract more patrons — the very thing which the Royal Commission advised against doing.

'A parable for the times'

In the County of Blankshire in the centre of England there were two very similar small towns called Northchester and Southchester, in both of which there were two churches of different denominations and traditions, but which for many years had enjoyed a considerable degree of spiritual unity and had fruitfully co-operated in many useful joint enterprises.

Now it so happened that the four ministers of these churches all retired at about the same time.

They were all men who had proved themselves to be faithful pastors, preaching and teaching the Word of Life, zealous in visitation, and loved by their church members and respected in their communities.

In spite of the indifference of the present age, they left behind strong and well attended churches, and their retirement caused much sorrow.

In due time the vacant pastorates were filled. In the case of Northchester there arrived two young ministers, Rev Smith and Rev Jones, the product of liberal forward-looking theological colleges, who came resolved to give their churches a new look.

To the two Southchester churches, however, came two men, Rev Robinson and Rev Brown, the product of more orthodox type conservative theological colleges, where the professors were so behind the times that they still actually believed in the Bible!

In Northchester things soon began to happen, and Smith and Jones figured in the headlines in the local press.

Striking subjects for Sunday sermons began to appear on the church notice boards, such as "God is Dead", "All Roads Lead to Heaven", "Modern Man Debunks the Miracles", "Compassion Better than Chastity", and "Salvation by Social Reform".

Smith and Jones were often away from home during the week, and the local newspaper contained frequent pictures of them parading with banners outside South Africa House and the American Embassy, lying in the road to prevent lorries making deliveries to factories suspected of exporting goods to countries whose regimes they violently disliked, and they were frequently active on college campuses, aiding the two well-known avant garde revolutionary leaders Tarquin Albo and Petro Heinz. All this created great excitement in Northchester.

In Southchester, Robinson and Brown pursued a

The new Danish Premier is a Christian who regularly attends a Bible study. A recent survey indicates that only one or two per cent of the population of Denmark attend church regularly.

By Sir Cyril Black, and quoted from "Landsdowne Magazine", England

more turned to them for help in their problems in the perplexing modern world.

The upshot of all this was that the two Northchester churches grew so weak that it became impossible for them to carry on separately.

Meetings were held for the purpose of "meaningful open-ended dialogue" to see whether some ecumenical scheme for "structural organic union" could be arranged.

However, difficulties were encountered, as it was found that there were serious doctrinal differences among the members of the two churches.

It was at this point that the well-known ecumenical Bishop, Dr Tracey Spencer, was called in and, after prolonged discussion, the financial position of the churches became so acute that union on any terms was incapable.

At a subsequent press conference the bishop announced that a brilliant new concept had emerged.

"We have settled our doctrinal differences," the bishop proudly announced, "by producing a church constitution whereby the Minister and members will be free to believe anything or nothing."

"In this age of doubt, it is clearly unreasonable that anybody should be required

to believe anything in particular.

"This will set a pattern for the great World Church," he added.

As a result of the union at Northchester, one church building was sold to pay the debts, Smith received a redundancy payment, and trained and became a psychiatrist, while Jones became Minister of the United Church.

Some of the residue of the church members, puzzled and distressed, left the church.

Some of them joined a local Gospel Hall, where a humble layman faithfully administered the Word of Life, while, most regrettably, others gave up church attendance altogether.

These proceedings were widely hailed in most of the religious and secular press as an outstanding example of ecumenical enterprise.

Meanwhile, at Southchester, congregations continued to grow. Baptisms and additions to the churches were frequent, and soon the two church buildings had to be enlarged.

Missionary giving also increased from year to year.

But nothing about what was happening at Southchester ever received any publicity.

It was not considered newsworthy!

ABORIGINES OPPOSE LIQUOR LICENCE

In a statement by Jacob Nayinggul, deputy chairman of the Oenpelli Council, he expressed opposition to the free availability of alcohol at Oenpelli.

"Oenpelli was a very happy place until 1969 when a liquor licence was granted to a store just outside the Arnhem Land reserve, 12 miles away. The Oenpelli community then unsuccessfully opposed the granting of the licence.

"Men drinking too much beer has led to lots of problems. People are sick. Six men have died and many have been taken to Darwin hospital. There have been lots of fights with fists, knives, axes and rifles.

"In March, 1974, we opposed the renewal of the

licence in the Northern Territory Licensing Court but our objections were overruled.

"Late in 1974 the problems became worse. On some nights none of the population of 600 were able to sleep because of drunken brawls.

"Cyclone Tracy and the 1975 wet season have brought peace. The store has not been able to get sufficient supplies of beer. It is hard for people to get to the store from Oenpelli because of all the water.

"With Bobby Nganjmira, one of our artists, I attended a meeting of the Aboriginal Arts Board. We talked about the problems and they agreed to support us in seeking action.

"In Canberra, we have seen Senator Cavanagh, Mr Enderby, Dr Patterson, Mr M. Cross, Mr Hunt, Mr Wentworth and Mr Dexter.

"We asked for their help to: (1) Close the border store to allow peace to continue so that our community can think what we want to do.

(2) To help us establish a social club or canteen of our own inside the reserve.

(3) To train Aboriginal people to be police officers."



Mr Jacob Nayinggul

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Ecumenism 'marks time' says Victorian report

Melbourne, March 20 — The future of ecumenical structures viewed from the 1975 vantage point was uncertain, the Rev Douglas Dargaville said today.

"What is certain is that its direction will be different from this point on," he stated.

Mr Dargaville, who was delivering his annual report to the Victorian Council of Churches, stressed three factors which could shape new directions: the growing involvement of the Roman Catholic Church, the coming union of three Protestant bodies, and the maturing role of Orthodox churches in Australian society.

"In each of these bodies we are at an interim stage," he said. "While they are pointers to the future, each is pre-

occupied with internal concerns.

"The full contribution which they are able to bring to ecumenism may have to wait several years."

Mr Dargaville said he regretted the effect that this waiting period was having on the Victorian Council of Churches.

There was now need for those churches to enter vigorously into the wider ecumenical arena — not just for their own sake, but for the sake of the whole Christian community.

The Council voted at its meeting to admit the Coptic

Orthodox Church as its eleventh member.

Bishop Gerald Muston was elected chairman of the Council for a second term.

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A family-orientated programme has more than doubled the congregation at the Sydney Anglican Church of St Thomas at Kingsgrove.

One of the church wardens (Mr Frank Taylor) gave details of the dramatic change when speaking at a recent rally addressed by Archbishop Marcus L. Loane.

He was one of four laymen who spoke on various methods of evangelism for local churches.

Mr George Collins told of dialogue meetings with men at Carlingbah; Mr Derek Keating of door-to-door work at Burwood East; Mr Ern Horner of Gympie explained methods at lay witness weekends.

The Kingsgrove attendance figures leaped when a letter was sent to parents following a decrease in Sunday School attendance.

It pointed out that figures had been falling and there was often little support from parents.

The letter appeared over the signatures of the wardens and the minister (the Rev Barry George).

It read: "The Bible makes it quite clear that it is the responsibility of fathers to bring their children up 'in the discipline and instruction of the Lord' (Ephesians 6:4).

"We, as a church, want to help fathers realise and fulfil that responsibility; we do not wish to rob them of it, for it is a responsibility that God has given to each father and not only to his church.

"There is no doubt that God-fearing children are

Congregation doubled by programme that was family-orientated

more likely to come from God-fearing families.

"In the past our Sunday School has been a useful tool in assisting parents who have sought to teach their children the things of God.

"However, it seems the time has come to review our strategy. As we are convinced that children learn principally by example, so we recognise that the greatest help we can offer to parents is to help them to set that

example.

"We would like families to come into the fellowship of our church — drawn together with a common desire to 'seek the Lord while he may be found' — parents as well as children brought regularly under the authority of God's Word; seeking to find peace with God through a personal faith in Christ; families strengthened as they learn to depend upon him as a family."

Mr George said the successful venture owed much to preceding ministries at Kingsgrove.

There had been systematic teaching on the church and its practical implications.

One of the important constructive changes had been abolition of the 8 am service.

This had caused some upset, but most people recognised that it was more desirable for the people to meet as one congregation than to be

split.

Coupled with teaching on the church had been teaching upon the family, with emphasis upon the congregation ideally consisting of a congregation of families.

"It is now two months since the change," Mr George said.

"Attendances are still averaging over twice what they were last year, and on some Sundays our numbers even treble."

Appointment of first Papuan leader

The Bishop of the Evangelical Lutheran Church of New

Guinea, civic and church dignitaries and hundreds of Papuan

New Guineans and expatriates packed into the Boroko Baptist Church in Port Moresby on Sunday, March 23, for the induction service of the first indigenous executive secretary of the Bible Society for Papua New Guinea.

The unity of the meeting contrasted greatly to the rallies the previous Sunday by Miss Josephine Abaijah to press for the separation of Papua from New Guinea.

Joshua Daimoi is the society's new General Secretary. Aged 35 years, he has

moved from the simple life of a boy fishing with bows and arrows under his house in Irian Jaya to the leader of the Bible Society in Papua New Guinea.

The Australian Secretary of the Bible Society, the Rev James Payne, conducted the installation. After the service Joshua presented a handsomely bound and inscribed copy of the "Nupela Testamen" (Pidgin New Testament) to Mr Somare to mark the occasion.

Joshua Daimoi gave up the study of medicine to train for

the Baptist ministry at the Baptist Theological College in Sydney from 1963-67.

On completion of his training he taught at the Papua New Guinea Christina Teachers' College and in 1971 became Pastor of the Baptist Centre in the newly developing housing area of Tokarara.

In 1972 and 1974 he served as President of the Evangelical Alliance of the South Pacific and last year attended the Lausanne Congress on World Evangelisation.

SYDNEY'S MOORE COLLEGE AIDS 'CONTINUING PRESBYTERIANS'

Sydney's Moore College is one of the theological colleges co-operating in the training of men preparing for ministry in the continuing Presbyterian Church.

The principal of Ridley College (Canon Leon Morris) is assisting in lectures being given in Melbourne.

Separate presbyteries and assemblies have already been established in Victoria and other southern States and a theological hall is operating in the Melbourne suburb of Hawthorn.

The Rev John Campbell, of the continuing Presbyterian Church in Campbelltown (NSW) gave this information to the "Record" this week.

He said there were 525 congregations which would remain outside the Uniting Church which would be formed in June.

"Continuing Presbyterians in all States are preparing to continue the Presbyterian Church," Mr Campbell said.

"We are committed to the scriptures and to the historic creeds and confessions of faith.

"We fear that these will tend to be downgraded in the Uniting Church."

Mr Campbell said that three students had begun studies at Hawthorn under acting principal Rev R. Swanton (Church History and Systematic Theology) supported by Canon L. Morris of Ridley College (New Testament) and Prof A. M. Harman of Geelong (Old Testament) along with the Rev H. A. Stamp (Hebrew), A. T. Stevens (Greek) and A. C. Barr (Practical Training).

The NSW Presbyterian Planning Committee and Assembly have recognised four courses for continuing Presbyterian candidates.

These are set out in a detailed prospectus prepared by a sub-committee convened by the Rev S. Clements of Randwick.

They are: • A course modelled on that previously given at St Andrew's College, with lectures in New Testament by Rev C. S. Petrie of Ashfield; in Old Testament by Rev J. A. Richardson; and with Church History and Systematic Theology taken from the BTh degree course

of Moore College.

• The Moore College BTh course itself.

• The course of the United Theological College, Enfield.

The number of candidates at present taking this course is respectively one, two, four and eight. In addition, there are several other prospective candidates training at Moore College and elsewhere.

For all NSW students, two further fields of training are being provided.

One is a course designed to improve the knowledge of candidates of the Bible in English; it includes monthly assignments and term examinations under Rev C. R. Thomas of Bowral, and Inductive Bible Study, taught by Rev J. Graham Miller of Hurstville.

The other is a Vocational Training Course now being prepared.

Some students in Queensland's Emmanuel College intend to serve in the continuing Presbyterian Church, and future courses of training are under study.

Western Australia, where Presbyterian congregations will be very few, may use Theological Education by Extension, developed in India.

"Prenewal", an information digest which aims to "encourage prayer for spiritual renewal in the Presbyterian Church", says the Melbourne course will cost \$15,000 in the first year.

This will be met through special bank loans secured by personal guarantees indemnified by a loan on actual property assets which will eventually be handed over.

"News of this theological hall with its excellent staff has already had a galvanising effect on continuing Presbyterians in Victoria," says "Prenewal". "They believe it will have a significant bearing on the future of their church after union."

• For story on combining of theological colleges, refer page 8.

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Stay in your own backyard, says bishop to the 'knockers'

According to the local press, the Government of Australia is taking an active part against South Africa in the United Nations Assembly.

I am an Australian who came to South Africa at the request of the late Archbishop Mowll of Sydney in 1936.

He had received a request for help to assist the Church of England missions working among the Zulu people in Natal.

The envisaged period was five years. I returned to Australia in 1942 and served with the AIF.

On discharge in 1945 I felt impelled to return to South Africa and have been here ever since.

I am still working with the African church in Natal, but my field of operations now includes much of the Transvaal and Eastern Rhodesia.

And now, as a bishop, I am able to attend congresses and study groups in various parts of the world, to hear other points of view, and to present my own point of view.

I state, without any hesitation, that the South African Government deserves the commendation of all other governments that have the welfare of developing people at heart.

At the close of the 1939-45 war South Africa was still an active part of the British Commonwealth.

Because of its geographic position, and because of the leadership of the late Gen Smuts, South Africa was chosen as a base for a great deal of war industry.

Labour was needed, so Africans (who were still living in a primitive tribal setup) flocked to the cities to work.

Work was provided, but war-driven Britain had no money with which to build townships, or to provide even the simplest type of housing.

As a result, really terrible slums grew up around each of the main ports and centres of industry.

Like many others, I worked in those slums. They were so terrible that it is impossible to convey the sheer misery of the people who squatted there.

Australians who criticise South Africa should learn instead to better manage their own affairs.

Bishop S. C. Bradley implies in this article published in the "Mercury", Hobart, Bishop Bradley is an Australian who has worked in South Africa since 1936. He wrote from Cape Town following activity by the Australian Government against South Africa in the United Nations Assembly.

The war over, the present Government came into power, and has continued with increasing majorities at election after election ever since, until today it commands an overwhelming majority.

The English-speaking section of the community passed through difficult and unhappy years. I believe that, at first, the Government had practically total opposition from that section, but while carrying through highly contentious legislation, the administration set itself to clear the slums and to provide adequate housing in their place.

This was done, as you must be aware, at tremendous cost, all borne by the South African taxpayer.

After tackling the mammoth task of housing, the administration has set itself to provide education and work opportunities for a rapidly increasing African population.

South Africa's critics do not like the sort of houses provided, but they cannot point to others who have done as well anywhere on this continent.

Its critics do not like the sort of education provided, but they cannot point to better on this continent.

I come down to the present time. The Prime Minister has set himself to provide a satisfactory and fair way of life for all South Africans.

There is every good reason why, in this context, the various people should be helped to independence by nationalities.

The Zulus, the Basutho, the Xhosa, speak their own languages, not a common language.

They have an age-long distrust of each other, of hostility and of fear, and have their own traditions and loyalties.

And, incidentally, contrary to the usual report, I can state that the Zulus and Xhosa have the finest land in South Africa in the areas that are peculiarly their own.

The Prime Minister appears to have made it his special concern to try to bring the various nations to independence.

There are three prerequisites: There must be trained legislators, there must be a trained civil service, and there should be some hope of economic viability before full independence is granted; and these are all being attended to.

We are all agreed that the best people in the world to manage the affairs of Australia are the Australians; by the same token, the best people in the world to deal with the far more difficult affairs of South Africa, with its many nationalities, are the South Africans.

A new auditorium — a steel-framed building designed to initially accommodate 1000 people — was officially dedicated at the Orange Grove Keswick Convention in Western Australia on December 26.

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World leader of 500,000 women here promoting Mothers' Union

The world president of the Mothers' Union is visiting Australia as part of the International Women's Year celebrations.

She is Mrs Susan Varah, whose organisation has a world membership of nearly half a million mothers.

Mrs Varah, who was appointed world president more than four years ago, is the wife of the Rev Chad Varah, founder of the "Samaritans" organisation and Rector of the Lord Mayor's parish church (St Stephen Walbrook) in the City of London.

During Mrs Varah's presidency, she has already visited many parts of the world, including Nigeria, Rhodesia, Zambia, South Africa, Malawi, Canada and the West Indies.

During the current two-month tour she has been to areas of the world where the Mothers' Union is active, since leaving London on February 25.

These countries have included Korea, Papua/New

Guinea and other parts of Melanesia, as well as New Zealand.

Mrs Varah arrived in Sydney on April 6 for a 20-day visit to Australia and in that time will visit all States and most Anglican dioceses.

She will return home via Sri Lanka (formerly Ceylon). Her itinerary while in Australia will be as follows:

- Brisbane, April 6-9. From Brisbane she will also visit Townsville (April 7), and Grafton (April 9).
- Sydney, April 10-13. From Sydney visits will be made to Newcastle (April 11) and Bathurst (April 12).
- Melbourne, April 13-16.
- Hobart, April 17-19.
- Adelaide, April 20-21.
- Perth, April 22-26. (From those four capital cities she will visit other centres in each of those States.)

Mrs Varah was taken to the Sydney Opera House immediately after her arrival in that city on April 6.

She was taken on a conducted tour before speaking

The world president of an organisation comprising some half-million mothers is now visiting Australia. The organisation, the Mothers' Union, seeks to promote a happy, healthy Christian environment for their families and to aid those of their members in less fortunate circumstances. This report sets out details of the visit by the organisation's world president and reports briefly about the movement's origination and history ...

Mothers' Union

to Mothers' Union members in the recording hall. The meeting was opened by Mrs M. Loane, president of the Sydney Diocesan Mothers' Union and wife of Archbishop Loane.

Mrs Loane also welcomed the Australian Commonwealth president of Mothers' Union, Mrs Olwyn Jull, of Brisbane, who is accompanying Mrs Varah on her Australian tour.

VISIT PART OF INTERNATIONAL WOMEN'S YEAR PUBLICITY PLANS

A news statement put out by the Mothers' Union to coincide with the arrival of Mrs Varah in Australia said the organisation was now autonomous here.

"Australia is the first country in the world to have applied to London for autonomy and to have it

granted," the statement said. Other countries were now doing likewise.

The statement said the Mothers' Union was formed in 1876 by Mary Sumner, wife of a rector in the Diocese of Winchester, England,

whose husband later became Bishop of Guildford.

Since then the organisation had grown and expanded, and began in Australia in 1892 at Cullenswood, Tasmania.

Objects of the Mothers' Union was to:

- Uphold Christ's teaching on the nature of marriage and to promote its wider understanding.

• Encourage parents to bring up their children in the faith and life of the church.

• Maintain a worldwide fellowship of Christians, united in prayer, worship and service.

• Promote conditions in society favourable to stable family life and the protection of children.

• Help those whose family life had met with adversity.

EMBROIDERY EMBELLISHES ST ANDREW'S CATHEDRAL

On Palm Sunday at St Andrew's Cathedral, Sydney, eight hand-embroidered cushions were dedicated by the Dean for use in the Cathedral in memory of Canon and Mrs H. N. Powys.

The material was donated by their daughter, Mrs Shirley Cole, and the sermon was given by her husband, the Rev Dr Alan Cole, Master of Robert Menzies College.

The cushion for the Dean's Stall was first designed by Miss Grace Barwick, using the shield of the Diocese of Sydney superimposed on the cross of St Andrew.

A dark red background fills out to the rectangular shape featuring a waratah (the flower of Sydney) in each of the sections to the left and right of the centre.

Stylised individual waratah florets are in the remaining sections.

The border features the words "Diocese of Sydney, New South Wales", across the top.

The four corners and the remaining three sides suggest the miracle of the feeding of the five thousand in terms of the food of the Australian and Tasmanian Aboriginal — ie yams for loaves and fish and scallop shells.

The border is interpreted in Aboriginal art style and colouring, with a warm light background.

The colours pick up the delicate tints in the marble floor and tone well with the woodwork.

• To page 7

Letters TO THE EDITOR

Love of one's neighbour includes also non-whites

Sir, If only Dr Knox and correspondents such as E. Rock would get to the point and concede they find apartheid not too obnoxious, then they would not need to bother us with their ambiguous definitions of equality.

It does seem something of a rule (with Lord Ramsey being one of the notable exceptions) that those who attack the WCC most strongly for its grants to combat racism are the least concerned when there is a chance to oppose apartheid.

If non-whites are not going to get equal opportunity in a country where the white man at least gives lip service to democracy, then why should we be surprised if the oppressed also settle for undemocratic means to gain more power.

Most people are capable of being thorough-going racists.

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COORAN: St Stephen's, Brisbane. Cnr. Cavendish and Chatsworth 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 Goodhue.

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THE GOSPEL AND SCIENCE — Part 1

Science may be defined as the observation and description of the created world and the arrangement of the results in a systematic way to form a body of knowledge.

The question arises whether the Gospel affects this activity. It does so in several ways:

1. The Gospel stimulates scientific inquiry. The world is God's creation and man has been placed as lord in it.

Genesis 1 and Psalm 8 record and celebrate God's gift to man of lordship over creation.

Knowledge of these facts, that the earth is the Lord's and that we are His viceroyants within it, reinforces the natural drive towards scientific inquiry.

It is not accidental that science has arisen within Christendom.

2. The Gospel should control the methods employed in securing scientific knowledge.

Scripture makes clear (what experience suggests) that human life is for fellow-

ship, that is, for personal relationships.

This calls for treatment of one another as persons. We are each related directly to our Creator in personal relational terms and we must respect one another as persons.

Though we have been given lordship over creation we have not been given lordship over one another.

God rules the conscience of each of us directly, through His law written in the conscience and more fully and more clearly in His inspired word.

Consequently the acquisition of knowledge must not breach this personal relationship with one another.

The scientist must not invade another's personality.

A doctor must not experiment on another person's body without his knowledge or consent.

Actions which are in themselves immoral are excluded from the means of acquiring knowledge.

We must go without the knowledge that can only be acquired in these ways.

Knowledge is not an end in itself; all our actions must glorify God.

3. Some objectives of scientific inquiry and knowledge are excluded by the Gospel.

We are forbidden to seek knowledge of evil spirits, the arch enemies of our Heavenly Father.

It may well be that knowledge otherwise unascertainable (eg knowledge of the future) is procurable through evil spirits, but at the best it will be unreliable and therefore unusable as knowledge.

For as our Saviour said, these beings are "liars from the beginning, so that no reliance can be placed on communications from such beings."

In all events, these avenues of possible knowledge are closed by the Gospel.

Necromancy, witchcraft, divination, mediums, are all forbidden in Scripture. We cannot have fellowship with the Lord and with demons (1 Corinthians 10). We have been created for fellowship with the Lord and this is the chief end of man (Revelation 21).

Hence the Gospel forbids men and women from seeking knowledge in this area of evil.

Science is knowledge of the created world by careful observation, measurement and comparison.

There is another source of knowledge of the created world apart from the observation of things as

they are, and that is revelation.

God's knowledge of the creation differs from ours inasmuch as that it comes not from observation of the thing after it is created but from knowing it in His mind in all its detail before it comes into being.

He sustains everything in being. Things and events are what they are because God wills them.

This complete knowledge of reality which God possesses He may communicate to whom He will.

In Holy Scripture God has communicated truths about the world of the utmost importance and they have been communicated in a way that is both intelligible and reliable.

This much we may say on the testimony of the Lord and the apostles.

To make this truth from revelation our own requires all our God-given faculties to be used for the preservation and for the understanding of what has been communicated to us by God.

By using these facilities we may know the truths that God is conveying to us.

Much of what Scripture is concerned with does not come within the ambit of science but some of the subject matter of Scripture coincides with that of science.

Here Scripture truly interpreted must be paramount. It will not be in conflict at any point with careful science.

Diocese of St Arnaud's — 'Celebration '75'

While "Encounter '75" seems to be the favoured title in Victoria for the various diocesan programmes of outreach and renewal this year, the Diocese of St Arnaud has settled for "Celebration '75".

The Rev. Des Benfield, Diocesan Director of Christian Education, has explained that this title expresses the eternal nature

of Christian belief — as there is involved in every celebration not only the present but also the past and the future — and finds its link also in the Eucharist, the central act of Christian worship.

St Arnaud's programme has been locally designed to meet the needs and suit the peculiar conditions of the geographically large and

numerically small parishes of the diocese.

Especially, it is intended to reach out to the "fringe families", and to emphasise the difference between the Christian ethic and the Christian faith.

"It is not enough for people to believe about God, to believe about Jesus Christ, to believe in the Christian way of life as a good way of life," Mr Benfield says.

"The Christian faith involves belief in God, belief in Jesus Christ, and action arising naturally from this belief."

"Therefore, worship is an essential part of Christian belief and essential for Christian belief."

"The truly Christian person, then, is a person of faith — an 'I believe in Jesus Christ' person — a person whose belief finds its natural expression in worship."

Administrative preparations had been underway since mid 1974, but the people of the diocese were involved in a period of preparation which began on Quinquagesima Sunday with the use of the booklet "Pray with Witt for Mission" during services in the parishes.

Throughout Lent, daily Bible study notes were provided, parish sermons dealt with aspects of the programme, and study groups used the booklet "Come from the Four Winds".

The main thrust of the programme is concentrated between Easter and Whitsun, when people are being invited to join in house discussion groups aimed at coming to grips with what it means to be a Christian.

Lay people are involved in the conduct of these house

groups, though in some parishes the clergy are attending in the hope that this will assist their follow-up of the programme.

One of the emphases of "Celebration '75", however, is on lay participation rather than clergy domination.

The conclusion of the programme, on Whit Sunday, is expected to involve some special form of celebration in each parish, to which regular worshippers will invite and bring others who might not have been active church members — bringing the people together for a vital worship experience which may be followed by an informal gathering such as a barbecue lunch in the churchyard.

Commenting on "Celebration '75" at the

The editor of "The St Arnaud Churchman" and Vicar of Charlton, Victoria (the Rev Douglas J. Stevens), has submitted this information about "Celebration '75" at the request of the Bishop of St Arnaud (Bishop David Shand). Mr Stevens said the outreach programme was currently being undertaken in the parishes of the Diocese of St Arnaud.

beginning of Lent, Bishop David Shand said that, although the programme had to be modified somewhat in St Arnaud Diocese, he was sure all would gain by sharing this evangelistic outreach with the rest of the Australian Church.

"I hope that every parish will make a special effort with this," he added.

BOOKS

Essays in honour of Ridley principal

"Reconciliation and Hope" Ed R. J. Banks (Paternoster)

As the first presentation volume given to an Australian New Testament scholar, "Reconciliation and Hope" comprises some 19 essays written by a group of international scholars in honour of Dr Leon Morris, Principal of Ridley Theological College, on his 60th birthday.

Focusing on the themes of the atonement and eschatology, which over the years have been Dr Morris' special interest, the volume was prepared with ministers, theological students and informed laymen (Greek words have been translated in most cases) in mind.

Several of the essays summarise the New Testament scholarly debate in the areas chosen and thus bring the reader up to date with current research.

So F. F. Bruce's essay, "The Speeches in Acts — Thirty Years After", carries the discussion on from 1942, when his first paper on this subject was delivered.

In particular Professor Bruce, with characteristic thoroughness and sure-footed judgment, examines the place of the atonement in the speeches of Acts, and readers of "Move In For Action" will find a healthy corrective at several points in the essay.

R. P. Martin's treatment of "Reconciliation and Forgiveness in Colossians" draws heavily on his previous studies in this Pauline letter.

Unfortunately, the question concerning the meaning

of the ultimate reconciliation of all men was not fully answered.

Fittingly, several of this team of international scholars indicated their indebtedness to Dr Morris' studies.

Howard Marshall, who considers that the latter's most significant contribution to New Testament scholarship has been in the area of the atonement vocabulary, treats the theme of redemption with its development in the New Testament.

J. D. G. Dunn, in a stimulating essay on the death of Jesus in Paul, also takes up from Dr Morris.

Although argued with his characteristic freshness and vigour it is doubtful whether Dr Dunn's conclusion (that in sacrifice "the primary thought is the destruction of the malignant, poisonous organism of sin") carries conviction.

For him any "thought of punishment" is secondary. The wrath of God in the case of Jesus' death is not so much retributive as preventative.

Many of Bishop Donald Robinson's former students will be glad to have his written essay on the theme of priesthood in Romans, while the treatment of chap 8:19-21 in the same letter by C. E. B. Cranfield of Durham whets our appetites for his forthcoming International Critical Commentary on this Pauline letter.

An appreciation of Dr Morris by the president of Fuller Theological Seminary, a select bibliography together with indices round out this useful volume.

Peter O'Brien

CONSECRATION OF KEN SHORT



The moment of consecration of Canon K. H. Short as Bishop in St Andrew's Cathedral, Sydney, April 1. In circle clockwise from Archbishop Loane: Bishops N. Chynoweth, D. Robinson, J. Reid, R. C. Kerle, A. J. Dain, F. O. Hulme-Moir, G. Parker, C. Warren, K. Leslie.

Embroidery at Cathedral

• From page 5

Mrs Cole commented: "From the beginning several friends joined me, and Miss G. Barwick designed seven cushions for the stalls in the sanctuary, four on one side and three on the other."

"Each cushion is an entity yet seen alongside the other, forms an overall pattern."

"Bishop Broughton's pastoral staff is used on the first cushion and a pattern of acanthus leaves flows on from this, across the other cushions."

"Each cushion carries the personal crest of one of the bishops of the See of Sydney."

"The background is crisscrossed by lines which resemble stained glass windows, giving a three-dimensional look."

"Each embroiderer was free to develop this area as she chose and so both traditional and modern work are represented."

—Dean Lance Shilton

Neutral on abortion? — then read this book!

Christians who remain neutral on abortion might receive a jolt should the book "Babies For Burning" appear in our stores.

Sub-titled "The Abortion Business in Britain", it purports to be the tape recordings made by two English journalists (a man and a woman) on visits to various abortion clinics.

The woman was told in some clinics that she was pregnant and could have an abortion, even though medical evidence established beforehand that she had never been pregnant in her life.

Whether on ethical grounds one can condone the use of a secret tape recorder by the couple when approaching the various "targets" is not the point.

What does emerge is the appalling callousness of some engaged in the traffic.

One abortionist, instead of incinerating unwanted foetuses, sold them to a soap and cosmetic firm for fat.

As is already known, in many cases the "foetus" (if it can still be so termed) sees the light of day breathing, living, and even crying, before being sold or destroyed.

The book, by Michael Litchfield and Susan Kenly, was published in England by Serpentine Press and

reviewed a few weeks ago in "Church Times".

Which is the least-read book of the Bible?

Almost certainly Leviticus — all those rituals, sacrifices and so on.

Yet it contains more of the spoken words of God than any other book, and repays study as it shows the various types fulfilled in the Lord Jesus Christ.

The New Testament refers to its ordinances on about 40 occasions.

On and off the record

— BY DON HOWARD

Andrew Bonar, the Scottish preacher, has penned a devotional commentary which is published by Banner of Truth.

To read a verse or two a day with Bonar's help gives a deeper understanding of God's purposes which are foreshadowed there.

There may be a sad explanation. Joe Lenton, of the European Christian Mission, said that during the war the Germans checked Italian baptismal records which were RC.

Those not there were taken to be Jews and large numbers

were deported to concentration camps. He said many Protestants perished this way.

If your near ancestors were Cornish, chances are that you drink tea without sugar.

The reason? Methodism was strong in Cornwall; John Wesley urged his followers to boycott the sugar industry as a protest against the slave trade in the West Indies, whence the sweetener came.

Now, if Mum and Dad don't take sugar, chances are that the barns won't (and the same applies to beer and baccy).

Sydney's Alan Walker, somewhat in the same tradition, claims tea-drinkers are slaking their thirst at the expense of nearly one million pickers in Sri Lanka.

These people are poverty-stricken, stateless and, perhaps, worst of all, voiceless.

He wants tea prices improved.

That our material well-being is dependent upon depressed conditions for others should concern us, but how do we ensure a flow-on to the pickers?

(Of course, Methodism's founder didn't use the term "boycott" — he hadn't heard of it. A gentleman of that name in County Mayo aroused the ire of Irish peasants — no one ired like an Irishman — who refused to work for him. Hence the term "boycotting". Mr Boycott first drew breath in 1932. Wesley died in 1791.)

Education — NEUTRAL? • There is no religious neutrality in schools.

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ANNE DEVESON ON ETHIOPIA



"I was prepared for the visual impact of famine, but I was not prepared for the personal sense of impotence."

This was the reaction of Australian journalist and broadcaster Anne Deveson, on her return from a tour of famine areas in the south of Ethiopia on a film assignment for World Vision of Australia.

"Women were coming towards us, begging not for food, but for us to take photos of their dying children so that the world would know."

"They kept saying over and over again a word that sounded like Loshe, which apparently means stomach ache, the result of dysentery and malnutrition."

With film producer Ossie Emery and film crew from Pilgrim Films Sydney, Anne Deveson toured the southern area of Ethiopia for ten days.

Their assignment was to film relief and rehabilitation work following the civil war and famine of 1973. But they immediately realised that they were in the middle of a famine of extraordinary dimensions.

"Because of the war in Eritrea, most of the media attention has been in that

direction, and we thought — like everybody else — that the famine was a thing of the past, and that we would be filming rehabilitation work."

"But the moment we landed from the missionary plane at Warder, in the South, everyone waited to tell us their story so that the world could know the proportions of the famine."

"There are at least three million people vulnerable to famine. That is the figure • To page 8

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BRINGING A CITY TO LIFE BY REGULAR BIBLE STUDIES

In 1970 a series of Bible studies was begun in the Lower Chapter House adjacent to St Andrew's Cathedral in Bathurst Street, Sydney, under the auspices of Bishop John Reid and the Rev John Chapman.

Held on Fridays between studies were designed to 1.15 pm and 1.45 pm, the enable city workers to attend

SAY "NO" TO RECEIVE

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during their lunch hour, those attending being invited to bring their lunches and coffee being offered free of charge.

These studies have continued regularly since that time and are now attended by between 60 and 100 people each week.

The year's studies are divided into a number of series each of which usually runs for six weeks and each series being taken by a different speaker.

A series most frequently deals with a single book of the Bible.

The standard of teaching is reflected in the fact that past speakers, in addition to Bishop Reid and the Rev John Chapman, have included Archdeacon Donald Cameron, Dean Lance Shilton and the Revs Alan Nichols, Brian Telfer, David Hewetson, Phillip Jensen, John Turner and Reg Piper.

At present the Rev John Chapman is leading a series on Isaiah.

Towards the end of 1973, in response to a need felt

among people who worked in another area of the city, the studies were repeated at St James' Hall, Phillip Street, on Thursdays between 1.15 pm and 1.45 pm.

Originally attended by about 25 people each week, the Thursday studies have grown threefold in the 18 months of their existence.

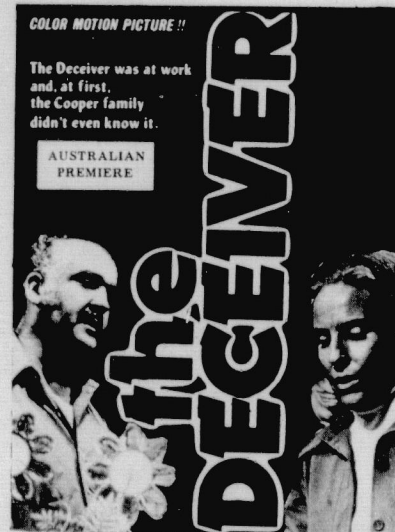
At these studies, Rev John Turner is presently speaking on Philippians.

Publicity for the meetings has largely relied on word of mouth.

These Bible studies are providing an opportunity for Christians both to come and to be taught systematically from the Word of God and to bring with them those with whom they work and for whom they pray.

It is to be hoped that this ministry may, under God's direction, be extended to other areas of the city in order that where there is death, there may soon be life.

—C. M. Orpwood



G.F.M. CHRISTIAN CINEMA

Also showing: "DAKTAR" (G) plus "TO PLANET EARTH WITH LOVE" (G)
Sydney Wed. Apr. 30, Thurs. May 1, Fri. May 2, 8 p.m. A.M.P. Theatre, Sydney Cove.
Adelaide Fri. 2 & Sat. May 3, 8 p.m. A.M.P. Theatre, 1 King William St., Adelaide
Melbourne Thurs. 8, Fri. 9, Sat. May 10, 8 p.m. A.M.P. Theatre, A.M.P. Square (basement), 535 Bourke St., Melbourne
Perth Sat. May 24, 7.30 p.m. Churchlands Teachers College Theatre, Pearson St., Churchlands.

Bookings: Adult \$2.00, Child (12 & under) \$1.25 20% concession for group bookings of 20 or more

THE GOSPE

Mainly About People

WILLOCHRA
Rev Neil Forgie has been appointed Rector of Peterborough-Orroroo, he will be leaving England in April and take up duties in Willochra mid-May.

ADELAIDE
Rev Canon W. J. Goodes, at present Rector of Christ Church, Mount Barker (Diocese of the Murray), has accepted the Incumbency of St Columba's, Hawthorn. No date has yet been arranged for his Institution and Induction.

Rev J. I. Fleming has resigned as Chaplain to the members of the Anglican Society at both the University of Adelaide and Flinders University, as from 8th March, 1975.

CANBERRA, GOULBURN
Rev R. G. Butler has resigned as Minister in the Provisional District of Belconnen C with effect from 1st April. He and his wife are to undertake missionary work at Numbulwar on the Rose River in the Northern Territory with CMS.

Rev E. C. Byford, Assistant Minister at Queanbeyan, has

been appointed Lucas-Tooth Scholar for 1975. He will undertake studies for a degree at Trinity College, Oxford, commencing in October, 1975.

ST ARNAUD
Rev E. S. Jones, formerly Priest-Assistant, Christ Church Cathedral, St Arnaud, is now Priest-Assistant, Christ Church, St Laurence (Sydney).

Rev J. B. MacGlasman, formerly of the Diocese of Melbourne, has been instituted as Vicar of Avoca.

Rev O. C. Connors, formerly Priest-Assistant (Honorary) in the Parish of Merbein, has been instituted as Vicar of Ouyen.

Rev J. W. Stewart, on loan from the Diocese of Melbourne, has commenced duty as Priest-Assistant in the Parish of Swan Hill.

Rev D. C. Palmer, on loan from the Diocese of Melbourne, has taken up duty as Deacon-Assistant in the Parish of Mildura.

Rev R. F. Rich, formerly Priest-Assistant in the Parish of Maryborough, has been instituted as Vicar of Dunolly.

ANNE DEVESON ON ETHIOPIA

• From page 6
from the Director of Relief and Rehabilitation in the area.

"I believe that estimate, because we watched Government troops handing out rations of grain from a truck to 2000 people just sitting on the sand in the boiling sun."

"The Colonel in charge said people were dying at the rate of fifteen a day at that centre, and he had many other distribution centres in that one province."

"With five other provinces in the south, this adds up to

something like 1000 people a day dying of hunger."

"The proportions of the disaster are hard to comprehend. But when it comes down from world famine to a particular child, a particular family, then it becomes possible to understand it."

Anne Deveson described how at Warder a father came towards her carrying his baby son, asking them to film him so the world could see. As they filmed, the child died.

"We Australians have so much as a people, and yet

Christians sought for radio counselling in Sydney

The Christian Broadcasting Association in Sydney had begun a series of lectures on radio counselling, Mr Carl Williams, of that association, said this week.

He said that Mr Mal Garvin, an outstanding lecturer in public relations, and who broadcasts five days a week on 45 stations in all Australian States, was lecturing in classes that had been established for people wishing to be counsellors in the proposed new CBA FM station.

These classes were held on Tuesdays at 7.45 pm at the CBA Studios, 420 Lyons Road, Five Dock, NSW.

"This is a very important public service and it is necessary to have as many counsellors as possible who are prepared to give a little time each month to helping people by the services made available through CBA," Mr Williams said.

All that is necessary if you are interested in this venture, is to come along and hear Mr Garvin on Tuesday night next.

He said that the success of this venture depended not only on the Christian Broadcasting Association, "but on the response that came from those who feel that they can assist in this exciting new venture."

how little it takes to achieve the most valuable thing in life — saving a life. Meanwhile, we agonise over buying a second car."

Teenagers assist Bible Society at the Show



"There was no holding them back... they approached people both in the pavilion and around the Showground," explained Mr Peter Arbon, Youth Director of the Bible Society in NSW.

He was referring to the 40 young people who spent one Saturday afternoon and evening at Sydney's Royal Easter Show on behalf of the Bible Society, witnessing to Jesus Christ and sharing the Good News.

Many folk were attracted to the Bible Society stand as these young people sang and gave expression to their faith.

Some perturbed commercial enterprises close by turned up their amplifying systems to drown out the music, but the interest and sympathy of the onlookers was not distracted.

It is the 22nd year the Bible Society has had a stand at the Royal Easter Show and this year saw 10,000 Selections of Scripture given away to those who passed by," said Mr Keith Williams, State Secretary of the Bible Society in NSW.

Pictured are some of the many teenagers who helped out at the Bible Society's Show stand.

Three theological colleges in Sydney into one entity

Three Sydney theological colleges have been integrated as the United Theological College.

It is recognised by the General Assembly of Australia, 1974, as a theological hall in which students for the Presbyterian ministry may be trained, and by the Congregational Union and the Methodist Church.

The new college has 65 students enrolled.

For more than 50 years there has been a United Faculty in NSW, centred at St Andrew's College, in which the three churches have participated in preparing students for their ministry.

But on March 3, 1975, Camden College (Congregationalist), Leigh College (Methodist), and the Presbyterian Theological Hall became the United Theological College at a service

held in St David's Presbyterian Church, Haberfield.

It was an inspiring and impressive service. The sermon was preached by the Rev Professor E. Osborn, Professor of New Testament at Queen's College, Melbourne, and a member of the United Faculty there.

He took as his text Romans 12: 1-2 and stressed that a church and a theological college "under the cross" must be first of all a church and college in the world, in which their whole life was lived.

They must be charismatic, displaying the enthusiasm of the early Christians to whom Paul was writing and must be all the time concerned with a thinking church that sought to discover the truth and follow Him who said "I am the way, the truth and the life".

Members of the college staff and council and students took part in the service.

The act of inauguration was carried out by the president of the Congregational Union of NSW (the Rev R. Albiston), the president of the Methodist Conference of NSW (the Rev A. D. Brand), and the moderator of the Presbyterian Church of NSW (the Rt Rev Norman Mosen).

After the act of inauguration, the council, faculty and students together solemnly affirmed their faith and accepted the tasks laid upon them.

The Principal is the Rev Dr G. R. Ferguson, a New Zealand Presbyterian minister.

— "Australian Presbyterian Life"

New SAMS missionary

• From page 1

Mr Barrett is the fifth Australian to serve with the SAMS in Northern Argentina but the first ordained minister to go from this country to that area.

The Barretts will go first to the city of Tucuman where they will undertake a language course for several months and have opportunity to share in young, growing Anglican congregations in an urban setting. This will serve admirably as preparation for the type of ministry they are most likely later to undertake. Tucuman is also the headquarters for the Anglican Theological Education by Extension in the Diocese.

It is anticipated that at a later date they will form part of a new team being formed under the leadership of Bishop David Leake to consolidate existing work in the city of Formosa and establish new outreach.

— "Testimony Communications"

500 WORKERS STRIKE AT CHRISTIAN MEDICAL COLLEGE

Vellore, South India — An industrial dispute at the Christian Medical College and hospital in Vellore has concluded after a strike by 500 hospital workers (out of a total of 2500) which lasted for 69 days.

Government intervention resulted in a withdrawal of

strikers' demands for reinstatement of 20 workers dismissed during the dispute for violence and intimidation.

The incident arose following the sacking of an employee for allegedly falsifying the entrance examination results of two students.

The situation is reported to be returning to normal. CMS worker Dr Geoff Sheeh, who is a surgeon at the hospital, said he would value support in prayer as he and his family ministered in Vellore.

— "Testimony Communications"

Meeting to support Family Action

A meeting will be held to support the advancement of the Family Action Movement on Tuesday, April 29, at 8 pm at the Civic Centre, McMahon Street, Hurstville, NSW.

Mr Ken Harrison will be the principal speaker.

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Church Record

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6 MAY 1975

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Missionary nurses slain after kidnap by rebels



A typical landscape in Eritrea where Debbie Dortzbach and Anna Strikwerda were kidnapped. See stories this page and page 3. — Photo by courtesy of Sudan Interior Mission.

Three nurses were murdered and another released after all had been kidnapped for ransom on two widely separated missionfields last year.

Two of the nurses were held in Thailand for \$500,000 ransom.

Their decomposed bodies were found last month after they had been shot in the back of the head.

The third nurse killed was shot down in Ethiopia after falling in a forced run to a guerilla helicopter.

News of the kidnaps came from recent publications by the Overseas Missionary Fellowship and the Sudan Interior Mission.

Thai police discovered the bodies of the two OMF nurses, Margaret Morgan and Minka Hanskamp, a few weeks ago.

Both had been shot some months earlier.

They were abducted from a village leprosy clinic in southern Thailand on April 23, 1974.

It was first stated that they were needed to give medical aid to separatist guerillas hiding in the jungle.

lives in His hands to deliver us from evil men or to raise us from the dead.

"It was inconceivable that we should ask God to provide a sum of \$US500,000 knowing it would be used to finance further terrorism."

"It is not just time and this world with which we are concerned," said the OMF press release.

"We are concerned with eternity, with a kingdom characterised by righteousness, and with the everlasting Father who rewards those who are faithful to the end."

The nurse released was an American Presbyterian, Debbie Dortzbach.

She and a Dutch nurse, Anna Strikwerda, were snatched from the corridor of an American Evangelical Mission hospital in Ethiopia.

The kidnappers were members of the Eritrean Liberation Front, agitating for separation of Eritrea province from Ethiopia.

Their ransom demands were also rejected.

• Archdeacon E. Donald Cameron of Sydney and Bishop Geoffrey Parker of

(• See details page 3)

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