

**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: 1-22 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 life, 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.

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## 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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# 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 guerrilla helicopter.

News of the kidnappings 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.

## Guerillas sought mission hostages in Thailand and Ethiopia

### INSIDE THIS ISSUE

- Gospel story, authentic and relevant — E. M. Blaiklock — Page 2.
- Nurse tells of her testing — Pages 3, 7.
- Goals of the Scripture Union — Page 4.
- The plight of church schools — Page 5.
- Letters to the editor — Page 5.
- Word and Life — D. B. Knox — Page 6.
- On and off the record — Page 6.
- Book reviews — Page 7.

But later a ransom demand of \$US500,000 was received. OMF decided not to pay on three grounds:

- "Payment of a ransom in the present climate of world terrorism would expose all missionaries to the risk of kidnapping."
- "It is consonant with our principle of faith and trust in God that we look to Him for deliverance and in a situation of this kind place our

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.

(• See details page 3)

## Church Standing Committee meets

The Standing Committee of the Anglican Church in Australia, meeting in Sydney on April 11-12, 1975, made the following decisions:

- The Committee confirmed the addition of the Rev Dr Peter Carnley of St John's College, St Lucia, to the Doctrine Commission.
- Committee approved, on the nomination of the World Council of Churches, the addition of Dr Charles Price of Canberra, to the Australian Church representatives to the WCC Fifth Assembly in Nairobi in November 1975.
- Mr Norman Reid, Registrar of the Diocese of Brisbane, Archdeacon E. Donald Cameron of Sydney, and Dean St John Edwards of Grafton were elected to vacancies on the Standing Committee.
- Archdeacon E. Donald Cameron of Sydney and Bishop Geoffrey Parker of

Newcastle were elected to vacancies on the Board of Electors of the Primate.

• The Rev Maurice Betteridge has become the clerical delegate to the Anglican Consultative Council following the resignation of Dr John Munro.

Canon Eric Barker was elected alternate delegate.

• The Committee allocated \$1000 from contingencies to the Christian Conference of Asia, of which the Anglican Church is a member.

• Committee supported the concept of a consultation of Church leaders with the Australian Council of Churches to discuss the role of the ACC and the resources it needs to fulfil the role.

• To page 8

## EDITORIAL

## Has the Australian Government no compassion?

Australians of most political persuasions must feel a sense of shame at the heartless way Mr Whitlam has turned his back on the plight of ordinary Vietnamese people who face almost certain death if captured by the communists.

In the face of reports of massacres already, in the occupied areas of South Vietnam, in the face of appeals from church leaders, political figures and sections of the media, the Prime Minister has responded with a narrow set of guidelines that in effect close the door to many who need protection.

The Government has said that there is corruption in Saigon, that is true. It has said there is red tape in Saigon that is preventing more from leaving, that may be true also but Saigon cannot be blamed for the Government's own decisions to admit as refugees only those who have some family tie with Australian citizens.

Even if all the people who might want to come to Australia were unable to leave South Vietnam the Government could have made its guidelines more open than they are as an earnest of its willingness to show compassion.

It is a simple question of compassion. A nation with safety and space opening its doors to people who have endured a generation of war, who can expect, at worst summary execution and at best a life in a regimented, closed society, dictated by the all powerful Communist party. But no, Mr Whitlam has left Australia and reportedly has left instructions with the acting Prime Minister not to relax the guidelines.

While ordinary people in South Vietnam await their fate the Prime Minister of Australia tours the ruins of Peru.

Why has the government adopted this cruel and unchristian attitude? It is not because it won't admit any refugees because it admits them from Chile.

(It might be unjust to point out that these people would be Leftist in politics and the colour of their skin would be white.)

Is it because Australia wants to curry favour with the new forces of South East Asia, China, and North Vietnam? It is a terrible price to pay — the lives of thousands of innocent people who could be saved.

Would such a gesture of mercy compromise Australia's newly discovered independence in foreign affairs. Would it appear to align us too closely with the US?

Is it that the Labor Government is making one last spiteful gesture of antagonism at South Vietnam whose course the Labor party has long opposed?

No reasons have been given why Australia won't be more generous in its offer to save the people in high risk categories in South Vietnam.

Let it be said that people have long memories, the other nations of South East Asia, the poor and deprived of this world and maybe also the Australian citizens who fought in two world wars to free ordinary people from tyranny.

Australia may rue the day when it could have helped ordinary helpless people but didn't. Let us pray that should we ever face a similar predicament other countries won't treat us the way Mr Whitlam's government has treated the refugees of South Vietnam.



## Notes and Comments

### Ban the Bible? Homosexuals and the law

The Dean of Brisbane has got himself into a bit of strife through an article he wrote in the Brisbane Courier Mail last month.

Under the heading, "Ban the Bible?" he praises the new State Minister for Education and Cultural Activities for refusing to ban certain novels in the English literature courses.

In the course of his article he attempted to show that the Bible "contains as much if not more blatant and even barbaric violence than any other book." Also he attempted, fairly poorly as it turned out, to show that in the Bible — "there is plenty of sex" as well.

The example of violence that should lead to the banning of the Bible if other books are to be banned was the crucifixion. On the topic of sex he cited the fact that Adam and Eve were naked. Another example was Abraham's willingness to give his wife to Pharaoh. Then there was the practise of circumcision and episodes at Sodom and Gomorrah.

What the Dean failed to note was that the Scripture while not glossing over the seamy side of human behaviour does not gloat or dwell on them in order to arouse the reader to erotic thoughts. When violence is dealt with there is theological or moral assessment which lifts such episodes above the violence that appears in many books today.

The really sad thing about the article is the apparent irreverent way the Bible, which is God's Holy Word, was treated and the unworthy use to which it is put, that is, to defend the use of sexually explicit literature in Schools.

It appears that the article was motivated by a desire to create controversy for its own sake rather than to give the people of Brisbane a clear guide on the value of literature and the nature of the Scriptures.

Such behaviour from a senior clergyman in the Church of England is most regrettable. From the response in the letters columns in the Courier Mail this was the feeling of very many people.

### Homosexuals and the law

There appears to be a softening in many churches on the question of homosexuality. The Presbyterian Church of Victoria last month called for repeal of laws against consenting adults committing homosexual acts in private. This follows similar expressions by the Methodist Church and the Anglican Diocese of Melbourne. A report in the Melbourne Age alleges that both the Congregational and Baptist Churches are also sympathetic to changes in the law. Since it has been the Christian Churches that traditionally have been the most outspoken against homosexuality, this apparent shift in church opinion will probably lead to the politicians, few of whom have any absolute moral principles to guide them in such questions, to amend the law.

The movement within the churches for such changes is based on the idea that the present laws are discriminatory and therefore unjust. Also they claim that abhorrence of homosexuality equals rejection of the homosexual as a person.

The controversy illustrates what little regard many Christians in positions of leadership have for the word of God on this matter. Clearly in the well intentioned calls against discrimination many people have overlooked the simple fact that homosexuality is a sin. It is condemned unequivocally by God as an abomination.

It is behaviour that is quite incompatible with being a Christian. It is rare to hear the churchmen who clamour for the repeal of the homosexuality laws ever mention this.

What does this silence or confusion leave the homosexual who may be struggling with his problem? He may well interpret the Church's current stand as acceptance of homosexuality as a legitimate way of life. He may well think that Christianity does not any longer condemn him for his action. From a pastoral point of view this is most irresponsible.

Homosexuals, like everybody else, must be dealt with on the basis of truth. They are sinners. Homosexuality, along with adultery, murder, lying, pride, covetousness, is a sin that needs to be repented of. Forgiveness and acceptance by God is possible for the homosexual on the basis of faith in Christ and surrender to his Lordship.

If the Churchmen were as vocal on this aspect of the homosexual problem as they are on the other they would be doing much more good for the people concerned than they do at present.

"The Bible, in past centuries, held authority beyond any code of law, any system of philosophy, any book held sacred among men. Its relevance to the needs of the community has been too obvious to question."

## Gospel story 'authentic and relevant, but is despair of form critics'



Professor Blaiklock

There is no better authenticated story than that of Jesus Christ, Professor E. M. Blaiklock said last month.

He said Jesus was better known than any other personality of ancient history.

Professor Blaiklock was delivering the annual Oliver Begun Memorial Lecture for the Bible Society in Australia.

He is Emeritus Professor Classics at the University of Auckland, and an internationally respected author and orator.

He spoke to capacity audiences in Melbourne, Canberra and Brisbane on April 7, 8 and 9. More than 1000 people heard this lecture on "The Authority and Relevance of the Bible in the Modern World".

Speaking as a classical historian Professor Blaiklock said, "The story which runs from Bethlehem to the empty tomb in the garden is better attested than any other comparable sequence of events which I can recall to mind."

He said "An Oxford classicist recently spoke with some irony about the New Testament 'form critics' who despair of constructing the story of Christ's ministry, while classical historians are fairly sure of the principate of Tiberius Caesar, Christ's greatest contemporary — although the chief witness is Tacitus, writing 70 years later, and with intense dislike of the second emperor of Rome."

"And to speak of myth in connection with such a person as Christ is simply to betray an ignorance of what

everybody else, must be dealt with on the basis of truth. They are sinners. Homosexuality, along with adultery, murder, lying, pride, covetousness, is a sin that needs to be repented of. Forgiveness and acceptance by God is possible for the homosexual on the basis of faith in Christ and surrender to his Lordship.

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interested in each other — ideas were exchanged and people moved freely over parish borders to help and participate, in various programmes.

Over half of those lay people initially recruited for a programme of visitation in the parishes remained to carry on the work of Pastoral Care.

• To Page 3

myth is, and how a myth is born.

"The four small books which the New Testament opens, he said, portray unanimously a personality so tremendous that anyone who invented the story would be, as Jean Jacques Rousseau once remarked, as great a man as the man portrayed."

"Professor Blaiklock said the Bible, in past centuries, held authority beyond any code of law, any system of philosophy, any book held sacred among men. Its relevance to the needs of the community has been too obvious to question," he said.

Speaking of the Bible Society, he said it has been founded the year before Trafalgar, and from 1804 until today had been a partner of social justice and reform.

"The historian stresses the part played by Christians, with minds liberated and formed by the Bible, in transforming politics, education, and the common weal. Missionaries toiled and suffered to give the Bible to other lands, and new nations are in deep debt to their endeavours."

"It would indeed be difficult to imagine such stirring of mind and conscience, such abundant civilising strength and sacrificial labour finding its inspiration and compulsion in anything less than documents of proven worth."

"It is against all nature to suppose that naive records of tradition, unfounded in truth, the products of sacerdotal forgery, and the outcries of misplaced enthusiasms, could so benefit a race."

Several prominent Church and community leaders attended the lectures. The Governor of Queensland, Air Marshall Sir Colin Hannah, and Lady Hannah, were special guests at the evening in Brisbane.

## Impressive faith of the Thessalonians

What better way to honour your wife than to build a city and name it after her? This is what Cassandra did for Thessalonica in 315 BC.

The city was to flourish and by the time Paul visited it in 50 AD it had become the most populous city of Macedonia.

With two companions Paul heralded Jesus as God's King and the many who responded to his message formed a Christian church. Some months later Paul wrote to the church from Corinth. The first chapter of his letter is pre-occupied with the impressiveness of their faith.

THEIR FAITH — A JOY TO PAUL V-1-5

Every time Paul said his prayers he thanked God for the Thessalonian church. The proclamation that Jesus was King had been no idle word among them. As God's gospel had been announced the Holy Spirit had been active. He had convinced their minds of this truth and their lives had been a powerful testimony to this work. Despite afflictions their behaviour issued from faith in the Christ, expressed itself in love and was motivated by the certainty of the King's return.

We learn as we read on the church was not perfect. They needed to improve in matters of purity, concern for each other, minding their own business and plain hard work. They needed correction in teaching on the second coming and on the Spirit's activity. Yet the fruits of faith, love and hope had been produced by God's gospel and this demonstrated that God had chosen them. Paul rejoiced over them and was grateful to God.

We would do well to adopt

A total of 175 students graduated from Australia's four largest inter-denominational Bible colleges at impressive services late in 1974 — 63 in Melbourne, 39 in Brisbane, 15 in Brisbane and 58 from the Bible College of South Australia at Victor Harbor.

A new series of meditations — on I Thessalonians by the Rev Reg Piper, soon to become rector of Christ Church, Kiamia, NSW.

The apostle's attitude. Too often we complain about Christians and churches. Their sinfulness should not surprise us for they are not yet perfect. Let us not be blind to the work which God is accomplishing among us by his glorious gospel and let our prayers be filled with gratitude for his mercy.

THEIR FAITH — AN EXAMPLE TO BELIEVERS V-6-10

Mt Olympus was but 50 miles away. There the gods of the ancient world were purported to have lived and many in Thessalonica had worshipped them. On hearing of God's King Jesus, however, they turned from these idols to serve the living God and await his King's return from heaven. The change was no easy matter. It had cost them troubles from their fellow citizens yet they counted such afflictions nothing compared with the joy of serving the true God. Their behaviour under such difficulties and their unabated aggressive proclamation of Jesus caused no small stir. It was rumoured not only within their own province but also throughout neighbouring Achaia.

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C. R. JAMES  
Chief Executive Officer

## Nurse prisoner of Eritrean 'liberators' recounts her time of testing

Four months pregnant and anaemic, Debbie Dortzbach walked weakly along the corridor in a mission hospital in Ethiopia last May.

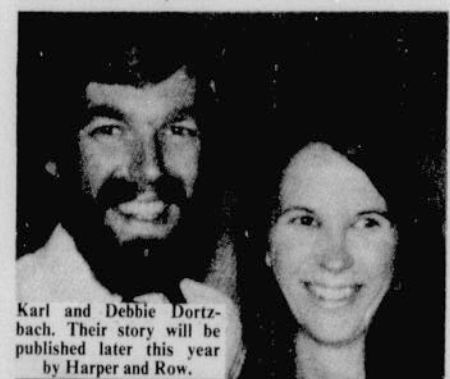
Within two hours she was to see a fellow nurse gunned down before she herself was flown in a captured helicopter to a guerilla hideout in the hills.

The kidnappers, members of the Eritrean Liberation Front, snatched 24-year-old

Debbie from the hospital, along with Anna Strikwerda, 30 years her senior.

The story appeared in the last issue of "Africa Now", the magazine of the Sudan Interior Mission.

"They made us run up the dry river bed," Debbie said.



Karl and Debbie Dortzbach. Their story will be published later this year by Harper and Row.

### OUTREACH '74

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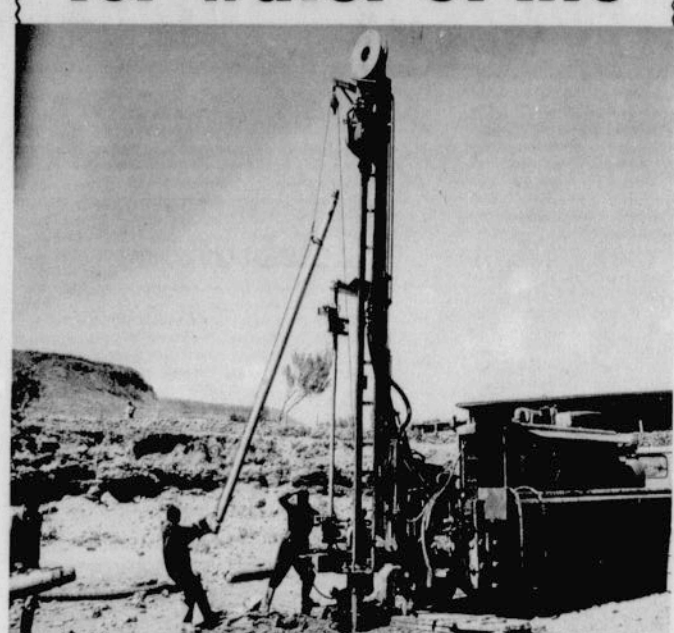
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## Plumbing the earth for water of life



A Tear Fund drilling rig seeking for water in a dry area of Ethiopia. — Photo by courtesy Sudan Interior Mission.

She had no opportunity to wash her hair, which she kept in a long braid. Only twice was she able to rinse her clothes. She longed most of all for a Bible, and passed some of the

time by writing verses from memory in a notebook. She also talked to her guards about her faith in Christ. One day she spent an hour and a half explaining the

gospel to one leader. To her surprise, the men asked if she could get them Bibles. She found evidences of God's care even in her bleak surroundings.

• To Page 7



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# 'MULTI-FACETED MINISTRY OF SCRIPTURE UNION'

The vision of Scripture Union's multi-faceted ministry in Australia, Pacific Basin and South East Asian Regions was discussed at the Australian Conference of Scripture Union held in Canberra over the Easter holiday at Canberra Grammar School.

A record number of 240 delegates heard a number of overseas delegates including Mr Brance Burbridge from UK, Miss Claire-Lise de Benoit from Switzerland and Mr Armin Hoppler, International Secretary.

The Scripture Union Centenary is in 1980. Goals for the next five years' work, to culminate in centenary celebrations, were the subject of discussion at the Conference.

Dr Bill Andersen, Chairman of Scripture Union Federal Council, chaired the 4-day Conference. On the final day Dr Andersen summarised the discussion of the weekend and its implications for the next five years for Scripture Union.

Dr Andersen projected the future for each of the Scripture Union ministries in turn as they had come to being in Australia.

## Goals for next five years to culminate with centenary celebrations

At the Hobart pilot run, Mr Ron Buckland will be the expositor and in Sydney Dr Alan Cole will give an exposition in series on one particular section of the Scriptures. Adults will carry out assignments in the previous week, or the relevant passage discuss their findings and then compare them with the exposition. In this way adults are challenged to dig deeper into the Scriptures on their own and to encourage others in the family to do so.

### CHILDREN'S WORK

There was a wide variety of discussion about Scripture Union's ministry to children. The challenge in Children's Work is to see the child in a family context. This opens up the new area for Scripture Union of Family Evangelism. Dr Andersen emphasised a new understanding of the family context — where the child lives and functions — this will help us to understand the child's setting in relationship to society and to the Church.

## Overseas delegates speak to 240 at Canberra conference

### CAMPS

Camping is a specialist and distinct ministry which has exciting possibilities. Camping is an outreach that has its strength in living together. This group emphasis concerns itself with the whole person — that is to bring him through to a maturity in the Christian faith far beyond the point of a first experience of Christ. In a camping situation there can be not only this ministry to an individual but also in some circumstances to the family. This is the new vista for camp work and we see in it something very relevant and tremendously worthwhile.

"It's not a formula, a slogan or a recipe we're looking for but an increased understanding for a more effective ministry."

### SCHOOLS WORK

The concept of "Being His At School" has to be a dynamic personal outreach rather than a dry and institutionalised one. With the chance of structure in schools it's important that Scripture Union work — through ISCF — remain flexible and receptive to change. The next five years will see experimentation and differences of thinking to make the most of Christian opportunities which make themselves evident in schools. One of those areas, the ministry to and of Christian teachers is seen as paramount in importance for development towards 1980.

### ANZEA

ANZEA is the missionary arm of Scripture Union in East Asia and the Pacific. ANZEA Publishers seek to produce relevant and exciting Christian literature for sale through established Christian outlets along with a new emphasis on distribution through secular book-sellers. ANZEA as publishers have a responsibility for South East Asia and the Pacific in terms of Christian literature. That responsibility will be developed and expanded during the coming



With Mr and Mrs David Claydon (centre) of Scripture Union at the Easter conference in Canberra are (l to r): Miss Claire-Lise de Benoit and Mr Armin Hoppler, International Secretary of SU (based in Switzerland).

years as a support facility to Christian workers with SU in the region.

Dr Andersen summed up the SU vision for the next five

years this way: "I have a theory that if the churches are good enough to push people into various kinds of works they get back an

abundant return later. There is a rich return in the life of our local church from those who have got good things from SU. This is how it should be."

## LECTURES ON PROPHECY AND HISTORY

The relationship between world events and the sovereignty of God in history and prophecy will be one theme in special lectures to commence in Sydney this month.

The lectures are for night students at the Sydney Missionary and Bible College, Croydon.

They will be on the book of Daniel by the principal (the Rev Howard C. Green) at 7 pm and by the registrar (the Rev Raymond N. Wheeler) on the gospel of John at 8 pm.

A publicity pamphlet from the college released at

Katoomba Easter Convention says:

"When the joy of acknowledging Jesus as Lord has filled your life and you seek to share your faith with others, belief is not enough! To faith must be added knowledge."

Students are enrolling for part-time evening lectures to add knowledge to faith.

Second term lectures commence on Monday, May

19, and will continue on Mondays and Thursdays through to July 24.

Part-time students are fully integrated into the life of the College as both lectures are part of the college curriculum.

These lectures should prove valuable in days of challenge and uncertainty in enabling Christians to hold fast the confession of their hope without wavering, for he who promised is faithful.

Application forms are available and further enquiries may be made at 747 4780.

## Moore College's new vice-principal an academic with parochial experience

The Rev Dr W. J. Dumbrell, MA, MTh, ThD, who has been appointed Vice-Principal of the College in succession to Bishop D. W. B. Robinson, has had a distinguished academic career as well as considerable experience in parochial work.

He was educated at Sydney Boys High School and then at the University of Sydney, graduating Master of Arts in Greek. He gained his MTh from London University before proceeding to Harvard University, USA, as the holder of the Peter Brooks Saltonstall Memorial Fellowship. After four years study, he was awarded his ThD, specialising in Old Testament Studies and Near Eastern Languages.

He was subsequently awarded the Frederick Sheldon Travelling Fellowship 1970-71 (Harvard University) which enabled him to do a year's Post-Doctoral Research at the University of Heidelberg, West Germany.

In his early time on the College Staff, Dr Dumbrell also was a part-time lecturer in the Department of Semitic Studies of Sydney University, and is now a part-

time lecturer in its Faculty of Divinity.

After two years as a student at Moore College, he was a Curate of St John's Parramatta, under the late Bishop W. G. Hilliard. Then for three years, he was the Curate-in-Charge of the Provisional District of Ermine, joining the Moore College Staff in February, 1963. Whilst at Harvard, he held a part-time pastorate at Groveland in the Diocese of Massachusetts.

Dr Dumbrell has been on the College staff for twelve years, and the College and

Diocese is fortunate in having him as Vice-Principal.



The Rev Dr W. J. Dumbrell

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A Sydney clergyman, the Rev Geoff Taylor, here expresses concern at the possible ramifications of recent events in the financial administration in the Diocese of Sydney. Writing in the newsletter of the Evangelical Society last month, he questions the extent to which some church schools may need to be rescued from financial embarrassment...

## How serious is plight of church schools in Diocese of Sydney?

"It is no use covering or ignoring the situation, and hoping the problem will go away, or solve itself — it won't."

At the October 1974 meeting of the Sydney Diocesan Synod certain piecemeal information was forthcoming, which seemed as red lights of warning to those who tried to fit the pieces together.

In his 2nd reading speech on the Diocesan Income and Expenditure Ordinance, Mr Stacey Atkin said, in passing, that trouble had arisen in the development of the Edgecliffe Glebe. Interest payments on money already borrowed amounted to \$350,000, the work was not completed, and was not proceeding, because of difficulties with the local council. Mr Atkin also mentioned that the cost of the Cathedral site development was being significantly affected by inflation. When asked whether the inflated cost would amount to \$20 million, he indicated that this estimate would be substantially correct. This means an increase of at least \$4 million on the original estimate.

Included in the Diocesan Income and Expenditure Ordinance was an amount of \$40,000, provided by the Glebe Board, as payment of interest on a debt of \$348,000, incurred by the Blue Mountains Grammar School. As this would not reduce the capital debt, it is assumed that the \$40,000 is to be a continuing annual charge against Diocesan funds. We were informed that the Kings School have taken over the administration of the BMGS but they have not taken over the debt.

Then, on the Monday night of Synod, the Archbishop made his well publicised statement about the 5 SCEGGS. The financial facts were \$312,000 debt on immediate running costs, with total liabilities of \$7.5 million.

The Archbishop said in the statement "it was resolved to authorise an immediate advance (\$312,000) from the Finance and Loans Board to discharge these debts and to instruct the Finance Committee to recommend a programme of repayment from services which will not affect parochial assessments, or deprive parishes of prospective assistance." NO indication was given as to how the \$7.5 million debt would be reduced or serviced.

In the report of the Glebe Board released at the time of Synod the matter of the \$17.5 million sale of Glebe property to the Government was given prominence. The report stated that \$7.5

million had been allocated to the "Endowment of the See", whilst \$10 million would be invested by the Glebe Board, for the benefit of the Diocese. The question was asked, but not answered at Synod, "where is the \$10 million now and is it safe?"

Other questions yet to be answered are:

1. What is the financial situation with the other church schools?

2. What is the financial situation with other Glebe developments, eg Wentworth Gardens at Parramatta?

3. Is it true the Finance and Loans Board has a large portion of its money tied up in the Blue Mountains

Grammar School debt? Is it also true that despite the Archbishop's statement, there is now no prospective assistance to parishes from the Finance and Loans Board?

4. If the Diocese is to assume responsibility for the debts on church schools, how can it be that Parochial Assessments will not be affected? Where will the money come from, if not from the parishes or sources which could be used to assist parishes, or sources not intended to fund church schools, eg sale of Wingham?

5. Is it true that "all members of Synod desire that the SCEGGS have God's blessing in a strong and stable future?" (Archbishop's statement) I say "Not at the expense of Parish Churches, Diocesan Organisations or other Diocesan Institutions."

The facts that have been made available concerning the Glebe Developments and the church schools leave us with grave doubts as to the financial stability of the Diocese, but have ALL the facts been made known? Are there more bombshells to be dropped? The Standing Committee of Synod ought to present to Synod as soon as possible a complete and straightforward statement of the financial state of the Diocese, with reference to church schools and Glebe Developments in particular. The Synod must then debate the issues involved and declare its will as to the way forward. It is no use covering or ignoring the situation, and hoping the problem will go away, or solve itself — it won't!

## ANGLICAN CHURCH MISSION AGENCIES

### CONFER IN SYDNEY

"Principle of Mutual Responsibility and Interdependence" outlined to meeting of missionary agencies. Result has been "Partnership in Mission" plan of Anglican Consultative Council.

A significant consultation between the missionary agencies of the Anglican Church within Australia was arranged by the Missionary and Ecumenical Council of General Synod in Sydney on April 7, when fifty-two representatives of the Australian Board of Missions, the Bush Church Aid Society, the Church Missionary Society and the South American Missionary Society met at St James' Hall, Phillip Street.

The session of the consultation was chaired by the Prime and by Bishop Gerald Muston, chairman of the Missionary Committee of the Missionary and Ecumenical Council.

Summaries of the history, present policies and commitments of the various missionary agencies were given by: the Rev Dr J. A. Munro, Australian Board of Missions; the Rev T. J. Hayman, Bush Church Aid Society; the Rev M. S. Betteridge, Church Missionary Society; and the Rev G. M. A. Blaxland, South American Missionary Society.

Mr J. G. Denton, General Secretary of General Synod, gave an outline of the history and development of the principle of Mutual Responsibility and Interdependence which originated at Toronto in 1963 and how these principles and the associated projects programme developed into the current "Partnership in Mission"

plan of the Anglican Consultative Council.

Among constructive contributions to the discussion on ways and means of implementing this policy were requests to the Missionary and Ecumenical Council to arrange for more frequent meetings between representatives of our missionary agencies and to arrange for long-term planning for an Australian regional consultation to which missionary partners from our neighbouring nations are to be invited.

In the meantime, Mrs Elaine Cuttriss, who attended the regional consultations on "Partnership in Mission" in Korea and Japan last year,

will again represent the Australian Church at this year's meetings of the adjoined consultation which are to be held in Singapore and Japan later this month.

The Church's responsibilities for Australian Aborigines were dealt with by the Church Missionary Society's Secretary for Aborigines, the Reverend S. W. Giltrap, and by Archdeacon C. D. Sheumack for the Australian Board of Missions.

Archdeacon G. F. Guy reported on the Torres Strait Islanders' situation in the Diocese of North Queensland.



Vietnamese refugees fleeing the victorious communist armies in their sweep towards Saigon.

# Letters

## Vietnam tragedy indictment of Western world

Sir, While the Vietnam tragedy is almost unspeakably disastrous in terms of human suffering, in spiritual terms Vietnam is an indictment of Western Nations, their loss of faith and will, and complete inability to define evil and deal with it.

All over the world, the Church, the body of Christ has failed to face the challenge of the anti-Christian religion of Marxism, with its consequent actions and policies. Just as those who stood aside 2000 years ago while innocent blood was shed, we today stand aside as thousands are crucified on the cross of Communism. The blood of millions of innocents tortured and murdered by the police apparatus of Communist states will be joined by thousands more Vietnamese, and mingled with those soldiers from Western Nations who have been betrayed by their politicians and leaders. Surely that innocent blood shall "cry from the ground" and unless preceded by true national repentance, and acknowledgement of our complicity in the victories of Communism, we will certainly witness the same fate for our country and our children.

Over the years Christians who have tried to rouse us have been ignored and maligned. Billy Graham accepts Communist nominees from their slave states and rejects Richard Wurmbrand. The WCC openly backs every Communist directive. The organised Churches organise evangelical crusades and rightly call for "new people in Christ", but fail to teach or uphold fundamental Christian principles in politics and economics which are the fruit of the vine in the social structure. In all these things the Marxists are equipped, and continue to win victory after victory.

I wonder if the people attending the "Stations of the Cross" at Campbelltown were also "entertained". The Rally Committee might plan more suitably in the future.

In distinct contrast was the appropriate and excellent address by the Archbishop who apparently found it difficult to bring the audience back to a suitable frame of mind and not be entertained.

J. O'CONNOR

EDWARD ROCK

ACC AND INDOONESIAN CHURCHES

## ACC AND INDOONESIAN CHURCHES

The ACC Executive Committee has expressed its willingness to participate in a proposed Indonesia-Australia Mission Group (IAMG). This proposal arose as a result of consultations between a team from the Council of Churches in Indonesia and representatives of Mission Boards of the Presbyterian, Methodist and Congregational Churches and the Australian Council of Churches.

The establishment of the IAMG represents a concrete expression of "our neighbour relationship" as affirmed by the ACC-Indonesia Consultation in February this year. In commenting on this new development, ACC General Secretary, the Rev Frank Engel said, "This new group offers a significant opportunity to share in decision making about needs and opportunities of mutual concern in both countries and to enable and encourage a network of church to church and people to people relationships."

Final arrangements for this new programme will be decided at a Joint Consultation in Indonesia in June this year.



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Scripture Union leaders at the Eastern conference in Canberra (from l to r): the Rev David Chan, SU General Secretary in East Asia, Mr Alan Kerr, International Chairman of SU, and Dr Bill Andersen, Chairman of SU in Australia.



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COORPAROO: 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 Goodhead.

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### Miscellaneous

LEARN TO THINK and live positively. Enquiries for classes 411 2459, business hours or write Box 209, Cammeray, 2062.



A despairing mother with her three children awaiting the next bolt of fate by the side of a road somewhere in Vietnam. Their plight is typical of South Vietnam as a whole.

## 'Easy to be a Christian in Australia', said the Vietnamese pastor

"It's very easy to be a Christian in Australia," Pham Xuan Tin used to say.

Then at Moore College for a year, I wonder how easy Tin is finding things today in his native Vietnam?

And also Nguyen Van Hai, who followed him to Sydney a year or so later, and has since returned?

Faithful pastors over scattered flocks, their plight is only part of the opposition confronting Christians.

In Russia, Georgi Vins is spending five years in a labour camp to be followed by a similar period in "exile".

His crime? "Damaging the interests of citizens under the pretext of religious activity."

Prison is nothing new to

Brother Georgi — he spent three years there in the late 60's.

At his last trial, permission was sought by the World Council of Churches to have an observer present, as well as a request being forwarded for full facilities for self-defence.

Neither approach was acknowledged by Soviet authorities.

Then there is Zaire, where President Mobutu is hailed by the media as "Saviour" of the people, "Father" of the nation, the "Guide" who has led the country out of darkness into light.

As people are forbidden to

use Christian names, as churches meet with increasing interference, as church

papers are banned and religious instruction ceases in schools, the darkness strives to overtake the light.

Tin was right. It is easy to be a Christian in Australia.

People often say "God hates the sinner but loves the sinner."

Archbishop William Temple pointed out just over 50 years ago that this is symptomatic of a shallow psychology.

It regards the sinner as something merely separate from the sinner, which he can lay aside like a suit of clothes.

"Sin," said Dr Temple, "is not an accretion to my real self; it is myself, as that self

## The Word and Life

D. B. KNOX Principal  
Moore Theological College, Sydney

## THE GOSPEL AND SCIENCE — Part 2

A notorious area of conflict between revelational knowledge and scientific knowledge, is the notion of creation, and of how the things we see came to have the form they have at present. Strictly speaking this is not a true subject matter for science, for science proceeds by observation and only the present is observable.

However, the conjecture (known as the theory of evolution) is widely held to be true. It is however not based on observation but on a religious disposition which comes out succinctly in the following statement from the Oxford Junior Encyclopedia, Vol II, p137 B: "The alternative to the theory of evolution is the highly incredible supposition that there has been a long series of Creations since the Earth began to cool, and that each type of plant and animal was created in the exact form in which it is found."

In this statement creation is said to be incredible but no attention is given to the fact that the theory of evolution seems much more incredible, namely that our highly intricate world, especially our own bodies with their complicated cell structure, has arisen by pure blind chance, yet this is what the theory of evolution states to be the facts. Jacques Monod, the Nobel Prize-winner, writes in his book "Chance and Necessity": "Pure chance absolutely free but blind at the very root of the stupendous edifice of evolution."

Though evolution is widely held to be true, it is very difficult if not impossible to reconcile it with a true understanding of what Holy Scripture says in the

same area of knowledge. Attempts have been made to understand Scripture in a way conformable to the modern form of the theory of evolution. However, since the observable evidence strongly suggests a series of creative acts in accordance with the Scriptural teaching about origins rather than a continuum of an enormous number of tiny chance variations, as the theory of evolution requires, the effort to reconcile Scripture with the theory of evolution is a burden that need not be shouldered. The theory may be set aside.

It must, however, be remembered that Scripture is to be interpreted within its own forms, that is, imagery is not to be taken literally nor is that which is intended to be allegorised or symbolised away. The Christian should never depart from the concept that in understanding God's creation, what Scripture teaches on the subject should be his norm though he may quite properly wonder at times whether he or his teachers are understanding Scripture aright.

Such questioning should not be a ground for setting aside what Scripture is teaching but rather a spur to seek a fuller understanding of Scripture. The evidence, such as it is, confirms the Biblical account of how things have arrived at their present form. The Bible states that God created the world and all forms of life by successive decisions of His will expressed in specific commands "Let there be..." The Creator confirms that creation is good but that as a result of sin (that is the turning

now exists... He loves me even while I sin; but it cannot be said too strongly that there is a wrath of God against me as sinning: God's will is set one way and mine is set against it. There is a collision of wills; and God's will is not passive in that collision."

Dr Leon Morris quotes some of the above in his "Cross in the New Testament."

Another writer, Lorraine Boettner, shows that God's

The ranks of our own clergy number those from Christian homes, many from rectory families.

Any parent with a son or daughter disinterested in the things of eternity should remember that great preacher, Grimshaw of Haworth.

His last words were, "Here goes an unprofitable servant!"

Perhaps he was thinking of a godless son for whom he had long prayed.

The son never forgot his father's life, and in due time came to a knowledge of the Lord.

The younger Grimshaw's closing words before death: "What will my old father say when he sees me in heaven?"

Proverbs 22:6 says, "Train up a child in the way he should go, and when he is old he will not depart from it."

Has God a further role for the Jew in world history?

Many of the Puritans thought so. Simeon and McCheyne were zealous for their conversion.

Now comes news that there are supposedly 300,000 secret Jewish Christian believers in a total Israeli population of over 3m.

The Rev Baruch Maoz of Tel Aviv, supplied these figures to "New Life". He claims Israel is secretly excavating under the

away from God and rebellion against Him) creation is under the curse and that atrophy and death characterises all forms of created life.

The fossil record confirms that Scriptural view point. For example, in the fossil record when life first appears, it appears in complicated forms and in enormously numerous different forms (there are over 900 different species in nine phyla in the fossils of Cambrian Rocks, the earliest rocks to carry fossil forms). Many of these forms have survived unchanged in living species to the present day. Thus when life first appears it appears fully formed in its final forms.

Moreover when new forms of life appear in the fossil records they appear spontaneously, that is without antecedent or recognisably transitional forms, and are geographically wide spread. This points to creation. The fossils also record that there have been many more species on the earth than at present survive. It has been estimated that only 2% of all species that have lived on the earth are today represented alive, which confirms to the truth of the scripture that life is atrophying and that death is reigning because of sin.

Christians believe in the Almighty God of Scripture and they have the truth of His existence confirmed by their experience of Him in fellowship through His Spirit. They should not hesitate to accept the Biblical doctrine of creation as it is most reasonable in itself and is confirmed by the evidence such as it is. But for those who do not believe in the sovereign and loving God revealed in Scripture and who have no confirming experience of Him, the theory of evolution is the only alternative to absolute agnosticism about our origins.

If non believers do not wish to be completely agnostic, they must put up with the enormous intellectual burden of believing apparently incredible things unsupported by any evidence. To take only one

or two examples of incredibility, that the wing of a bird with its perfect aeronautical structure evolved from the summation of innumerable small and viable accidental mutations, none of which contribute anything to flight, until the final mutations happened.

Or again that none of the enormous number of viable mutations which must be postulated as links between the species now surviving have either themselves survived or have left any trace of their existence in the fossil record, or again, though it is possible to imagine how unisexual organisms could develop from bisexual organisms it is hard to see how viable bisexual species could evolve from unisexual species, although this is what the evolutionary theory requires.

Science includes not only acquisition of knowledge of the created world by observation through measurement and comparison but also the application of this knowledge in the manipulation of creation for desired ends; for example, for the manufacture of refrigerators, motor cars and nuclear bombs. Science itself does not guide us as to what knowledge should be sought or to how it should be applied once acquired.

We have seen that the gospel excludes knowledge of the evil spiritual world as an objective of man's investigation as this breaches fellowship with God for which we were created and is deleterious in bringing us under the power of evil beings. Similarly the gospel excludes methods of acquiring knowledge which breach human relationships.

It also forbids the application of scientific knowledge in a way that contravenes God's moral laws which regulate our relationships with one another; for example, we are not to apply scientific knowledge for genocide, or for tyranny, or for murder, or for selfishly exploiting the environment. Science must be pursued within the parameters of the Gospel.

Mosque of Omar on the temple mount, prior to reconstructing the temple.

Whatever the plan for the Jew, Christians should remember two things: to pray for the conversion of Israel; that for both Jew and Gentile, salvation must be by grace and not by race.

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## BOOKS

## New American Standard Bible

A feature of present-day Christian life is the large number of English translations of the Bible available.

One of the best is the New American Standard Bible.

The English Revised Version published in the 1880's still remains the most accurate and reliable and its references are incomparable, but its language is somewhat stilted.

The American company which co-operated with this revision and produced the American Standard Version was less conservative so that it incorporated what was generally the better rendering into the text itself, while the English revisers did not go further than put it in the margin.

This new revision of the American Standard Version, while retaining what was best in the old, has up-dated the underlying Greek and Hebrew texts following the latest edition of Nestle and Kittel and at the same time has rendered the grammar

and terminology of the older version into contemporary English.

Where the literalness of the old is important for the meaning, this has been retained in the margin. Most modern translations tend to paraphrase; this imposes the translators' interpretation on the reader.

In the NASB this tendency is minimal, but it has adopted two conventions which have the same effect.

Thou, thee and thine are retained in address to God but not otherwise, and capital letters are used for words which relate to God.

This conservatism though pious, imposes the translators' interpretation on the text and may be misleading.

## CHURCHES SEEK UN INTERVENTION IN VIETNAM

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eg in translating the word spirit.

It also leads to a strange contradiction.

Thus capitals are used for pronouns referring to Jesus, yet he is addressed as "you".

These are small criticisms which could be easily corrected in a subsequent edition.

D. B. Knox

## Two notable ministries

"Sidelights on Two Notable Ministries"  
by Rev Finlay Cook and Rev Archibald Cook  
Free Presbyterian Book-room, Glasgow, 1970  
210pp. 45 pence

The 1840's were not a happy time in Scotland's Kirk, and many folk left to form the "Free Church", among them two ministers, the brothers Finlay and Archibald Cook, whose Memoirs, Letters and Sermons are partly preserved in this paperback. They show how strong are the traditions that bind: the glorious message of divine grace and mercy towards man's blindness, hardness of heart and danger. Strong drink from the heather it may be, but this tradition has been (and, God willing, shall be) mother's milk to many a guilty, thirsty soul. Dour, earnest, fiery yet warm-hearted, in their message and personal life they set a high standard.

R. S. M. Withycombe

## Debbie Dortzbach's testing

• From Page 3

"As I watched a family of baboons lumber over the cliffs I remembered that I was in the family of God," she said.

"The young were protected as they clung to their mothers. So God was caring for me. God brought colour into my dark moments as He focused my attention on a tiny wild flower nestled beneath a rock — a reminder of His intimate involvement in the smallest details of our lives."

There were times of extreme loneliness, one being when she felt her child quicken.

"Yet God met Karl and me in particular special ways," she said. "Even restless nights were illuminated with the light of God's peace."

She wrote some free verse, one poem ending: "Do not allow me to hide from lessons you want to teach me in these mountains. Help me to know your freedom."

Twenty-two days passed. When Karl and the missionaries in Asmara received word, apparently final, that they must take the consequences of their refusal to meet ELF demands, they were driven to their knees in agonising prayer.

The next day another letter came. This one, to their amazement, said that the guerrillas had decided to free Debbie as an act of good faith.

For four days Debbie rode a camel across desert, bush

and mountain. When they neared Massawa her guard put her in a vehicle and slipped away.

The missionaries in Asmara could hardly believe their ears when they heard Debbie's voice on the telephone.

A small plane took off immediately with Karl to bring Debbie back. Their hearts lifted in praise as they were united again.

When they stepped from the car the crowd at the SIM house broke into the Doxology, and the joy cry of Ethiopian women was heard for miles around.

So passed 26 "days of deliverance," as Debbie called them. Her captors gave her a lamb as a parting gift.

"It accompanied me all the way," Debbie smiled. "How appropriate a reminder of the perfect Lamb of God."

When Karl and Debbie returned to USA the doctors found that Debbie was actually in improved health. Her blood count was good. She had even gained some weight.

"The Lord refreshes us each morning with the reality of His deliverance," Debbie says.

"We could not possibly doubt the power available through prayer."

And as a further token of God's care, Joshua Timothy Dortzbach arrived safely, on October 16, 1974.

## ANNUAL GENERAL MEETING

of  
THE SOUTH AUSTRALIAN BRANCH  
of the BUSH CHURCH AID SOCIETY

will be held in  
ST BARTHOLOMEW'S PARISH HALL  
77 Beulah Road, Norwood, SA

8 PM, WEDNESDAY, 7TH MAY, 1975  
Please Bring A Plate  
Election of Officers  
Audio-Visual

BLAIR GRACE, Secretary

## ACC seeks Darwin land rights discussion

The ACC Executive has decided to raise this issue of land rights for Aboriginals with the Ministers for Aboriginal Affairs and the Northern Territory.

This action follows from the destruction of the homes on the Kulaluk area in Darwin which Judge Woodward in his report on Aboriginal land rights in April 1974 recognised as a legitimate land rights claim. However, in acknowledgement of the 1965 subdivision of this waterfront land into home building blocks, Mr Justice Woodward declared "what was done in 1965 cannot now be undone."

Cyclone Tracy in fact undid "what was done in 1965" and the opportunity now exists to restore Aboriginal rights to the original area of 750 acres at Kulaluk. However, the area is now discovered to be under the cyclone surge line and fresh consideration is necessary.

The ACC has also sought the advice and assistance of the United Church in North Australia.

Financial assistance is being sought to provide student accommodation and other facilities expected to cost \$133,000 at Nungalinga College, the combined church training and research centre at Winnellie, in the Northern Territory.

## MR WILLIAMS SAYS

Mr Williams says he doesn't know if he is doing God's will.

Imagine you were told you were about to receive a direct revelation from God and you were to keep your eyes open for its coming.

Where would you begin to look? No doubt you would look up to see if the heavens were opening.

Then you would look in front in search of a premonition of the future.

You would then look to the right and the left to see if there were any traces of God's providence at hand.

But there would be one direction in which you would never dream of looking.

You would never look behind. You would say: "I've been through all that before and have not heard a voice from God."

But the prophet says it is in this rejected direction that revelation is to be found.

Your ears shall hear a word behind you, saying: "This is the way walk in it", when you turn to the right or when you turn to the left. Isaiah 30:21.

The voice doesn't come from the sky nor from the future. It doesn't come from the passing scene.

It comes from the road already travelled.

At the moment, when you are looking to the right and the left you will hear a voice "behind" you.

Its message will be "This is the way, walk in it". The voice of conscience comes from "behind you", it doesn't accompany your deed of sin.

It comes when you have left your sin in the back-ground.

You don't hear it in the valley — in your actual badness.

You only hear it when you are halfway up the hill.

It reaches your ear when you begin to climb.

—Ken Roughley

PARENTS — EDUCATION — YOUR RESPONSIBILITY? According to the Scripture (Deut 6:4-7, Ps 127:3 etc) the responsibility and privilege of bringing up the children in the discipline and instruction of the Lord is that of the parent.

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For further information write to:

CHRISTIAN PARENT-CONTROLLED SCHOOLS  
PO Box 458  
Dee Why, 2099  
NSW

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26 3187 (AH 653 1676)

MOORE THEOLOGICAL COLLEGE  
EXTERNAL STUDENTS WHO RECEIVED  
CERTIFICATES, MARCH 1975  
CERTIFICATE IN THEOLOGY (TH.C)

Second Class Honours:  
Douglas, Mrs M. E., Beecroft, NSW.

Distinction:  
Behan, Mr H. F., Balwyn, Vic.

Credit:

Byrne, Mr R. D., Baulkham Hills, NSW; Clapham, Mrs M. J., Sunshine, Vic; Cullum, Miss S., Ashgrove, Qld; Emmett, Mr J., Sylvania Heights, NSW; Muirhead, Mr A., Oatley, NSW; Olsen, Mrs D., North Manly, NSW; Pickersgill, Mr J. E., Kedron, Qld; Piper, Mrs D. P., Hurstville Grove, NSW; Teece, Miss B. E., St Lucia, Qld; Tinker, Miss R. C., Balmoral Beach, NSW.

Pass:  
Adams, Mrs J., Padstow, NSW; Dyson, Mr M., Innaloo, WA; Hollands, Mr F. G., Gundagai, NSW; Mielen, Mr Z., Bridgetown, WA; Withy, Mr A. L., Roturua, New Zealand.

SYDNEY PRELIMINARY THEOLOGICAL CERTIFICATE (SPTC)

First Class Honours:

Lee, Miss P., Sans Souci, NSW.



**MURRAY**  
Rev R. Ankor, Assistant Minister at Naracoote, will be ordained to the Priesthood on April 16 at Murray Bridge.

**ROCKHAMPTON**  
Mr N. Fryer, Mr Keith Slater and Mr Norman Wagstaff were made Deacons on April 13 at St Paul's Cathedral, Rockhampton.

**BALLARAT**  
Rev H. MacGlashan will retire to Ballarat on April 1. He will continue to be part-time Chaplain at the Queen Elizabeth Home and will help in an honorary way in the parish of St Peter's.

**PERTH**  
Rev Brian Haig, at present Rector of the Parish of Runyanup, in the Diocese of Ballarat, has been appointed Christian Education Officer in the Department of Education Stewardship and Training as from May 1.

Rev S. Fernando has withdrawn his acceptance of the appointment to St Patrick's, Mt Lawley. This is because of delays and complications associated with immigration procedures.

Rev Doug Newman has resigned as Rector of the Parish of Wangan Hills because of ill health as from March 31.

Rev Dr John Neal, at present Rector of the Parish of Floreat Park, has been appointed Chaplain to St George's College and the University of Western Australia as from the beginning of second term.

Rev Derrick Catley at present Rector of Northampton in the Diocese of North-West Australia, has been appointed locum tenens of the Parish of Wangan Hills as from April 1.

**SYDNEY**  
Rev D. F. E. Swinfield, Curate-in-Charge at Moorebank has been appointed Rector of St Andrew's Abbotsford from 2nd June, 1975.

Rev J. Derrett, Rector of St Mark's West Wollongong from 1966 has been appointed Rector of St Paul's Gymea.

Rev L. F. Bartlett, Rector of St Thomas' Enfield from 1968 has been appointed Rector of St Michael's Vaucluse.

**BUNBURY**  
Rev G. Harvey, has been appointed Rector Bayonup.

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**AUSTRALIAN CHURCH RECORD**  
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Post coupon to The Church Record Ltd, Room 311, 160 Castlereagh St, Sydney, NSW, 2000.

# College of Preachers attracts clergy from North Q'land to Tas

Sydney's Diocesan College of Preachers is attracting enquiries from as far afield as North Queensland and Tasmania.

This year's school for the first time will include three men from Grafton Diocese.

Secretary of the college (the Rev George Robinson) said this last week.

He was giving details about the fourth school which is planned at Giffulla from June 9 to 12.

"Some time ago we sought to make the school's facilities available over a wider area," Mr Robinson said.

"We first contacted Bishop Donald Shearman at Grafton and he has nominated three men for this year."

"They are the Rev K. G. Shearman, the Rev A. G. Shearman, and the Rev A. G. Shearman."

Memberships of the school is limited to 24 men each year. It is fully residential.

The Rev K. G. Shearman, Chairman of the school, said that the school would be a valuable experience for the men who attend.

The school is held at Giffulla, near Grafton, and is a fully residential school.

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an emphasis on the advantages of expository preaching," Bishop Reid said.

Workshop sessions will deal with its practical aspects.

Subjects by guest lecturers: "Penetrating the Australian Mind" (the Rev Bruce Wilson); "How to Grab and Hold Audiences" (Mr Clifford Warne); "How Do Adults Learn?" (Mr Allan Craddock).

Parish men and their subjects are: "Overall Planning for Preaching"

(the Rev George Robinson); "Sources, Structures and Types of Sermons" (the Rev Dudley Ford); "Making the Sermon Relevant" (the Rev David Hewetson).

The Rev John Chapman will join the above three men in leading the workshops.

The forum will deal with "The Place of Prayer in Preparation"; "The Structure of the Service in Relation to the Sermon"; "Other Types of Sermon".

Bishop Reid will conduct morning bible studies.

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# Moore College graduate escapes from Saigon

A South Vietnamese pastor, graduate of Moore Theological College in Sydney, and his family escaped from Saigon three days before the surrender of Saigon and the day after the Australian Embassy closed down. He is at present in California and making application to emigrate to Australia.

In the weeks prior to the surrender frantic representations were made to the Australian Government to permit their entry to Australia.

These included a personal phone call to the Australian Ambassador in Saigon, Mr Price, from their Australian sponsor Mr R. Pfeffer and a personal appeal to Mr Bill Morrison, the acting foreign minister at the time.

Mr Morrison told Mr Pfeffer on Anzac Day (the day the Australian Embassy closed) that Hai and Minh, his wife, could not come to Australia but their 3½-year-old daughter Nha could as she was born here and had an Australian passport.

Mr Morrison said Nha could not sponsor her parents till she was 18 years old. Mr Pfeffer told the Church Record — "I was shocked by this inhumanity".

Private efforts were made by Mr Sinclair, Deputy Leader of the Country Party, to get them out of Saigon but the city fell before these could be implemented.

As far as anybody in Australia knew, Hai and his family were still in Saigon when this city fell but two days later Hai rang from Honolulu to say they had escaped on the Saturday, April 26. The details of how they escaped are not yet known, it appears that representations were made to a Christian and Missionary Alliance missionary by a Thai Christian friend. Somehow this missionary was able to get them on a flight to Guam.

Hai studied in Australia for five years and obtained

his ThL and BD from London University while a student at Moore College. He was originally brought to Australia by CMS, IVF and Moore College.

Minh, his wife, was born in North Vietnam and fled South when the Communists took over in 1954. She is a qualified teacher.

In a letter written on March 27 Hai and Minh described the chaos in Vietnam and the harrowing experiences Hai faced in Hue and DaNang as those cities waited for the Communists to take over.

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"The day following (March 11) Hai went to Tam Ky for TEE class. On the road he saw the fresh marks of last night's fighting; market place burnt down, and bodies of killed soldiers along the road. Hai stayed overnight in Tam Ky just to feel the drastic change of the situation. The TEE class could not be organised at Tam Ky as the curfew started from 8 pm.

"Back again in DaNang, Hai was holding two TEE evening classes and then made his way to Hue, the last opportunity he could visit the ancient capital of Vietnam. In Hue he had two TEE meetings, one evangelistic meeting for Uni and High school students.

"He left Hue on 16th March after having preached at the Hue church. Just two days after people in Hue started to flee to DaNang in any possible way — taking

buses, riding bicycles, motor bikes, walking... The fleeing was so chaotic that many tragic accidents happened across Hai Van's pass. Cars rolling down the abyss. Children, falling down at night-time from trucks, were crushed by the on-going stream of cars.

"Yet the tragedy of this flight through Hai Van's pass was less tragic than the more agonising flight of people from the provinces of the highlands, Kon Tum, Pleiku, Phu Bon. They were taking a more dangerous road, cold, hunger, thirst and were ambushed, shelled, pursued and killing by the VC."

Concerning their position as they saw it then they wrote...

"The closing down of our ministry is seen through what

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## GLEBE BOARD NOT IMMUNE FROM ECONOMIC DIFFICULTIES

BUT IT IS IN A BASICALLY SOUND POSITION — SAYS CHIEF EXECUTIVE OFFICER

Mr Graham King, chief executive officer, wishing to further an understanding of the Glebe Board has issued the following statement in reply to the questions raised by Rev Geoff Taylor in an article published in the ARC last issue.

Mr King said:

"1. The Glebe Board has completed three property

developments viz Wentworth Gardens at Parramatta, Carrington Court at Randwick and Brentwood Nursing Home at Parramatta. All are currently showing a satisfactory return of 9% or more on the original cost. The Board has decided to Strata title and sell the units in Wentworth Gardens and Carrington Court and a capital profit is expected in each case.

foreign countries; there is little doubt that had the Hai family been captured by the Viet Cong the probability of their being executed was very high.

Yet in reply to a personal appeal by Hai's Australian sponsor, Mr Morrison, the acting foreign minister at the time, said only the child may come to Australia but the parents could not. When asked if the parents would come within the guidelines if the daughter was here, Mr Morrison said no — they would have to wait till she was 18 years old. So the Government was prepared to see the family separated, the parents left in great danger and the child given the uncertain prospect of reunion in 15 years time. That was the best the Australian Government was prepared to do in this case.

Would any Australian have ever expected to hear such a disgraceful and heartless proposition from its Government?

It is no use Mr Morrison saying the guidelines could not be varied — they must have been varied to admit the 30 nuns in those final days.

We rejoice that the nuns were able to come, we regret that more could not come, but why, if the guidelines could be stretched for them could they not have been stretched for the Hai family — equally in danger of persecution or reprisals on religious grounds, especially since the daughter had an Australian passport?

Christians have long questioned the capacity of the Australian Government to make sound moral judgement in the areas of abortion, pornography, divorce laws, drug offences and so on. Last issue we questioned whether the Government had any compassion but we wonder in the light of this one case whether in fact they possess what most people describe as common decency.

It appears that Mr Whitlam has relented somewhat and is prepared to consider admitting refugees provided other countries do their fair share. This change of mind is to be welcomed but we ask are Australia's standards of compassion to be determined by the standards of other countries? Can't the Australian Government for once do something because it is right and not because other people are doing it?

However having said this it has to be pointed that if the refugee problem is to be handled correctly individual Australians will have to help as well. There is a need for sponsors, for people willing to open their homes and their hearts to these people, to make them welcome and help them rebuild their lives.

Who better to do this than the Christian church? There needs to be a broadly based programme of support from the Australian Council of Churches, from Dioceses and local congregations and individual Christians. If we don't do our part — what right have we to criticise the Government for not doing its part?

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Rev Nguyen van Hai, his wife Minh and Nha

"2. The Glebe Board has the old glebes which have pro- entered into a number of visions for regular rent re- long term ground leases on

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