

## ***Information Package***

### ***Cover Note***

The enclosed group of documents forms an 'information package' about John Mackay. We have felt compelled to compile and send this to those people who inquire into this matter or who otherwise have a strong reason or right to be aware of its contents.

It concerns a very traumatic and ongoing attack upon this ministry which has not ceased to the date of preparation, and is of a particularly sad and subtle nature.

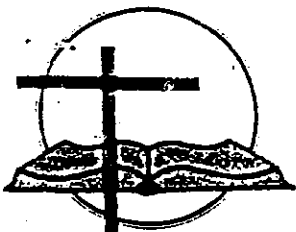
The enclosed documents portray not only the seriousness of the matter, but also give a glimpse of the degree of effort which AiG (formerly CSF) has expended in trying to resolve it in a God-honouring fashion, to no avail.

The package was originally prepared in response to a letter from a Baptist church which had previously supported us generously over the years, but were troubled at what they had heard after a ministry trip by Mr Mackay to their area. We had been informed just before that several subsidiary rumours were circulating from the same source, appearing to be designed to bolster the initial bizarre accusation. Please read all the documents carefully and prayerfully, and if any questions remain please contact senior management at AiG.

You may be pleased to know that the church concerned (we have whited out its name on the enclosed photocopy, out of courtesy) has, after considering the package, approached Mr Mackay for an explanation. Finding his explanation unsatisfactory, they have resumed their previous support.

We deeply regret that we have been forced to waste so much precious time defending the ministry from these efforts to destroy its outreach. It is a situation which none of us would have imagined possible some years ago. We also deeply regret the immense personal hurt suffered by the victim of such totally unsubstantiated accusations. Please pray that right and reason and biblical codes of conduct will yet prevail, against all appearances.

- 1.** What follows is a copy of the church's letter to us asking about the truth or otherwise of the anti-CSF allegations.



# Baptist Church

The Directors,  
Creation Science Foundation Inc.,  
P.O. Box 302,  
SUNNYBANK. 4109

12th April, 1989.

Dear Sirs,

Greetings in our Saviour's Name,

Over many years, the members of the have supported the work of Creation Science Foundation actively, both in Prayer and Financially.

During the past 12-18 months, we have heard of a number of situations in the Foundation that have caused us considerable concern and now we feel quite confused. There have been many different explanations given as to what has happened and we feel there is a lot of contradiction in these explanations. As it is our Lord's money and time that we give, we are obligated to be good stewards of what He has entrusted to us.

So, as to enable us to evaluate our future commitment to the Creation Science Foundation, we would appreciate your open and unbiased answers to the following queries.

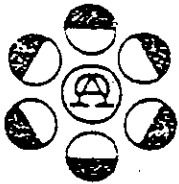
1. That a substantial amount of money was unaccounted for in the Annual Report of 1985.
2. That no Annual Report was submitted to Corporate Affairs over the last few years.
3. There are serious problems at Management level with a number of Staff resignations.
4. Allegations made by John Mackay that Administrative Personnel and other actions by the Foundation were not investigated fully by the Directors.
5. Certain Directors of the Foundation do not adhere to Christian Doctrine as held by the majority of evangelical Christian Churches. e.g. The Biblical teaching, 'that the unsaved will enter into Everlasting Punishment in Hell.'

We would also appreciate a copy of the Foundation's Statement of Faith signed by all Directors, as well as any information on the Structure of the Foundation.

Your immediate attention to our request for the above information and whether your reply sufficiently satisfies us, is vital to our consideration of any ongoing donations to your Foundation.

Yours in His Service,

**2a.** What follows is a copy of our reply to the church,  
which was accompanied by the following  
documents marked B, C, D, E, F, G, H, I, J, K, L, as  
identified in this letter.



# CREATION SCIENCE FOUNDATION LTD.

(Incorporated in Queensland)

P.O. Box 302, Sunnybank, Qld. 4109 Australia  
Phone: (07) 345 8122, International: +617 345 8122  
Fax: (07) 345 3887, International: +617 345 3887

Baptist Church  
c/- Treasurer

22/4/89

Dear Sirs,

We have received your letter of 12th April, and may I say that I commend you for it. Firstly, for ensuring good stewardship of your funds, and secondly, for doing us the courtesy of checking the allegations with us. We have been bewildered more than once by some of our former supporters withdrawing support on the basis of rumour without giving their brethren any defence.

The five points you mention, and many others in the same vein, come as no surprise, and are not haphazard nor spontaneous rumours, but rather attempts to destroy the credibility of the Foundation in the eyes of its supporters. The first two were circulated by an anti-creationist University Professor from Newcastle, including repetition on national ABC Radio. The last three are part of a barrage of false rumours emanating from a Christian source, sadly. (Although No. 3 may in fact be referring to various resignations from the Board alluded to by the same professor; if it refers to office-level management then it is based on the same rumour we have been hearing which is lumped together with the last two.)

In both cases the net effects of such rumour appear to be part of the Enemy's strategy (thus far unsuccessful) to eliminate our ministry, as the Foundation has never been able to reach out more widely, here and overseas, than in the past two years. However, I will let you judge this for yourselves on the basis of the enclosed documentation.

Reply to queries: I will use your numbering system for the points you have raised, (enclosed is a copy of your own letter for reference, marked (A)) and will be referring to copies of various documents enclosed herewith, clearly marked A, B, C, etc. For convenience, I have altered the sequence of your questions.

2. Annual returns not-submitted to Corporate Affairs. This is false. We have always done all things properly and in order. This allegation alone should give cause to reflect at the lengths people will go to to attack our reputation. I refer you to enclosed documents marked (B) and (C) which are self-explanatory.

1. 'Money unaccounted for' - please refer to document marked (D). This was issued by our chairman in response to these allegations. In addition, those financial supporters on the 'Update' list (this would have included your church for the past several years) were notified in writing of this matter shortly before I joined the Board - I have personally seen the relevant paragraphs. Also, Prof. Rendle-Short issued a statement in 'New Life' around that time. As you can see, the amount is NOT unaccounted for, as suggested. The criminals responsible have been apprehended, we are informed, and there is a chance that the Foundation may recover some of the funds which were embezzled. Although it was tragic, and most regrettable, all interest-free loans were honoured and the Lord saw to it that the work did not suffer in any way. One of the Directors at the time was an accountant who

All Things by Christ and for Christ.

had encouraged the Foundation to invest in this way - he lost a very substantial amount of his personal funds in the same tragedy, and resigned, quite understandably, yet without rancour on either side.

3. In brief, this is simply not true in any shape or form. Both Board and office-level management are a harmonious team as never before. I will try and cover all possible matters which may have been used from either of the two sources mentioned above as "justification" for such a rumour.

Dr. Steve Gustafson resigned from the Board because of heavy workload in his Gold Coast legal practice, but is still an active supporter, legal adviser to, and official member of the Creation Science Foundation. John Mackay resigned in 1987; more on this shortly. Should the allegation refer to problems at office management level, it could scarcely be more false. (Yet it is another of the many we have heard purporting to give credibility to John's allegations). In support, I refer you to document (E) signed by those who, apart from myself, share in management responsibilities in the office. (It was the only one of these documents specifically prepared in response to your letter) All or any would be most happy to get a call regarding that document at any time here in the office. Since I was appointed as managing director in 1987, only one staff member has left under sad circumstances which made ongoing friendly contact difficult, and which might embarrass that person if divulged; this was totally unrelated to the John Mackay matter, however. The document (E) also covers another related, very common false allegation from the same sources.

5. Again, false and fabricated. We used to be surprised at the nature of such rumours, but are now prepared for just about any shock that comes along. The simple fact is that ALL the directors have ALWAYS held firmly to the evangelical doctrines, including the everlasting punishment of the unsaved. It is a part of our Articles of Association - I have asked for a photocopy of these to be signed by each director for returning to the office to send to you - see documents marked F(i), F(ii) etc. The names of all our current Directors are as follows:

Prof. J. Rendle-Short

Dr. J. Osgood

Mr. Ken Ham (currently working with the Institute for Creation Research in the U.S.)

Mr. Greg Peacock

Dr. Charles Taylor

Dr. Andrew Snelling

And myself, of course - my signing this letter is my personal affirmation to you that I, too, also hold to this entire statement of faith. If any names are missing from your copies of signed statements of faith, this means that there is a delay in contacting that person, and it will shortly be forwarded on to you - keep after us if we do not fulfil this, please.

CSF is set up as an incorporated not-for-profit Foundation under the laws of the land. The books must be compulsorily audited by a certified auditor each year, and we are subject to the full scrutiny of the Taxation Dept. and the Corporate Affairs. The Tax

Dept. in particular is most keen that nothing be used for personal gain, as the Foundation does not pay income tax on any monies it receives. The Foundation is bound by its Memorandum and Articles of Association. We are reluctant to post these out (because of individuals like the anti-creationist academic mentioned earlier who has already demonstrated this capacity on more than one occasion), but they may be inspected by a delegate from your church bearing a letter of authorisation from the church - just give me a ring to arrange it at your convenience if desired. The control of operations is vested in the Board of Directors, including the election of new directors. This is vital to prevent a "take-over" by non-evangelical forces, as I'm sure you would appreciate has happened in other organisations. Dr. Gustafson and Mr. David Denner are the only two other members of the company, who attend only Annual General Meetings and vote at those. The members/Directors are bound by law to the statement of faith and to the overall purposes for which the Foundation has been set up as stated in the Articles, which is essentially to minister in this area as we have been doing for years now.

4. This allegation of John Mackay's is also false. It refers to the accusations John made against our Ministry Co-ordinator, Margaret Buchanan. John was invited to bring any and all witnesses to a meeting with the Foundation and others - he declined. I have personally checked all the leads that he indicated - there is not a shred of substance to the allegations once eyewitness testimony is insisted upon as per the Bible. Dr. Snelling has also been involved in checking all these matters. I have asked him to countersign this letter in affirmation of its total contents in any case. Also, the leadership of the church (Salisbury Baptist) where Margaret was attending made its own investigation of ALL his charges (at Margaret's insistence) before offering her the right hand of fellowship. See enclosed document marked (G) which is a letter of recommendation about Margaret signed by that pastor, who is President-Elect of the Baptist Union.

At the time John made his extremely serious accusations against Margaret, the then Foundation immediately met and spent around nine hours questioning witnesses and assessing the evidence with the assistance of S. Gustafson, solicitor. They found that John Mackay had no substance to the allegations in either a legal or biblical sense and had based them on subjective belief, such as his own claims of divinely provided spiritual discernment. Because they would not sack a biblically innocent person, he resigned and, sad to say, the false stories subtly attacking the Foundation have not stopped ever since. To document these matters further, I enclose the following:

(H) The Foundation's letter which was sent after John Mackay had circularised our supporters and caused them to besiege us with angry demands for an explanation.

(I) A letter of discipline/excommunication which was widely disseminated by Redlands Baptist Fellowship as a result of their deep biblical concern over John Mackay's actions in relation to themselves as well as to the Foundation. Their serious action was virtually a fait accompli before it came to the attention of the Foundation. Many false rumours have been circulated to nullify this church's letter and its contents, but if you are subject to any of these, please check the facts with Pastor David Bond, who

has indicated that he will be happy to receive calls from anyone desirous of knowing the truth firsthand. John has consistently refused to even meet the people concerned in this sister church, and thus the matter is still unresolved.

(J) Signed and witnessed diary notes of a recent attempt at meeting with John Mackay to try and resolve the matters, particularly the ongoing false rumours which we must spend so much time and effort refuting, rather than just going on ministering.

(K) An open letter which refers to the same occasion and is, incidentally, from Noel and Estelle Young in your own city. They have FIRSTHAND experience of false and distorted rumours emanating from that source, and were shocked by it. Noel would gladly confirm the matter with you personally.

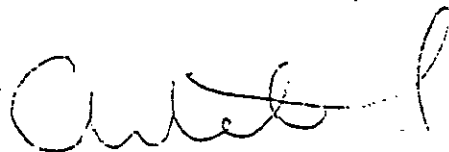
(L) An interview which 'New Life' sought with Margaret Buchanan, the victim of John's attack, which lends a human side to the tragedy.

Naturally, we yearn for this ongoing tragic state of affairs to come to an end: the more that Christians can apply Scriptural principles (ie., insistence on openness, witnesses, etc.) to their thinking on such matters, the less likely it is that untruth and rebellion will be allowed to continue their damage to this ministry and the name of Christ generally.

We are glad to comply with your requests in this matter, and are grateful for your past support. You are free to (sensitively) utilise the information we have supplied to dispel any further results of this disinformation campaign, particularly among those from whom you received the information, because whoever they are (a) have clearly been misled, and (b) have not checked with us as you have.

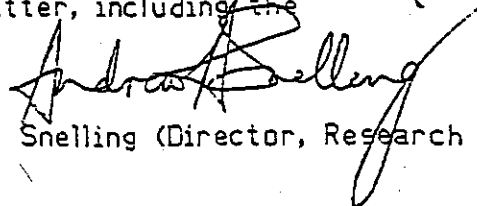
If any points herein are not satisfying to your enquiry, or you require further clarification, please do not hesitate to ring me personally - if not in the office, they will notify where I may be contacted.

Yours in Christ Jesus,



Dr. C. Wieland  
Managing Director

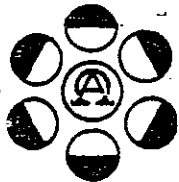
I have read the above letter carefully, vouch for the truth of its contents and I believe it to be consistent with the opinions and position of the entire Board in this serious matter. I have been on the CSF staff since 1983. Having been present before, during and after John Mackay's actions of 1987, I am able to speak as an eyewitness in this whole matter, including the Board's attempts to resolve it.



Dr. A. Snelling (Director, Research Scientist)



**2b.** What follows is a copy of our letter to the Commissioner for Corporate Affairs, asking for confirmation that we had, in fact, lodged our returns.



# CREATION SCIENCE FOUNDATION LTD.

(Incorporated in Queensland)

P.O. Box 302, Sunnybank, Qld. 4109 Australia

Phone: (07) 345 8122, International: +617 345 8122

Fax: (07) 345 3887, International: +617 345 3887

16th February, 1989

The Corporate Affairs Commission,  
Attention: John Kraal,  
G.P.O. Box 895,  
BRISBANE QLD 4001

Dear Mr Kraal,

Re: Lodgement of Annual Company Returns  
Creation Science Foundation Ltd  
Number 80B00794F

Further to our phone conversation, I note that it has been claimed in a public broadcast that this company has not lodged its annual returns, as required by law, for the years 1986, 1987 and 1988.

In fact, returns were lodged for all of these years, and in each case lodgement took place in the year in which such lodgement was required. Please confirm the facts in this paragraph in writing after satisfying yourself from your own department's records.

Yours faithfully,

Dr C. Wieland,  
Managing Director.

P. S. The matter is urgent, as the effect of these incorrect statements was to undermine public confidence in our organisation. We need this confirmation of the simple facts to restore same. Please note that we have already gone through the normal channels, and prepared to pay the fee, etc. but your records were not yet up to date enough to provide us with the usual copy. We will be very grateful for your prompt attention to the above.

Many thanks.

**2c.** What follows is a copy of the reply from the Commissioner for Corporate Affairs, showing that the allegation was false.



jf FAX (07) 220 0078

G.P.O. Box 895

Telephone: 227 8636

Telex: QLDCA-AA42226

Reference Mr. Kral

OFFICE OF THE COMMISSIONER FOR  
CORPORATE AFFAIRS

231 Turbot Street

Corner Turbot and Edward Streets

BRISBANE, 4001 7 March, 1989.

Dr. C. Wieland,  
Managing Director,  
Creative Science Foundation  
Ltd.,  
P.O. Box 302,  
SUNNYBANK, QLD. 4109

Dear Sir,

Companies (Queensland) Code

Re: Creation Science Foundation Ltd.

Reference is made to your letter of 16 February, 1989 regarding the abovementioned company.

You are advised that all the Annual Returns mentioned in your letter have been lodged with this Office. Details are set out below:-

1986	Annual Return	Received 08.08.86
1987	Annual Return	Received 04.12.87
1988	Annual Return	Received 05.12.88

Yours faithfully,

(J. Kral)  
Delegate of the Commissioner  
for Corporate Affairs.

**2d.** What follows is a copy of the statement, showing that the 'missing money' accusations are completely off the mark.

CREATION SCIENCE FOUNDATION LTD.

S T A T E M E N T

Re: The allegedly 'missing' \$92,363

There is a story being deliberately circulated, stating that in 1984, in the books of Creation Science Foundation Ltd., there was a sum of approximately \$92,000 'unaccounted for'. This is being used as a smear campaign to either directly state, or broadly hint, that the money was fraudulently misappropriated by the directors at the time.

The facts of the matter are:

- (1) There was an amount of approximately \$47,939 written off in 1983/84 and a further amount of \$44,424 written off in 1984/85.
- (2) Far from being 'unaccounted for', this was a loss suffered by the Foundation as follows:
  - (i) The funds were invested, following advice, with an investment firm offering apparent safety and high returns. This was done in the interests of good stewardship.
  - (ii) The above investment firm lodged the funds with another investment company where certain individuals embezzled the funds of not only C.S.F. but others who had invested in that firm. The matter was in the hands of the police. C.S.F. is naturally regarded as one of the victims of this crime.
  - (iii) Our books are, and have always been, subject to close scrutiny by the following,
    - (i) an independent firm of auditors,
    - (ii) the Corporate Affairs Commission,
    - (iii) the Australian Taxation Office.


Because of our current tax-exempt status they are of course particularly keen to ensure that no funds are diverted for personal profit in ANY way.

- (iv) Our auditors, Peat Marwick, Mitchell & Co., were fully satisfied with the explanation for the loss and have signed financial statements to that effect.
- (v) In 1987/88, The Australian Taxation Office investigated this matter thoroughly and were totally satisfied that no monies were appropriated by any of the Directors for their personal use. In fact, the investigators were unable to find even a hint of misfeasance in any of our operations.

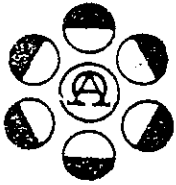
The suggestion of impropriety in this matter is totally false and is being used in a deliberately misleading way by unscrupulous individuals.

Signed

Dated July 19, 1988

  
\_\_\_\_\_  
Professor Emeritus J. Rendle-Short,  
Chairman,  
Board of Directors, Creation Science Foundation Ltd.

**2e.** What follows is a copy of the signed statement by senior CSF staff, refuting various false Mackay accusations concerning staff relationships.



# CREATION SCIENCE FOUNDATION LTD.

(Incorporated in Queensland)

P.O. Box 302, Sunnybank, Qld. 4109 Australia  
Phone: (07) 345 8122, International: +617 345 8122  
Fax: (07) 345 3887, International: +617 345 3887

CH. tjhs

TO WHOM IT MAY CONCERN

20th April 1989

We, the undersigned, all have management responsibilities at the office headquarters of Creation Science Foundation. All of us were already working at CSF at the time of John Mackay's resignation. We state unhesitatingly that any claim that there are 'serious problems at management level' is false and misleading. There is exceptional harmony and unity of spirit throughout the office, greatly more so in the past year or two than before that time.

Another related allegation we wish to address here, which is commonly heard, is that nearly the entire staff who were working here at the time of John's resignation left with him or have left since. In fact, the majority by far of the present staff were here at the time he made his accusations (Rosie, Paul, Margaret, Brenda, Andrew, Carol, Rob, Steve - excluding volunteers). Of the then staff who remained and have since left, none did so for reasons related to John or the subject of his accusations. Arthur Johns and Leeann Johnson are still on very friendly and supportive terms with all of us here.

Andrew Snelling, Research Director  
and Technical Editor

Paul Salmon, Business Manager

Margaret Buchanan, Ministry  
Co-ordinator

Robert Doolan, Publications  
Editor



**2f.** What follows is a copy of CSF's *Statement of Faith*.

*[In our reply to the church, we sent a separate, signed copy from each director, thus refuting the falsehoods they had been told in this matter.]*

A COMPANY LIMITED BY GUARANTEE  
ARTICLES OF ASSOCIATION  
OF  
CREATION SCIENCE FOUNDATION LTD.

PRELIMINARY

1. In these Articles the following words and expressions shall have the meanings hereby assigned to them unless otherwise expressly stated:-
  - (a) "the Act" means "The Companies Act 1961-1977" as amended from time to time.
  - (b) "Articles" shall mean these Articles of Association.
  - (c) "the Foundation" shall mean CREATION SCIENCE FOUNDATION LTD.
  - (f) Words importing the masculine gender only shall include the feminine gender and vice versa.
  - (g) Words importing the singular number only shall include plural and vice versa.
  - (h) Words importing persons shall include Companies, corporations, incorporated or unincorporated associations and public bodies.

ARTICLES OF FAITH

2. The members of the Foundation believe:-
  - (a) (i) The scientific aspects of Creation are important but are secondary in importance to the proclamation of the Gospel of Jesus Christ, the Sovereign Creator of the Universe and Redeemer of mankind.
  - (ii) The Doctrines of Creator and Creation cannot ultimately be divorced from the Gospel of Jesus Christ.
  - (b) (i) The Bible is the written Word of God. It is inspired and inerrant throughout and the supreme authority in all matters of faith and conduct. Its assertions are historically and scientifically true in all the original autographs.

A copy of this statement has been signed by all directors of Creation Science Foundation Ltd and is held at headquarters should anyone require to view same.

- (ii) The final guide to the interpretation of Scripture is Scripture itself.
  - (iii) The account of origins presented in Genesis is a simple but factual presentation of actual events and therefore provides a reliable framework for scientific research into the question of the origin and history of life.
  - (iv) The various original life forms (kinds) including man, were made by direct creative acts of God. Biological changes which have occurred since the creation have been limited to variation only within the potential possessed by the original kinds.
  - (v) The great flood of Genesis was an actual historic event, world wide in its extent and effect.
  - (vi) The special creation of Adam (as one man) and Eve (as one woman) and their subsequent fall into sin through rebellion is the basis for the necessity of salvation for mankind.
  - (vii) Death, both physical and spiritual, entered into this world subsequent to and as a direct consequence of man's sin.
- (c) (i) All mankind are sinners, inherently from Adam and individually (by choice) and are therefore subject to God's wrath and condemnation and cannot attain true knowledge without God's revelation.
- (ii) Freedom from the penalty and power and guilt of sin, is available to man only through the sacrificial death and shed blood of Jesus Christ, and His complete and bodily resurrection from the dead.
  - (iii) The Holy Spirit works to enable the sinner to repent and believe in Jesus Christ.
  - (iv) The Holy Spirit lives and works in each believer to produce the fruits of righteousness.

- (v) Salvation is a gift received by faith and expressed in the individuals repentance, recognition of the death of Christ as full payment for sin and acceptance of the risen Christ as Saviour, Lord and God.
  - (vi) Jesus Christ was conceived by the Holy Spirit and born of the virgin Mary.
  - (vii) Jesus Christ rose from the dead, ascended to Heaven and is presently seated at the right hand of God the Father and shall return in person to this earth to judge the living and the dead.
  - (viii) The Godhead is Triune - God the Father, God the Son and God the Holy Spirit.
  - (ix) Satan is the personal adversary of both God and man.
  - (x) Those who do not believe in Christ are subject to everlasting conscious punishment, but believers receive eternal life with God.
- (d) The following attitudes are held by the members of the Foundation to be consistent with Scripture or else implied by Scripture. All persons wishing to become members of the Foundation are expected to hold these views:-
- (i) The Scripture teaches a recent origin for man and for the whole Creation.
  - (ii) The days in Genesis do not correspond to Geologic ages but are six (6) consecutive twenty-four (24) hour days of Creation.
  - (iii) The Noachian flood was a significant geological event and much fossiliferous sediment originated at that time.
  - (iv) The Gap Theory has no basis in Scripture.

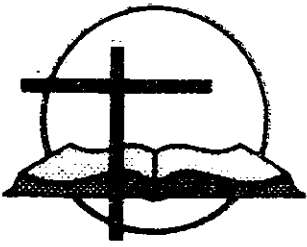
I, being a Director of Creation Science Foundation Ltd, do hereby add my signature to this Statement of Faith, thereby signifying my total agreement with all that is stated above.

Signed: .....

Dated: .....

- 2g.** What follows is a copy of the church's letter of recommendation for the chief victim of the Mackay allegations.

*[The signatory was President of the Baptist Union of Queensland. He personally checked with various pastors named by John Mackay, doing his own investigation.]*



# Salisbury Baptist Church

317 Lillian Avenue, Salisbury.

All Correspondence to:  
P.O. Box 263,  
Salisbury, Q. 4107  
Australia.  
Phone: (07) 277 2944

## LETTER OF COMMENDATION

6th May, 1988

Dear Brothers and Sisters in Christ,

I write this letter to certify that Mrs. Margaret Buchanan is a member in good standing with the Salisbury Baptist Church in Queensland, Australia. She worships regularly with the fellowship, keenly attends the All-Age Sunday School and participates in an active ministry which is warmly received.

Prior to Margaret's application for membership, the Church Council became aware of certain allegations that were being made about her regarding demonism and witchcraft. These allegations were (and still are) extremely disturbing to the Church Council, as well as being devastatingly cruel to Margaret herself. The allegations were first made known to me in a phone call which came from the original accuser.

Because of this, the Church Council believed it should act with caution. Therefore, with Margaret's consent, it was considered wise to investigate the situation thoroughly before she applied for the membership she now holds. This was done over a period of almost 6 months with contact being made with previous Pastors and alleged accusers. On the basis of this investigation and on the basis of our observations of her life and character in our fellowship, it was concluded that there was not one shred of evidence substantiating these claims. Therefore, on 7th December, 1987, 12 months after she had first joined our congregation, Margaret was happily extended the right hand of fellowship and became a member of our Church.

In addition to this, Margaret has completed a Diploma Course in Biblical Studies at the Baptist Theological College of Queensland as a student in good standing. She has given evidence of a fruitful ministry, and a number of our Church leaders can vouch for her consistent Christian character.

I offer this letter of commendation with my sincere Christian greetings and a warm "God Bless"

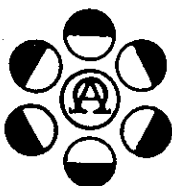
Yours in the Service of Christ,

*Norm Weston*

Rev. Norman E. Weston,  
SENIOR PASTOR

The church that cares for you and your family.

**2h.** What follows is a copy of the letter sent out by CSF to a limited group of supporters who had been circularised by Mr Mackay with a letter which omitted crucial aspects of his claims.



# CREATION SCIENCE FOUNDATION LTD.

P.O. Box 302, Sunnybank, Q. 4109 Australia  
Phones: (07) 345 8122 A/Hrs: (07) 345 3887  
International: +61 7 345 8122

MAY 29, 1987

1

A letter from Ken Ham, Steve Gustafson, Mervyn Ham, John Osgood, John Rendle-Short, Andrew Snelling, David Swincer, Charles Taylor, Carl Wieland, David Bardsley (and many others deeply concerned with the ministry of CSF).

John 7: 24: "Judge not according to the appearance, but judge righteous judgement"

Dear Friends of Creation Science,

Writing this letter is certainly the most difficult and painful task the Creation Science Foundation Ltd has ever had. By now many of you have probably received a letter from our former colleague Mr John Mackay (copy enclosed) asking for your financial support and giving one version of certain events which led to his resignation.

The fuller account of what happened is so tragic, bizarre and potentially harmful to this ministry that, in the interests of Christian unity and out of respect for his past services, we have previously avoided circularising our supporters. This public silence has continued to this day, even though it was reported to us that he was personally spreading damaging falsehoods about a staff member to several of our key supporters, and refused to stop doing this when asked.

However, he has now chosen to 'go public' with a letter which may sound reasonable to those who are unaware of what really happened. In fact, his letter is misleading, particularly because it omits the key parts of the story. Before we acquaint you with these facts, it is important for you to know that the writers of this letter, who have all given years of dedication to this work, are totally united in this matter. We write this letter with great reluctance, as we believe that the matter would have been best dealt with internally.

The Foundation is a public company set up under the laws of the land (and thus under God) in which each member, director or otherwise, implicitly agrees to be bound by the authority of the group. Thus the Foundation is the owner of all the assets of the ministry (including Creation magazine and all the mailing lists) and is the employer of all staff. This is an important protection for you, the supporters.

On 18th February this year, Mr Mackay, without the knowledge of the then directors of the Foundation (Prof. Rendle-Short, Ken Ham and Dr John Osgood), had all the building locks changed, keeping 5 out of 6 copies of the new key. (The 6th went to a junior staff member with instructions not to let anyone else have it.) Also without the knowledge of the other directors, he had called a meeting of some staff members at 6:30a.m. the same day, telling them that Margaret Buchanan, our valued ministry co-ordinator, had the 'spirit of Jezebel', was actively engaged in witchcraft, and was demon-possessed. He then rang her at 7 a.m., telling her that she was dismissed and was not even to pick up her belongings. She was not given any reason or right of appeal. He ended by giving, in the presence of witnesses, perhaps the most cruel insult one could hurl at a Christian lady - a widow - 'your husband is Lucifer'. The Chairman of the Foundation's Executive Committee called an emergency meeting of directors within four hours, and, with the assistance of lawyer Dr Steve Gustafson (a former director), spent nine hours enquiring into all these charges. Any staff member was freely able to testify. They were shocked to discover that the accuser had made these allegations without being in possession of a single shred of evidence (apart from feelings and claims of divine insight) remotely relating to the central charge of witchcraft.

The 'written evidence' (mentioned in Mr Mackay's letter) was provided in the form of personal letters a fortnight later (after he had resigned) by two female staff members who have since also resigned. These personal letters contained opinions and not factual details relevant to the central charge of witchcraft. We regret the apparent bitterness engendered by these letters.



During the hearing, the accuser disputed the right of the other directors to hear his charges except under conditions dictated by himself, and gave the ultimatum that 'unless she goes, I will go'. When the other directors told him that the charges were without foundation and that Margaret had no case to answer, his reply was 'you'll regret it'. Very early the next morning, he arranged for all the staff members to be rung, asking them not to return to work, and to wait for his return from a previously scheduled ministry tour, after which he would form a new organisation. The staff, though confused, met for prayer and discussion, then returned to work, and remain to this day fully supportive of our stance. Upon his return from the tour, finding Margaret had not been dismissed and the staff at work, he submitted his resignation from all positions with the Foundation. This was accepted with deep regret.

There followed a total rejection of all our attempts at reconciliation or arbitration. After resigning, he journeyed to southern States, and from reports received continued to promote his version of events to Foundation supporters, blackening Margaret's name and reputation in this most cruel fashion. She had to watch helplessly as former friends turned away. No non-Christian lady would have failed to seek recourse for what was, legally, a massive and mischievous slander. Several people who knew both parties well have tried to mediate without success. Margaret tried on many occasions by telephone, by letter and in person to contact John to arrange a meeting in terms of Matthew 18:15-16 (If your brother sins against you, go and tell him his fault between you and him alone. But if he will not hear you, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'), but he resisted all approaches. Still desiring reconciliation, a meeting was arranged for 1st April, to which he and all other people he had referred to as having 'evidence' were invited. Neither he nor any 'witnesses' appeared. In fact, most of the people whose names he has used have since dissociated themselves from his charges, and none of them ever possessed any evidence relating to the witchcraft charge.

Later, to try to reconcile in terms of Matthew 18:16 again, Andrew Snelling and Robert Doolan, accompanied by Margaret, went to the Mackay home, where he immediately ordered them off the property. When they delayed, they were threatened with police action. Yet later, we have been accused of 'harassment'. Nothing can justify the violation of so many biblical principles of behaviour and evidence.

Another misleading matter concerns the missing editorial from Creation magazine of December, 1986 referred to, since:

- (1) There were three Foundation members, not two, who were involved in the decision to remove it.
- (2) Their opinion as well as legal advice, was that the editorial amounted to legal libel, and would hinder, rather than help, the work of CSF. It was not removed because of political content. Subsequently, the editor threatened that this could result in a 'parting of the ways'.

It is also misleading for him to suggest that he was surreptitiously replaced as editor. For many months prior to these events the Foundation had repeatedly asked that they be shown editorial content before publication. This was never complied with satisfactorily, which is why the embarrassing deletion of the editorial happened. Because of this, and because of the need to free him for other ministry, a meeting (at which he was expected to be present) agreed that an editorial board should be in charge of the Foundation's magazine, with Mr Mackay as Consultant Editor. Subsequent negotiations allowed the status quo to continue, and in fact, he was the Chief Editor until the day he resigned (see the March 1987 issue which he prepared).

We are convinced that there are two issues in this controversy. One concerns the matter of witchcraft. Mr Mackay accused Margaret of witchcraft and sacked her without authority, and because the Executive would not support his action, he resigned. The second issue concerns the ultimate control of the organisation. Mr Mackay seems to believe that as 'the founder' of Creation Science Foundation he should have the ultimate authority overriding the collective wisdom of the other directors including Ken Ham, the other founder of the ministry whom he has seen fit to ignore through all of this.

Sadly, from reports received, he has continued to broadcast these matters during his overseas tour, an action we view with abhorrence. He had a long meeting with Dr Henry Morris and several ICR (Institute for Creation Research) scientists. Ken Ham (the other founder of CSF) was also present, and

reports on this meeting in his personal letter. Subsequently, Dr Morris has made it clear to enquirers that he cannot recommend Mr Mackay's ministry.

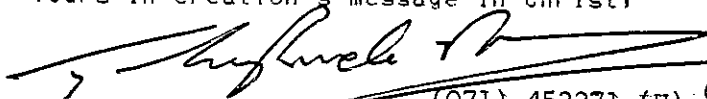
Now Mr Mackay seeks your support using, we suspect, confidential mailing lists that are the legal property of the Foundation. He also retains technical and other materials supplied to the Foundation by supporters, despite repeated requests to return them.


Many dollars and man-hours have already been spent dealing with this matter. We trust that you can see that this exposure has become a painful necessity to try to limit further damage.


It has always been our desire to seek reconciliation, but we believe that this can only occur by genuine repentance in the first instance. There can never be blessing on any reconciliation based on the sacrifice of innocents because of wanton accusations. Those who support his divisive actions delay reconciliation. Please think very carefully about your stand. We do not intend to engage in a drawn-out match of accusations and counter-accusations. If you still have unanswered questions, or if further allegations about CSF arise, please feel free to ring any one of us listed below.

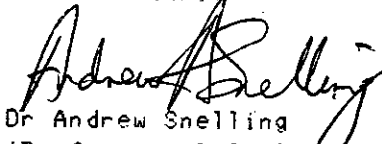
We ask you to pray. We will with God's help press on with this crucial work. New opportunities are arising at this time and many exciting outreach thrusts are in preparation. With your commitment to add to ours we will forge ahead 'looking unto Jesus the author and finisher of our faith'.

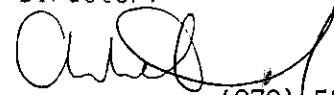
Yours in creation's message in Christ,


  
(071) 452271 (H)  
Emeritus Professor John Rendle-Short  
(Chairman of the Foundation)

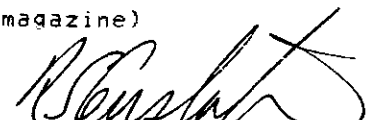
  
00 111 (619) 449 1408 (H)  
Mr Ken Ham (via facsimile)  
(CSF Director seconded to ICR ministry)

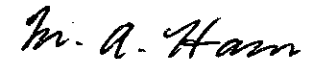
  
(07) 800 1245 (A/H)  
Dr John Osgood  
(General Practitioner and CSF Director)

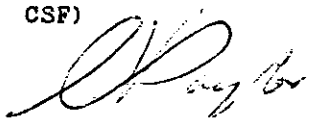
  
(07) 345 5587 (A/H)  
Dr Andrew Snelling  
(Professional Geologist, CSF Director on the full-time staff)

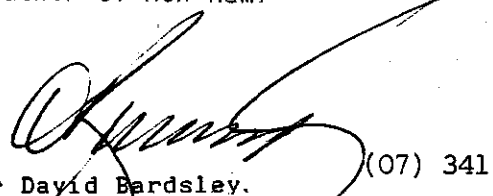
  
(070) 556 821 (H)  
Dr Carl Wieland  
(Involved in Creation Science from the beginning and founder of 'Ex Nihilo' magazine)

  
(07) 201 0960 (A/H)  
Rev. David Swincer  
(Baptist Theological College lecturer)

  
(075) 56 2285 (A/H)  
Dr Steve Gustafson  
(Practising Solicitor, former Director and current member of CSF)

  
(07) 345 3225 (H)  
Mr Mervyn Ham  
(Father of Ken Ham)

  
(07) 395 3091 (A/H)  
Dr Charles V. Taylor  
(Linguist and CSF Director)

  
(07) 341 1691 (A/H)  
Mr David Bardsley  
(CSF General Manager)

P.S. For the sake of the ministry and all concerned, please treat these letters with the utmost confidentiality.

4

A PERSONAL LETTER FROM KEN HAM

P. O. Box 2667,  
El Cajon, CA. 92021, USA

Dear Christian Supporters,

These are days of turmoil. Here in the USA, the Christian church is at its lowest ebb ever. This is basically because of some incredible scandals that have hit the press. Some very well known Christian leaders who were considered exemplary, and whom people had placed on a pedestal, have been involved in scandals that have rocked the church. Since then, the media have had a relentless attack on Christianity. Many Christians have become disillusioned and don't know where to turn.

Many of you have recently been sent a letter by John Mackay. It would have come as a shock to you to learn he has resigned. He also made certain allegations and is trying to draw support to set up an alternate creation ministry. The board of CSF, which INCLUDES myself, has been involved in a situation that has really drained us. We deliberately kept a low profile, not going public for many reasons - not the least of which is we have tried to protect you, our supporters, this ministry and John. I'm sure that you understand enough about the origins issue to realise that there are quite different ways of looking at the same evidence. One of the problems is that what happened is rather appalling.

John recently met with Dr Henry Morris, Dr Duane Gish, Dr John Morris, Dr Gary Parker and myself in San Diego. Dr Morris has now withdrawn his recommendation previously given to John.

I want to share a little of what has happened. I plead with you not to abandon CSF. It is going ahead in leaps and bounds. Andrew Snelling is having tremendous success as a speaker and the magazine and other publications are being used around the world. PLEASE REMEMBER I AM STILL VERY MUCH A PART OF CSF. I HAVE BEEN CLOSELY INVOLVED IN ALL ASPECTS OF WHAT HAS HAPPENED. I TOTALLY SUPPORT THE REST OF THE BOARD. ON THE BASIS OF WHAT I HAVE SEEN AND HEARD, PLUS WHAT HAS HAPPENED OVER THE YEARS, I MUST TOTALLY DISSOCIATE MYSELF FROM JOHN, BECAUSE OF WHAT HE HAS DONE AND BECAUSE OF ASPECTS OF HIS THEOLOGY THAT WOULD NOT BE ACCEPTED BY EVANGELICAL CHRISTIANS, I CANNOT AFFORD ANYMORE TO BE CONNECTED WITH JOHN. MY CHRISTIAN REPUTATION IS IMPORTANT AND MUST NOT BE ASSOCIATED WITH SUCH BIZARRE ACTIONS.

It should also be noted that it was not just the CSF board who were involved in this matter - other people were included: my father (Mr Mervyn Ham), Rev. David Swincer (Baptist Theological College lecturer), Dr Carl Wieland (founder of the magazine 'Ex Nihilo'). All of these very godly men stand behind the CSF board.

If you want more details, feel free to phone me day or night. I know it's expensive, but I want you to know I am available. Phone 00111 619 449 1408.

1. John said in his letter that he was the 'founding director'. As you know, John and I founded this ministry together. We then handed it over to a board (including ourselves) to run it. John, however, has had a battle with the fact that he wanted total control. He wrote a long letter to me indicating this a couple of years ago. I was very hurt by the threat in this letter, but for the sake of the ministry I swept it under the carpet. I had continual problems with John and deep concerns over things he was saying and doing. Soon after my departure for the USA in January, John tried to take over CSF in a quite bizarre way.

2. In front of the above-mentioned heads of ICR (Institute for Creation Research), Dr Gary Parker and myself, John told us that

- a) One of the CSF staff (who is a very godly lady) was 'the wife of Lucifer';
- b) He had to cast out demons from a black cat and his dog and this was related to the lady above;
- c) He had destroyed all effects given to his family by this lady and advised the staff to do the same;
- d) John told us when asked whether he still believed he could be one of

the two witnesses of Revelation 11, he responded that he still saw this as a possibility. (John had told me previously on more than one occasion that we could be the two witnesses of Revelation 11, which of course I could not accept.)

- e) God has spoken and still speaks to him audibly on numerous occasions.
- f) His actions would not only split creation ministries, but the church.

John tried to sack this lady, and take over the entire work. The board could not accept his actions. They could not even be seen to support his theology in this matter. They (which includes me) accepted John's resignation.

There were many other really concerning aspects that were quite frightening. John had spoken to me on a number of occasions over the years, before this lady was employed by CSF, about demonic influences in his life. I believe he has totally misdirected these supposed demonic influences at an innocent party. John's letter does NOT tell you what really happened. He was NOT sacked as Editor. He, including John, had agreed to hire an editor for the magazine as it was getting too much for John, and he told us he wanted to go back to study so we should get prepared.

Please pray for John and his family. I fear for them and for their future. When people involved in the Lord's work go off on tangents, it can have devastating consequences.

Please show your support to the board and staff at CSF. They are doing a great job. I will be back in September to work with them for four weeks. I will always remain a part of the CSF ministry and I am actively involved. I and they at this time need your support more than ever. Don't let Satan have a victory and destroy a work (in which you have played a vital part) that has had incredible effects throughout Australia and around the world.

Yours in Christ,



KEN HAM

(via facsimile from the USA)

#### THE LETTER FROM MR JOHN MACKAY

Dear Friends

This letter contains both sad news and good news about Creation Science. First, a paragraph of good news! Some four years ago I spoke to a traditional church school system to encourage them to teach creation and met with what I thought was a complete lack of success. After a while I virtually abandoned all hope. Nobody seemed interested. At last they have agreed to teach creation and are asking for seminars to be prepared. Praise the Lord for answered prayer and a lesson in patience.

Now for the sad news. This letter is not on Creation Science letterhead for one reason - I have resigned from all positions associated with the current Foundation.

To give some background for your prayer: After a time away from the office late last year I returned to find staff had been informed by other members of the Foundation that I had been replaced as editor of the magazine "Creation". I was the only one who neither knew anything about it nor had been consulted. In fact, I was advised by letter. I strongly voiced objections to the way this decision had been carried out, with a complete lack of consultation. I objected so strongly that in the end I simply proceeded to ignore the decision in order to maintain the high standard of the magazine I have edited for approximately the last 8 years. This sorry situation came on top of a series of abnormal events, which convinced me something was going on behind the scenes which I needed wisdom from the Lord to discern. It would appear Satan was working from the inside somewhere.

Another serious event occurred! You received the December 1986 issue of the "Creation" magazine with a note advising that due to technical difficulties, four pages were missing. But the four pages were not missing when the magazine

had arrived from the printers! Those technical difficulties amounted to the fact that two members of the Foundation ordered the editorial ripped out and the staff wasted days doing it. That editorial contained a standard line I have maintained from the start of the organisation. It was built around 3 points, my well known opposition to the anti-Christian attitudes of: (a) the Federal Minister for Foreign Affairs; (b) the 72 Nobel prizewinners who opposed creation in the USA and; (c) the liberal theology of many leaders in the United Church. All three (a, b & c) have dispensed with the true God, made themselves god, and justify their decisions consciously or unconsciously on the basis of evolution being true. At that stage my only option was to allow the editorial to be removed under duress or face the destruction of the organisation without knowing how it was being achieved.

I knew then my position had somehow been totally undermined. When I discovered that one of the female staff had been a significant source of problems and had been causing similar serious problems in a local church, I acted. As the founding director who called the others to help commence this organisation nearly 10 years ago I took executive action and summarily dismissed the person. The remaining two members of the Foundation, as I sadly predicted, have chosen to support the lady concerned and have therefore received my resignation from all positions associated with the Foundation. They have made their decision despite the written evidence provided by the two longest serving staff members. These two staff members have also resigned since the event.

I am distressed to bring you such sad news and would ask for your prayers and continued financial support as I plough on with the ministry the Lord has given me, once again starting from scratch. It is an excellent opportunity to learn total reliance on our Lord Jesus Christ, the Maker, Redeemer, Sustainer and Lord of this planet. As is to be expected in such circumstances I am currently becoming victim of a rumour campaign which ranges anywhere from stories that 'I have gone into politics', 'I am returning to university'; right through to 'my sordid past life producing psychological problems' - I would value your prayers in this that the Lord will strengthen my wife and I to see it for what it is - merely another of Satan's attempts to destroy the type of preaching and research the Lord called me to ten years ago.

I would value your prayers as I will soon be spending a short time preaching, teaching and researching across England and Canada. This is ministry which I will now personally bear the costs of as I no longer am part of the Foundation. But on the encouraging side we have been trying to break into England for many years. It is a country to which much of the world owes the Gospel, but is now dominated by over 500 Muslim mosques and is desperately in need of the truth of God's word. Creation groups have had difficult times trying to get going in the UK. Despite the sadness of resigning over a month ago I have truly rejoiced in the way the Lord has opened the door to England with appointments everywhere from north to south and with the real effects of my research on the fossil lady from Guadeloupe (stored in the British Museum) starting to show, in opening opportunities to witness personally to museum staff in Britain. I promised the Christian folk in Britain that due to their desperate financial plight they would not have to bear any costs for my time or plane travel. What a marvellous opportunity now that the organisation props have been removed from me to ask our Lord Jesus Christ to raise up the provision. I need your help in this.

I would value your prayers for both my wife and myself that the Lord will lead us as He has done. We praise Him that since we have resigned in February and technically been without a salary, the Lord has faithfully provided all of our needs, even from many people who didn't know anything that was happening.

As is to be expected, I can no longer be contacted through the Foundation phone number or postal address. Should you wish to write to me personally or for creation ministry, lectures or research, please do so through the address shown above. Thanking you and praying for you.

Yours in His Service

  
John and Anne Mackay

**2i.** What follows is a copy of the letter of excommunication/discipline from a Baptist church with whom John Mackay and family had been fellowshipping closely for some years.

The letterhead of this evangelical church has been whited out - also the names of signatories - for reasons of privacy and courtesy. However, genuine inquirers may contact the church at P.O. Box 785, Capalaba, Qld, 4157 for full information. The pastor concerned will be happy to respond to a request to discuss the difficulties the church is still experiencing in its attempts to resolve this matter.

Proverbs 18:17

7th May 1988

Dear Brother/Sister in Christ,

It is our sad task to inform you of the necessity which has faced this church to work through the process of corrective church discipline with one of our "sinning saints". We have taken great care to follow the explicit instruction of our Lord in Matt 18:15ff. (Should you be unaware of this Biblical practice several books\* have been listed below to clarify our course of action for you.) We do not approach the task at hand lightly but with prayerful caution and loving concern for our erring friend. We have been held back from harsh criticism by the certain knowledge of our own weakness.

We have seen that the loving and yet firm application of discipline in such situations has led to restoration. Through it the Lord has restored those whose backsliding has been so well concealed that the Christian public suspected very little. It has restored those whose sin has been so carefully justified that even Bible-believing Christians were persuaded to condone it. This is just as it was in the early church. (1 Cor 5:1-6:3 seems to lead gloriously to 2 Cor 2:5-11.) This is despite the fact that the inherent power of the gospel (Rom 1:16) still brings men to Christ even through the words of such a sinning saint. Despite the fact that a person earnestly throws themselves into a ministry of the Word which brings converts, their heart and motives may be far from right before God. (A careful reading of Phil 1:12-18 shows this to be sadly true.)

Our Lord Jesus did not call us to look merely at a man's public speeches nor the unchanging efficacy of the gospel itself....The Master has called us to discern the fruit of a man's character and conduct. "So then you will know them by their fruits" (Matt 7:20 compared with Gal 5:19-24).

We hope and pray that your knowledge of the weakness of God's servants will guard you from disillusionment....especially when we sadly inform you that we have had to place John Mackay under church discipline (on 6.2.88) because of unrepented rebellion.

This rebellion has, so far, been with respect to

(i) those parts of the Word of Christ which directly address his sin.

John Mackay has refused to meet with his brothers in the Creation Science Foundation. Despite their earnest desire for discussion, the presentation and evaluation of evidence, and possible repentance and reconciliation, John has chosen to continue to slander them in numerous situations. He has refused to heed the preaching of Matt 5:21-26; Rom 12:18; 14:19 and properly attempt reconciliation before continuing in worship and ministry. John's "proofs" of witchcraft alleged against a woman C.S.F. employee have so far been demonstrated to be subjective inference. John has consistently cited the opinions of others (many of whom had been personally influenced by him) and not the testimony of actual witnesses of the woman's action (Deut 19:15-18). This is the same error as was common in The Salem witch trials! (cf. Moody Monthly, Jan. 87, p57ff.)

Since our disciplinary decision, we have also received further documentary evidence that John has exaggerated and misrepresented a number of clear facts in his attempts to prove his case and establish his own replacement creation-ministry (Deut 19:15-18).

- (ii) to the pastors and deacons of his church (Heb 13:17; 1 Thess 5:12-13) and
- (iii) to the requests of his local church (Matt 18:17)

We had repeatedly and graciously exhorted him to discuss the issues with us and then with representatives of C.S.F. We offered the services of mature "occult-wise" mediators especially personal friends of John Mackay. We offered to hear any evidence and any witnesses he could produce.

We sought to question John about behaviour that he admitted to in our hearing - behaviour which was sinful and offensive and which he has still not disowned. We have also sought John's answer to well substantiated allegations from those outside his church - but we chose to act on the basis of our own first hand eyewitness testimony of John's behaviour.

John Mackay's response has been a repudiation of all personal accountability. Additionally he has escalated his efforts in slander including now his local church leaders. Sometimes he has failed to confess the fact of church discipline whilst on ministry inter-state. Finally he has sought to escape his duty to resolve the disciplinary situation with us by withdrawing himself and his whole family from their fellowship with their church. He has likened himself to our Lord on trial, whom he misunderstands as having refused to answer all charges when He was on trial. Ironically and tragically it is John who presumed to place on trial the woman C.S.F. employee (and C.S.F. itself) by a crusade of insinuation and allegation. This presumptuous and slanderous behaviour has shown no respect for Matt 5:22-24 nor Matt 18:15-20.

"If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your gates, then you shall arise and go up to the place which the Lord your God chooses. So you shall come to the levitical priest or the judge who is in office in those days, and you shall enquire of them, and they will declare to you the verdict in the case. And you shall do according to the terms of the verdict which they declare to you from that place which the Lord chooses; and you shall be careful to observe according to all that they teach you. According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do, you shall not turn aside from the word which they declare to you, to the right or to the left. And the man who acts presumptuously by not listening to the priest who stands there to serve the Lord your God, not to the judge that man shall die; thus you shall purge the evil from Israel. Then all the people will hear and be afraid, and will not act presumptuously again." (Deut 17:8-13)

Our Lord Jesus and his apostle Paul identify the local church as the body which is to undertake this function in the N.T. era (Matt 18:17-18 etc. and 1 Cor 5:12-6:3; 2 Cor 2:6-8 in the light of 1 Pet 2:9). If John Mackay judges himself to be beyond the church then surely he should handle his allegations in a secular court of law. But his victim has chosen obedience to her Lord Jesus in not taking John to secular law (as per 1 Cor 6:1-8). John has used her silence, the restraint of C.S.F. (from prosecuting John for additional illegalities) and the public silence of his church over discipline not for thoughtful repentance but for furthering his slander.

Deliberate gossip has been initiated by persons now known to us in advance of our original disciplinary decision. It is still being spread. It seems intended to nullify the effectiveness of this disciplinary action. Several implications have been made - that this whole church has been deceived by evil persons bent on harming John Mackay's ministry

- that this church is a spiritually undiscerning body and therefore refuses to believe John Mackay's kind of allegations concerning the occult.



These suggestions of our being deceived and of our being spiritually unbelieving about demonic opposition are both false and deliberately misleading. We have acted only after much prayer and study of the Scriptures. We have acted only on the basis of our own multiple eyewitnesses (in our original decision to apply discipline; as per Matt 18:16-17 etc.) Unsubstantiated testimony was not regarded...nor was the testimony of those who merely had subjective feelings about John Mackay. Most importantly, we have acted with what we earnestly believe to be the full endorsement of the Word of God and the guidance of the Risen Christ present in our midst as we have gathered. (Read Matt 18:17-18 in the context of vv19-20.) On each occasion this has been seen in completely unanimous member's meeting decisions.

We would like to assure you that this disciplinary action in no way represents a taking of sides in the sad conflict between the Creation Science Foundation and John Mackay. (But we wish to clearly state that we do not endorse the newsletters written either by the Creation Science Foundation or by John Mackay in May - June 1987.) We were not prompted by them to admonish John Mackay. We were independently stimulated to action by

- (i) John's own admissions to us of his (unrepented) past actions
- (ii) his lack of submission to the directions of the leadership and even those of this whole body of Christ
- (iii) his failure to be fully honest to the church or even to meet with us to evaluate the evidence for and against his claims and behaviour

and we have been brought to write this letter because of

- (iv) his continuing slander distressing not only to the woman C.S.F. employee but to her family over the last year. Through this John continues to deliberately impugn the ministry of C.S.F. and associated personnel. (1 Timothy 1:20; 5:20; Titus 3:10; Matthew 18:17b; 1 Corinthians 5:5,11.)

Since the time John sought to escape church discipline by further slander and withdrawal from his church, we have carefully interviewed the accused woman. We have heard her confession of Jesus Christ as Lord and Saviour. We have "tested the spirits" as per 1 Jn 4:1-3 and 1 Cor 12:3. It is exceedingly sad that some who have believed John's hearsay views have not had the confidence in Christ to obediently and lovingly follow this procedure. Our Lord Jesus and Paul never shrank from such situations in fear. Consecration and caution are called for but faithless fear is not. (Consider carefully 1 Jn 4:4-6; Eph 6:10ff; 1 Cor 8:10; 1 Pet 5:8-9 and Jas 4:7.)

We ask you to join with us (and many others) in praying for John and exhorting him to obey the Word of God as it plainly speaks to his present situation. Pray that he will be willing at least to obey the laws of the state. Pray against the deceptions of the Adversary and the false teaching which exaggerates his power over believers who walk in the Spirit. Pray for the conviction of sin - those "strategic footholds" that have been granted to satan (esp. see the context of Eph 4:27).

Also we ask you to join with us in calling John to observe Matt 5:23-24 with any and all persons he has grievously sinned against. We supported him financially early in 1987 (and in earlier years) at a time when he held back the full truth from us. We strongly recommend that when John is fully restored to his local church and recognizes his accountability to the body of Christ you join with us once more in supporting him. It is our steadfast hope that the corrective and healing effect of church discipline will restore his ministry to one that is truly Christ honouring in every way. We plead with those of you who know the extent of John's sin not to "write him off" as is the habit of some....but instead pray for John, that by the Holy Spirit's work in his life he will have the essential humility for spiritual growth through this disciplinary experience.

For those of you who have questions over the evidence and/or justification for our disciplinary action please arrange for a personal interview through our Pastoral Secretary. In order to stem the tide of gossip we are willing to answer any such questions, but we would do this face to face with the necessary witnesses to substantiate each matter for you.

Yours in the service of Christ,

Signed by the pastor, the youth pastor, and four men holding positions of leadership within the fellowship - on behalf of the entire membership.

- \* NOTE "Healing The Wounded" by John White and Ken Blue  
"Forgive And Restore" by Don Baker  
"A Guide To Church Discipline" by J. Carl Laney

- \*\* NOTE The pastors, deacons and other committed members of the  
( ) (who together take this action)  
currently consists of about 80 persons, a considerable  
number of whom have been (and of course still are) lovingly  
committed to the Mackay family who had been in our midst  
for several years.

- 2j.** What follows is a copy of diary notes of another attempt [April 1989] to resolve the matter biblically.

DIARY NOTES BY CARL WIELAND RELATING TO A VISIT TO JOHN MACKAY

Preamble

On Tuesday April 4 1989 Carl Wieland went to John Mackay's home accompanied by Dr Andrew Snelling and Rev. Jock Butterss as witnesses, for the purpose of trying to talk to John with a view to biblically resolving the outstanding matters concerning his allegations so that reconciliation could result.

This was by no means the first time that Foundation representatives had tried (unsuccessfully) to meet or arrange a meeting with John. Over the past two years, all letters suggesting and/or urging a meeting, and/or asking John to suggest the terms for such a meeting were NEVER answered. Shortly after the traumatic events of February 18, 1987, Andrew Snelling, Robert Doolan and Margaret Buchanan went to John's place in terms of Matthew 18, but were promptly evicted by him with threats of police action. We decided to try such biblically appropriate action again in view of the long time in which these events had remained unresolved and the damage which the associated false rumours and ill feeling were causing to creation ministry generally.

Shortly prior to that Noel Young, leader of the Bundaberg Support Group, had been informed by his acquaintance Leigh Fuller that John Mackay's allegations were correct and that Leigh was supporting John Mackay now. To support his stand, he made certain statements, including the statement that 'the Pastor who wrote the letter now regrets having written it'. Also, that it was CSF who was refusing to meet for reconciliation, not John Mackay.

After ringing us to inform us of these facts, Noel Young rang Pastor David Bond and asked him whether he now regretted having written the letter of church excommunication. Pastor Bond explained that he had not in the slightest changed his mind. Noel Young rang Leigh Fuller and found that John Mackay was at Leigh's place. He spoke to John Mackay on the telephone, and informed him about Pastor Bond's position. John told him that he had it confused, and that it was in fact the Pastor of Salisbury Baptist who had written the letter of support for Margaret who now regretted it. John told Noel that Leigh Fuller was standing in the background giving his assent to the fact that it was this Pastor, not Pastor Bond.

Noel rang CSF - Carl Wieland then rang Norm Reston (Pastor of Salisbury Baptist) who told him that he had in no way in the slightest changed his mind or regretted having written the letter of reference about Margaret.

Disturbed by these contradictions to the truth, by the continuation of such serious rumours over a very long time, and wanting to try to effect reconciliation, Noel left a message at John's office saying that he was leaving Bundaberg and coming down, and would see John at 8.30 that evening. This was because John had previously said, when Noel had asked him why he didn't 'sort it out according to the Book' that he (Noel) did not know

all the facts, and John was not willing to tell them to him over the telephone. He indicated that he would be willing to talk about it to Noel in person.

After Noel talked to us on the telephone, it was agreed that Carl Nieland and the two witnesses would arrive in an attempt for reconciliation (or at least negotiations for a meeting to try to resolve the matter) in Noel's presence at 8.45pm, approximately 15 minutes after Noel had arrived.

Noel arrived at John's place at approximately 8.30pm. John began to talk to him and his wife Estelle about some of the reasons why he was correct, basically. There were insinuations that sinister, supernatural powers were at work against him in relation to this matter. One piece of evidence he mentioned was a letter which arrived to John at the Foundation, giving him support and comfort, and signed 'Your Lord and God'. The letter was undated, and the Foundation has a copy of it. Analysing the handwriting indicates fairly clearly that it was written by one of the female staff who left CSF in sympathy with John Mackay.

#### STATEMENT BY CARL NIELAND

The three of us arrived at 8.45pm. The screen door was closed, but the main door was open and one could see John at the other end of the room talking to Noel and Estelle Young. I knocked on the door, and Anne Mackay came to the door. I said, 'Hello Anne - do you know me? Do you remember me?'

She looked at me with full recognition, and said slowly and deliberately - 'No, I don't know you' and turned away.

John came to the door and I said, 'Hello John'. He said, 'Hello and goodbye'.

I announced the purpose of our visit, gently and lovingly. I pleaded with John over and over for us to each take steps towards reconciliation. I said that things had gone far enough, that it was hurting creation ministries generally and was dishonourable to God for things to be established by rumour rather than by open, biblical face-to-face meeting.

At one stage I suggested to him that we place ourselves mutually under the authority of an independent body, and invited him to nominate persons which would be acceptable to him to arbitrate in this way.

He never gave a direct answer, and never once agreed to meet, nominate a date, talk about it, or give any indication of wanting to resolve it in that fashion at all. At one stage I asked him whether he would meet me personally to have a meal with me. He said he would, I then suggested tomorrow. He said in what appeared to be a rather supercilious way 'Not available'. He then said that if I expected him, during such a meal, to talk on the matter any more than he was talking on it right now (i.e. not at all) I would be wasting my time. Right throughout he maintained a relaxed composure, but a wide grin. He can only be said to have pleaded, at times almost breaking down. This was treated with nothing but contempt. Frequently he would say words

such as 'There's the gate' or 'On your way'. Grinning more widely, he warned us that he was shortly going to close the door in our faces and we would only have ourselves to blame. He also said cheerfully that the fact that we were standing outside was our own fault. I begged him to let us come in and sit down at least and talk sensibly. He refused and obliquely referred to police action. He said that he would tell the police he was being 'badgered by religious fanatics'. I said 'Surely, John, you wouldn't say that about us?'. He then seemed to think better of it and denied that he would, saying 'No, not about you'.

I mentioned that one of the tragic things in this whole matter was that falsehoods were being spread and brought up, for example, the false story of the Pastor who changed his mind. He looked very smug and said 'Ah, but it wasn't that Pastor'. I said 'No John, I know that you meant the Pastor at Salisbury Baptist, but I've spoken to him today on the phone and he denies having any regrets'. John looked flustered for a second and mumbled words which were rather unintelligible, something about being taken out of context and this was the problem with talking on the phone, etc. A few minutes after we arrived, I had beckoned Noel Young forward to come to the door from inside so that he could witness all that was going on. He also pleaded with John that the supporters were hurting, and that he loved the work and didn't want to see it wither. To no avail. He was told, also smugly, that he had been taken in (or words to that effect).

Jock Butters made a very loving and very moving plea to John on the basis that he had known and loved the work for many years and had been helped by both Ken's and John's ministry. John indicated also that Jock had been deceived. When I invoked the principle of love and that what he was doing in refusing to meet or even let us in to talk was not particularly loving, the grin became even more wide, and he said in what I can only describe as the most cynical possible way, 'But I do love you both, you're my dear brothers in the Lord'. Many of his responses were mysterious and difficult to follow. However, it was clear that he felt that if we just waited long enough, we would soon see that we had been misled. He more than once used the statement to me, 'You're caught in your own trap'. I said - 'This isn't a trap, but an attempt to follow our Lord's command to make peace between us.' He then repeated that we should be off - 'There's the gate.'

We were told that it was an unreasonable hour to call uninvited. (NB it was 8:45pm when we arrived) I asked him what would have happened if we had rung for an appointment - would he have seen us? He told us 'I would have told you not to waste your time coming'. He also told Noel that had Noel not left the message that he was coming but asked for an appointment that he would not have met with him that evening. It was unclear whether this referred to meeting him at any other time as well. When he heard that the work was hurting, it seems as if he interpreted this to mean that CSF was wilting. In what can only be described as a gloating mannerism, he said, very loudly, 'Well gentlemen, get on your knees more! Pray more!' I pointed out that he was not aware of how much we were praying or not praying and that the

issue was one of serious false witness against his brethren and that we wished to sort it out. Also, that we were keen to face any charges that he may have against anything that we did. This was again rejected and we were once again told to pray more. Rev. Jock Butterss asked at this point - 'John won't you then pray with us - now? Why don't we all humble ourselves before the Lord and get down on our knees to pray?' Still grinning, John said 'Won't that look good in print - John Mackay refusing to get down on his knees to pray!'

At one stage I told him how willing Margaret had been to submit herself to the discernment of e.g. Bryce Martin (a pastor to whom people have been referred for an authoritative opinion about Margaret Buchanan, whom he has never met). I have personally invited Rev. Martin to meet Margaret, who was willing to have him exercise his reputed discernment in a desperate attempt to prove her innocence of John's charges (e.g. being a part of a witch coven, demon-possessed, married to Lucifer, etc. without one shred of eyewitness testimony of such happenings). He refused, yet is still being regarded as a 'knowledgeable authority' on Margaret.

I reminded John of his statement to me over the telephone (shortly after he made his charges) that his basis for doing so was not eyewitness testimony, but a claim of divine insight, which were the words he used to define his own spiritual discernment. John's reply: 'That's your testimony. It wouldn't stand up in a court of law.' Bewildered, I replied 'John - we're not talking about a court of law. You and I both know what you told me on the phone that day - I've known you for more than 10 years - when will you allow this terrible thing to end?'

Instead of replying, he repeated that if we didn't leave, we only had ourselves to blame when he would shortly close the door on us.

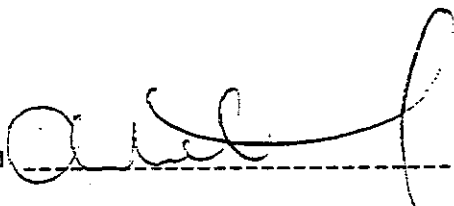
I said that here was a person desperate to prove their innocence and not being given a chance, instead tried and condemned on the basis of rumour. He merely put his head back, grinned, and said, with a sneer, 'What's your problem? You've already decided that she's innocent!' The part where I nearly broke down was close to the time that I said to John that we were being treated by him in a worse way than he would treat the worst skeptic or evolutionist. He merely chuckled softly.

Noel Young, seemingly very tense and nervous, said very softly to John that this didn't seem to be what a Christian should be doing, refusing to meet with his brothers (or words to that effect). His efforts were by now being treated with the same contempt as the rest of us. After some 35 minutes, John closed the door in our face while we were still pleading with him. In all this 35 minutes, I was left standing with my lower limb injuries and walking stick, protected only by the overhanging eave from the worst of the heavy rain. Jock was protected by an umbrella, but Andrew was thoroughly soaked by the rain for the whole time. John indicated that time was going to solve the problem - the implication being that we would all see things his way in due course as events unfolded. When Andrew asked him 'How much time, John? It's been two years now; there was no response.

Our actions were compared to the KGB 'they also come calling at this time of night' and there were many non-answers of questions in the way a lawyer might do to avoid any possibility of giving the other side an advantage. (e.g. 'no comment' or 'you work that out for yourself', etc.) Apparent suspicion (not fearful but more in the sense of a 'knowledgeable arrogance') and covert hostility met our every attempt to break through with reason and love. No voices were ever raised nor any angry words spoken. We were calm and reasonable throughout. There was a total rejection of the overtures that were being made. Afterwards, Noel Young told that he was substantially shaken by what he had witnessed, not believing that it was possible that a Christian could treat other Christians in that fashion. He appeared to be incredulous that people such as the one who had spoken to him such a short while ago by phone (Leigh Fuller) were being so badly misled as to what the true situation was. He and his wife indicated that one on one, John was extremely convincing in the way he was able to 'sell' the idea.

It should be noted that John was utterly unwilling to talk about or substantiate his allegations, yet he was, a few minutes before, eagerly providing 'evidence' to third parties (Noel and Estelle Young) to try to convince them of the truth of his claims.

Signed



Dr Carl Wieland

this 5th day of May 1989  
(Notes originally prepared Wednesday, April 5, 1989)

STATEMENT BY DR ANDREW SNELLING

I have been on the full-time staff of CSF since late 1983 and have known Ken Ham and John Mackay for over ten years. I was present before, during and after the events surrounding John Mackay's allegations in 1987 and since, and have been involved in the CSF Board's efforts to resolve them. Consequently I can give eyewitness testimony in the whole matter.

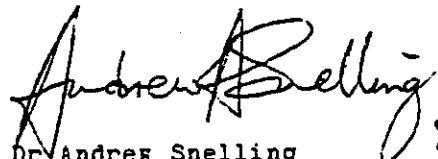
I accompanied Dr Carl Wieland and Rev. Jock Butterss to John Mackay's home on the night of Tuesday, April 4, knowing that Noel and Estelle Young would already be there talking with John. We went with the intention of witnessing Carl's efforts to reason with John in order to negotiate a resolution, or at least a meeting aimed at resolution, of John's allegations and the malicious trial-by-rumour of CSF and Margaret Buchanan.

Having read Carl's diary notes on what happened during our visit that night, I can vouch for the total reliability of his recollections. Carl has not exaggerated any detail whatsoever.



His statement is accurate in every detail. Indeed, if any further observation is warranted, it would be that Carl has downplayed his comments regarding John's grins and sneers, plus the obvious sarcasm in John's voice during many of his utterances.

As a Christian involved in churches now for over 30 years this sad episode has to be the worst I've witnessed and/or been involved in. I fully support the Board and Carl's efforts to resolve this matter and have willingly been a party to them, including witnessing this visit and making this statement, in the prayerful hope these matters might be satisfactorily resolved for the sake of creation science ministries and the Lord's name.

 8/5/89  
Dr. Andrew Snelling  
Research Scientist and  
CSF Director.

STATEMENT BY REVEREND JOCK BUTTERSS

(a) Being uninvolved in the dispute between Margaret Buchanan/CSF and John Mackay,

(b) Seeing Noel Young's presence as at that stage not irrevocably committed to either party and therefore an independent observer who knew and cared about both sides and who desired to mediate in the matter,

(c) Believing Carl Wieland and Andrew Snelling to be deeply desirous of clearing the dispute according to Scripture, "in the presence of two or three witnesses",

and

(d) Knowing of fruitless attempts in the past to bring this about,

I therefore was very ready to join in this effort, and I declare that the Diary Notes submitted are essentially according to my memory of what occurred. I believe that each of us, except for John Mackay, would gladly have been on our knees, even in the rain, for our Lord's sake, and for the sake of the work He has entrusted to the Creation Science ministry.

Signed.....*John H. Butterss*.....this *twentieth*.....  
day of.....*April*.....1989.

**2k.** What follows is a copy of an open letter to John Mackay from a couple who tried to peacemake and who witnessed the unsuccessful reconciliation attempt.

From Noel and Estelle Young A.S. 108 Bundaberg Q 4670

(We would prefer this to be read in conjunction with Carl Wieland's signed diary notes of the visit to John Mackay 4th. April, 1989.)

Our Bible tells us that "Blessed are the peacemakers". This is what motivated us to come to your residence 4/4/89 with an unbiased mind. It should be clearly said that it was my decision to come after having talked to you on the phone. When I informed Carl and Andrew of my intentions, I was glad to accept their suggestion that they should arrive a short time after I did, so that there might be one more attempt to resolve the matter.

Estelle and I came with a great willingness to listen fairly and openly to you, and were not biased against you. In fact, we both found you quite persuasive before the others arrived.

What was confusing and now concerns us greatly, was your willingness to say things to Estelle and me alone, before Carl and Andrew arrived, which would undermine confidence in CSF in most people who heard them. Yet when they arrived, you were unwilling to talk about those matters at all, and were, in our view, evasive on every topic or question put to you.

We were even more confused at your reaction that night to the revelation that what you had told me personally on the phone the day before, (that the Pastor of Salisbury Baptist regretted having written his letter of support for Margaret Buchanan) was false. I have now spoken personally to both Pastors (David Bond of Redlands Baptist, which issued the letter putting you under church discipline, and Norm Weston of Salisbury) - neither have changed their mind in the slightest. Other "Mackay camp" rumours to which we have been exposed are also false, according to my own investigations.

Such false rumours have been repeated to me and others by people who obtained such information from you. The substance of the rumours is to give credibility to your original allegations about CSF/Margaret Buchanan. These falsehoods are hurting the ministry of creation unjustly, and that is why we must undertake this letter.

We also believe that you know the biblical instructions (Matthew 18) as to the procedures to be adopted following wrong that has allegedly occurred. By your own statement to me that night, John, you believe Carl and Andrew to be in the wrong, and yet you will not get together and discuss it with them - you also told me this on the night, after you had closed the door on them. This is in spite of the fact that I heard them offer, on the night, to be held accountable biblically for any wrong you felt they had done to you.

We believe that the step of getting together is somewhere near square one on the programme. Your deliberate disobedience of the Scriptural instruction, invalidates the rest of the actions you have taken subsequently. We are reminded of 1 Samuel 15:23 "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry".

We intend to pray for the situation that we observed when you were approached by Carl and Andrew in front of two witnesses. The diary notes signed by Carl are to the best of our recollection an accurate account of that evening, only we would add that they were pleading to the point of tears. We were dismayed to see your reactions in response, and gained the strong impression that your answers (or rather evasions) were the result of being afraid and/or unwilling to face the truth.

We are "peacelovers", - but may God continue to give us the guts to be "peacemakers".

Noel and Estelle Young.



- 21.** What follows is a copy of an interview with Mr Mackay's victim, asked for by a major Christian newspaper in June 1989.

## An explanation

Last week we appended a note to a letter on the subject of "Witches in Churches" indicating that the correspondence on that subject was closed. However, the report published herein, and another letter on the subject, have suggested that our closure of the correspondence on the subject was somewhat premature.

Others may desire to write, but it is wise to keep correspondence brief — our space is limited.

In recent editions of "New Life" there have been a number of letters dealing with the subject of witches in churches.

These followed an article by a medical doctor who asked to remain anonymous. Readers might remember that he referred to people with some of whom he had had professional clinical interaction, and it would have been unethical for him to reveal the names of those whose experiences he mentioned, even indirectly by revealing his own name.

## Witch-hunts in Christian circles

One of the unfortunate aspects of this whole subject is that there are "witch-hunts" going on in Christian circles. It is, indeed, true that this smacks of medieval superstition, and it is almost unbelievable that some of these accusations are taken seriously.

The fact is, accounts have reached us that responsible members of churches are being singled out as "witches", with dreadful potential consequences to their own state of mind and health.

Last week, one such victim contacted "New Life", and told of the attacks against her — a word not used lightly, for "attacks" they were.

Should such a story be printed in "New Life"? There was much truth in one letter which highlighted the unfortunate nature of the whole subject. Sadly, the experience of this lady is not unique. After careful consideration it was decided it should be published as a matter of concern for our readers. The issue is a serious and important one.

Satan is an active foe, and his attacks are still very real — as many missionaries in Eastern countries constantly testify. Demonic and other manifestations of evil forces were little known by the general public in the Western world a few decades ago; that has changed dramatically. That change is highlighted by the following report:

# Witches Today? A Christian Tragedy

*Our heading might just as easily have been, "Shades of Salem!" The subject matter of this article was necessarily discussed by "New Life" executive personnel. Each was reminded of those infamous days of 1692 when "witches" were not only put on open trial in Salem, Massachusetts, USA, but some were executed because of their too-easily determined "guilt".*

*The report that follows is published because there is a growing movement that has overtones of those earlier "witch-hunts". Christians need to be aware of such dangerous movements.*

*Some readers may believe this "danger" is a matter of little importance, but there is good reason to believe that the problem is much greater than many people think...*

**Question:** It's almost hard to believe that I'm talking to a Christian who is being persecuted by accusations of witchcraft. How did that come about?

**Answer:** It was an incredible shock to me. Here I was, a Christian for more than 30 years, working for a Christian ministry, and all of a sudden I was rung and told that I was sacked. And the reason was that I was supposed to be a witch, demon-possessed and Lucifer's wife!

The instant shock and horror was so great that it took a long time for it to sink in that this had really happened, and that in fact the person who had "discerned" me as a witch had persuaded a number of other people to believe it, too.

**What were some of the reasons he used to persuade people?**

It sounds incredible, but a major reason was this: A black cat had come to live in his roof, and he suspected it of being demon-possessed. He stared hard at it, and one of its eyelids was supposed to have drooped. The next day he stared hard at me and he says that one of my eyelids drooped, also.

**"You must be joking!"**

You must be joking, surely? No. Sadly there was much more along the same lines. For instance, he was feeling low one day and smashed a small token gift I had given him, and he said he felt better afterwards. On another occasion a painting I had provided for his office was blamed for causing illness in someone.

**Did he ever tell you any of these things?**

No. He has never faced me with the accusations. When one of his former colleagues rang him asking what the real evidence was

against me, he said, in effect, he had been given divine insight. Was this just the actions of one person who had something against you?

In one way, yes, but it has since become clear that he had discussed his feelings with a number of other Christians, including pastors. It hurts to think that many of them judged me guilty, and yet they had never met me.

**How would you describe the effects of all this on you?**

Devastating, shattering. My husband died 12 years ago; both my parents are deceased, and I have virtually no family support. It is impossible to describe the feeling of watching friends, and other Christians, turn away and become wary and suspicious.

The girls in the office at the time had been pressured to bring in any little gifts I may have given them so that they could be burned. Can you imagine how that felt?

People went into my office following the directions of so-called "experts", and splashed grape juice around everything, at the same time muttering "incantations". How can I describe how that feels — to have your reputation, your life and your Christian character literally assassinated before your eyes?

One of the worst things was that so many Christians decided to stay "neutral", to "wait and see", because I really might be something like that. They took that approach even though the scriptures make it clear that they should have regarded me as totally innocent until there were eye-witness testimonies from people who actually saw me doing those things of which I was accused — like attending seances and that sort of thing. The very idea is horrible — hor-

rible. From being a happy, active Christian, I have come to feel like a leper: I was turned away from a Christian conference for which I had already booked. At several Christian functions I attended, people would whisper and draw attention to me as "that lady".

**It must have been awfully hard to try to prove your innocence?**

Not hard — it was impossible! How do you prove that you are not something, that you don't do certain things? Not one of my accusers would even allow me to meet with them in the biblical way. I was so desperate I even rang one of the pastors involved in this movement, and begged him to talk to me, to use his discernment, to ask me any questions, but he wouldn't meet me either.

**Did people take your previous Christian testimony into account?**

One of the cruel things was that they had already been told that my testimony was a sham — a front to infiltrate Christian ministry. Anything good I had done was used against me. If I gave money to the Lord's work, it was seen as "Satan's cleverness". This was one of the hardest things to take — the fact that the work of God in my life was attributed to the devil. The second hardest thing was that my accusers were Christians, who seemed to be reading a different Bible.

**Has the slander stopped?**

No, it is still spreading — stories like this get a momentum of their own and, unbelievably, they have even spread across the world, because my job involves contact with Christians internationally. I can really see why God describes slander and false

witness as an "abomination": it is really like spiritual murder. But surely an issue like this would have come under the authority of a local church at some stage?

It has, in the form of church discipline. However, even this has not brought my accuser to the point of even meeting with the church, let alone myself, and that is true even after well over a year has passed.

## Lasting damage

**What sort of lasting damage has this done in your life?**

I can only describe this as a psychological and spiritual battering of the worst kind. In one form or other, I will bear the scars of this for the rest of my life.

If I did not have a strong faith in the Lord Jesus Christ, and support from a few Christians who relied on what the Bible says about eye-witness testimony, I don't know what would have happened.

I believe that many younger Christians, without the benefit of a previously long, close walk with God, would have been totally shipwrecked emotionally and spiritually. I am really afraid of what may happen to the next innocent victim of such a crusade.

**Is there any message that you would like to leave for other Christians?**

Please, please, try and understand the harm that it does to a brother or sister who is being attacked in this way when you, their fellow Christian, hear stories like this and just sit back and "reserve judgment".

The Bible makes it clear — not in riddles or parables, but in straightforward teaching — that we are not to give credence to any such things, unless there are two or more reliable eye-witnesses. That does not mean eye-witnesses to someone's personality, or to someone's feelings about something, but to what the accusation really is.

No one ever saw me doing any of the horrible things I was accused of, such as seances, spells, and that sort of thing. Yet hundreds of Christians believe it.

I'd like to encourage believers in Christ to understand that the true weapons of spiritual warfare are not hate, fear, and persecution of "witches", but the full armour of God, which is more than able to withstand.

Christ will build his church and the gates of hell will not prevail against it.



**MARIGOLD**

萬年華酒家

**CHINESE RESTAURANT**

BYO RESTAURANT AND TAKE AWAY

Christian proprietor

Discount for church groups — Specialising in functions  
Shop 12, 2 Burwood Hwy (cnr Middleborough Rd and Burwood Hwy), East Burwood Shopping Centre, Melbourne)  
(03) 288.4951 (03) 288.9990

## CHEAP FARES FOR ALL DESTINATIONS

Our staff can arrange and offer advice on all your travel requirements

Flights, Package Tours, Cruises, Eurailpass, Visas, Domestic Flights and Holidays, Insurance, Business Travel, Hotels, Car Hire and Group Travel, Personal and Friendly Service

8th Floor, 118 Queen Street, Melbourne, 3000

Telephone: (03) 670.8107

**Travel Wings**

## Typesetting Service

"New Life" has the facilities to provide a limited service in phototype-setting, production of bromides and artwork. Photocopying service (with enlarging and reduction) is available also.

Contact: Allen Penn, New Life, 33 Blackburn Rd, Blackburn, 3130; Phone: (03) 877.4833

**ROSANNA CHRISTIAN CHURCH**

Progress Hall, Birdwood Avenue, Macleod, Vic.  
Services: 10.30 a.m. and 6.30 p.m.  
Home Bible Study  
Sunday School: 9.30 a.m.  
Phone: (03) 459.6196

## DIRECT TO PUBLIC



We buy in container lots from factories around the world and other pianos and organs direct to the public.

**Prestige Pianos and Organs**



(Prop. Graeme Wells)

WE BUY AND SELL  
SECOND-HAND PIANOS  
102 BELL ST., PRESTON,  
VIC. — (03) 480.6777  
YAMAHA LIVING MUSIC CENTRE



OLINDA (MELBOURNE)

**Vienna Room — Wedding Receptions**

Smorgasbord or a-la-carte; Luncheon or Evening

FRIDAY EVENING — GOSPEL MUSIC

Further details please ring

(03) 751.1003 or 751.1432

## EMMAUS... WHERE JESUS IS LORD

**PRAYER AND PRAISE** (Charismatic)

EACH TUESDAY — 1 p.m. — Also Third Sunday of every month, commencing 2.15 p.m.

Bring your families — All welcome

Leader: Joy Nichols. Joy has been involved in the Healing Ministry for over 15 years, and has led meetings weekly in Melbourne for many years; has also ministered in many churches, and prayer meetings, both in Melbourne, suburban and country areas and overseas.

Jesus is the same yesterday, today and always (Heb. 13:8)

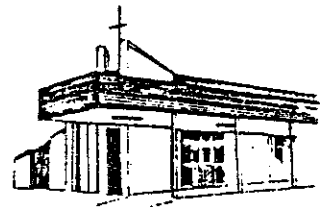
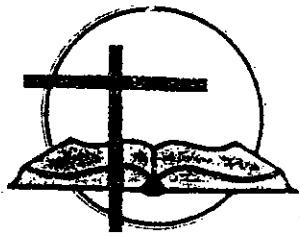
**MURRUMBEENA PARK HALL**

Gerald Street (off Kangaroo Road), Murrumbeena, Vic.

Contact: F. Murphy, (03) 787.7551 or (03) 211.1393

**PRAYER AND PRAISE FOR THE WHOLE WORLD**

- 3.** What follows is a copy of the church's response to our reply.



5 th. Feb. 1990.

Dr. C. Wieland,  
Creation Science Foundation Ltd.,  
P.O. Box 302,  
Sunnybank,  
Qld.,

Dear Sir,

Firstly I would ask that you accept our sincere appology for not having written sooner in reply to your thorough reply to our letter of April last year asking for answers to a number of matters which were troubling us at the time.

I am pleased to say that all five queries which were the basis of our concern, have been answered to our complete satisfaction and as a result of your reply and other information we have obtained, our church will continue to support Creation Science Foundation both in prayer and financially.

We are deeply concerned that Satan has attacked your ministry and individuals in this way and that people we know have been fooled into turning away from CSF without checking the allegations first.

We will continue to uphold you and your fellow directors, as well as your staff who have obviously been under a lot of undue strain over the past few years. May the Lord strengthen you all as a result of these trials.

Yours together in our Lords service,

Michael J. Wilson  
Treasurer.



4. What follows is a copy of an article showing one of the tragic results of this persecution of a member of Christ's Body.

# A SAD PARTING

## *Loyalty and Hard Work*

Many of you have firsthand experience of Mrs Margaret Buchanan's loyalty and incredible hard work for CSF over the years.

Some of you will also know of the valiant and often lonely struggle of Margaret and her handicapped daughter, Debbie, against a vicious smear campaign (aimed ultimately at the ministry itself). We know you will be saddened to hear of her impending departure from CSF late February/early March, a full three years after the beginning of the onslaught.

Since Margaret joined the ministry of Creation Science Foundation in May, 1984, CSF has seen its greatest expansion. However, Margaret's role in helping CSF not only survive the attack, but go on to prosper spiritually, has meant unending toil and long hours.

The knowledge that the horrific false allegations found fertile soil in the ears of some former supporters and friends was difficult to bear. These allegations have continued to be not only deliberately spread, but also embellished with items known by us to be fabrications. This has made it even harder, especially since biblical principles were so clearly being contravened, and so few Christian folk bothered to check the facts.

All of this has, understandably, taken its toll upon Margaret's health. Perhaps the hardest burden to bear has been the lack of concern in many church circles for the victim(s) of such ungodly persecution. The oft-repeated failure to do something about it, particularly by those in a position to take a stand against the abomination of false witness, has been acutely felt.

In an attempt to allow these very real wounds to heal, Margaret

and Debbie have taken steps to sell everything and leave Brisbane, hoping to find a future free from such constant reminders of this anguish. From the viewpoint of all of us here at Creation Science Foundation, they go with their heads held high, carrying our deep gratitude, respect and affection.

## *Winning Souls*

We (which includes the Institute for Creation Research in USA and Films for Christ) are grateful for Margaret's enormous help, which includes invaluable assistance in getting the powerful and effective messages *The Lie: Evolution* (book) and *The Genesis Solution* (film) to where they are now, winning souls for Christ. We are especially grateful for her strength of Christian character which, with God's help, enabled her to 'tough it out' against all odds until she was sure that the ministry had turned the corner and she had made her succession as smooth as possible.

The highly effective pastors' breakfasts reachout in 1989 would not have been possible without her dedication, nor the mammoth task of computerising our ministry files, to name just a few.

Margaret (a widow for some 14 years) and Debbie (whose willing help we will also sorely miss) carry our prayers and best wishes for their future, albeit with tears. We know they carry those of a great number of yourselves as well. They will still be here for the next few weeks, able to receive any letters of encouragement and support. We encourage you to show them that there are many Christians who do care about the important behind-the-scenes people in creation science, especially those who have sacrificed to the point of losing health, home and friendships.

This article is from the 'Prayer News' publication, January - February 1990  
Published by the Creation Science Foundation.

- 5.** What follows is a copy of the statement by Dr Andrew Snelling re Mr Mackay's research and/or credentials.

The attached statement by Dr Snelling was not part of the original 'information package'.

It was prepared after much concern has been generated by repeated contacts from people who have been subjected to substantial embellishments of various aspects of Mr Mackay's research and/or credentials. It has not been routinely issued with the information package, which is itself only issued in certain instances to correct false and misleading information.

Its chief purpose is to be sent to genuine enquirers asking why bona fide organisations such as CSF here and the Institute for Creation Research in the U.S.A. have found it necessary to dissociate themselves strongly from this person's public profile.

We long for the day when his undoubted gifts and abilities will be used solely for God's glory following reconciliation with the body of Christ and repudiation of all false and misleading claims.

Statement by Dr Andrew Snelling, B.Sc. (Hons), Ph.D. (Geology)

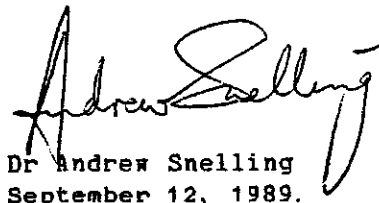
[Dr Snelling is a highly qualified professional geologist and a Director of the Creation Science Foundation Ltd., Australia. He still consults for Denison Australia Pty Ltd, the Australian subsidiary of Denison Mines Ltd of Canada (a large international mining company), and collaborates in research with scientists with the CSIRO (Commonwealth Scientific and Industrial Research Organisation - Australia's largest and leading multi-disciplinary research organisation) and ANSTO (Australian Nuclear Science and Technology Organisation). His research with ANSTO involves working with an international team of scientists from the U.S.A., Japan, U.K., Sweden and Australia. Dr Snelling now has over a dozen technical papers published in international scientific journals and books.]

Andrew is highly regarded in creationist circles for his scientific rigor and integrity, having recently accepted an invitation to collaborate in revising and updating the creationist classic, The Genesis Flood.]

---

"I worked alongside Mr John Mackay for some years when he was with the Foundation, including collaboration on research and publishing projects. I have also followed his research reports subsequently. As a Christian and a scientist, I have become more and more concerned with some of the claims he has been making, particularly in the area of geology. Instances have come to my attention that are either totally untrue, or misleading, even to the point of deception. Even while working with him I was concerned about an emerging pattern of extremely sloppy research, coupled with a tendency to gloss over opposing facts, even when they were graciously brought to his attention by myself and others, which drew progressively closer to the borderline between honesty and dishonesty. My concern, then and now, was his growing potential for bringing discredit to the whole creation movement.

Warnings such as these are difficult to give about someone professing to exercise Christian ministry. Undoubtedly, if past experience is any guide, Mr Mackay will skilfully seek to have them interpreted as further 'persecution'. Nevertheless, the time has come when the cause of Christ and the truth makes continued restraint about these matters an ethical failing, rather than a virtue. Mr Mackay has consistently refused to come to any open, honest, Scripturally-based discussion of these and other areas of ethical concern."

  
Dr Andrew Snelling  
September 12, 1989.

- 6.** What follows is a copy of material regarding Church 'splits'.

## MARGARET BUCHANAN DID NOT "SPLIT THREE CHURCHES":

### A Refutation of Ongoing False Witness.

Prepared July 1991 by Dr Carl Wieland and Ken Ham, directors of Creation Science Foundation in the interests of truth, biblical justice and the integrity of the Church.

Those who have read Margaret's book Salem Revisited (a documentation of the horrors perpetrated against her person by means of false and bizarre accusations of witchcraft used as part of a failed attempt to take over the Creation Science Foundation) would be stunned to hear that the original accuser still has a small coterie of followers who make it their business to 'warn' people against her person. As has been the pattern all along, they gather in secret and refuse to meet with the one they accuse. Most of them have never had any significant dealings with her, presumably trusting the original slanderer for their information. This is unbiblical, and damaging in the extreme to both Margaret and to the church as a whole.

When asked for confirmation, the main piece of 'evidence' they come up with repeatedly is their claim that she 'split' (or otherwise badly harmed) 'three churches'. Even though (as Salem documents) this claim was investigated by Norm Weston (currently President of the Baptist Union) who found in Margaret's favour. This document gives more specifics, and is meant to expose these rumours once and for all as false, vicious and wicked breaches of the 9th Commandment. We will go through the alleged 'church-splits' one by one, listing the pastors who are alleged to have experienced matters which are used to lend weight to the suggestion that she is/was an 'occult infiltrator'.

#### 1. Deception Bay Baptist.

Margaret was an active member from 1976-1981. FACT: There was never any 'split'. While Margaret was a deaconess for three years, the church experienced excellent growth. Rev. Bob Wenn was pastor till 1979 - Bob had no problems with Margaret. The rumour-mongers usually refer to a period after that, under Rev. Jim Allan; Appendix 'A' is a letter from him which utterly demolishes these allegations. Margaret left to be a pastor's assistant at

#### 2. Albion Baptist, 1982-1984 Pastor: Reg Wedd.

FACT: There was no 'split' of any sort. Appendix 'B' documents Pastor Wedd's up-to-date confirmation of the fact that there were NO unresolved issues of any kind between himself and Margaret when she left to join a church near her new home, namely

#### 3. Upper Mt Gravatt Baptist, 1984-1986 Pastor: Ron Baker.

There was indeed friction between this man and Margaret, which may explain why he is one of the group which is keen to give weight to the allegations (while all the time refusing to meet with the victim). See Appendix 'C' for an independent attestation to these matters; the two incidents relate to Margaret's open defence of others who felt either offended or humiliated by

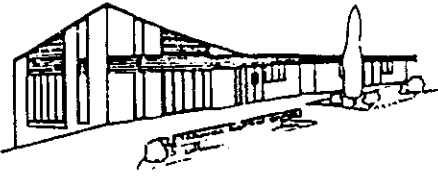
abrasive comments made in public (including use of language from the pulpit which she and many others felt inappropriate from a pastor). Everything was open and 'up front', in writing (all documentation has been kept and seen by us). Her resignation letter was gracious and self-effacing and needless to say, there was NO split.

PLEASE - if you hear of anyone giving such 'brotherly warnings' realise that, biblically, this is a very serious matter. Smear based on innuendo coupled with unwillingness to be open is regarded as an abomination to God in Scripture. You don't have all the required documentation to answer every insinuation, but others do - others with whom these people consistently refuse to meet. Please make them aware of the serious nature of what they are doing and insist that they take the matter up openly, through their pastor preferably. If they claim to be Christians, they need to confront the person they are seeking to defame, before witnesses, or else they are guilty of great sin, no matter what their claimed intentions. Such darkness and secrecy has no place in the church of Jesus Christ, and must be understood for what it is. If past patterns are any guide, the source of this evil will, once such documentation is made widely known, substitute another subtle piece of innuendo. Rather than making an innocent person continually be on the defensive, a formal public meeting should be insisted on at all times; we claim that the documentation and eyewitness testimony showing the charges to be false and malicious in origin is overwhelming, and welcome the opportunity to see the whole matter brought finally to the light of day.

Ken Ham  
Carl Wieland

(Appendices A, B and C follow)





# Taringa Baptist Church

36 Morrow Road  
Taringa 4068

15th May, 1987

Minister: Rev. J. Allan. 870 1406

Secretary: Mr. G. Peckman. 378 8015

## TO WHOM IT MAY CONCERN

It has been brought to my notice that certain public allegations are being made concerning Mrs. Margaret Buchanan, and that my name is being used as a type of referee to lend force and credence to such statements. Since all this is being done without either my previous knowledge or consent, I would like to categorically disassociate myself from any such allegations that may have been made.

Further, I would like to plainly state, that during my service as Pastor to Deception Bay Baptist Church, where Mrs. Buchanan held membership, I had no reason to believe that she was in any way connected with the occult. If such terms as 'witch' and 'child of Satan' are being used, they do not originate from my remarks, nor to any privy knowledge of mine.

Sincerely in Christ's service,

Rev. J. Allan. J.P.

DIARY NOTE OF CONVERSATION WITH PASTOR REG WEDD

I rang Reg. Wedd at 2.43 pm 26th July 1991 - immediately after the conversation, I wrote and signed this diarisation.

During the conversation, I reminded Pastor Wedd of the issue - the allegations that had been made against Margaret. I also told him that these allegations were still going on - that she was claimed to be a witch, and had split/harmed his church, and similar.

I told him that I knew he had already told Merv. Ham years ago that the allegations were baseless, but I wanted to have an up-to-date confirmation from him.

I said:

'Can I quote you to the effect that when Margaret left your church, there were no unresolved issues between you and her?'

He answered:

'Yes, that's right'.

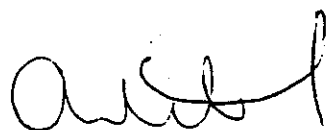
I asked him:

'And that your church at the time never split?'

He replied:

'No, of course it didn't.'

He expressed surprise that such things were still being said and the conversation ended in polite warmth on first-name terms.

A handwritten signature in cursive script, appearing to read 'Carl Willand', written in dark ink.

CARL WILLAND

DIARY NOTE

On Monday 8th July 1991 I spoke to Keith and Dawn Jones, members in good standing of Salisbury Baptist Church and formerly members of Ron Baker's church, including the time in which Margaret Buchanan was also a member.

They are happy for this information to be made widely known, having heard about the allegations made against Margaret.

Dawn was a firsthand witness to the issue between Ron Baker and Margaret Buchanan. According to Dawn, Mr Baker made an 'aggressive and unprovoked' attack on members of the church choir. This was so serious that after he left, the choir decided to hold an immediate prayer meeting for him. Dawn states that many people were seriously concerned about many things under this man's leadership, and that because of this, there was a net loss of around 80 people over 4 years - well after Margaret left.

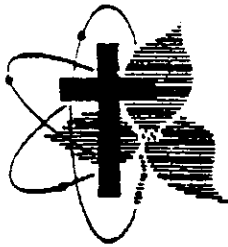
She stated that although many people were offended by intemperate language and anger outbursts from the pulpit, for example, Margaret was the only one with the courage to make a stand, which most of the actual members silently applauded. Her stands were at all times conducted biblically and graciously.

I find it difficult to commit something like this in writing but it is an unfortunate necessity in view of the grossly unjust allegations that are currently occurring. There is no risk that this will harm the pastorate as Ron Baker has abruptly resigned from the ministry a short while ago.

Signed as a true and accurate reflection of events

.....  ..... Ken Ham

- 7.** What follows is a copy of material from the  
Creation Science Association of Ontario.



---

## Creation Science Association of Ontario

---

P.O. Box 821, Station A, Scarborough, Ontario, M1K 5C8 (416) 255-7858

---

August 1, 1993

To the Ladies and Gentlemen of,

C.O.R.E. (Ottawa)  
C.S.A. of Alberta  
C.S.A. of Canada  
C.S.A. of Quebec

C.S. of Saskatchewan Inc.  
Creation Science Foundation  
Creation Science Movement  
Institute for Creation Research

Attached is a copy of the motion regarding Mr. John Mackay adopted unanimously by the C.S.A.O. Executive at a business meeting held on June 16, 1993.

The essence of our decision is that, in view of the gravity of the charge Mr. Mackay made in 1987 about a fellow Christian and coworker at the Creation Science Foundation, and his subsequent refusal to submit to an adjudication process of any kind, the C.S.A.O. is forced into the most regrettable position of having to regard his accusation against Mrs. Buchanan as being slanderous in nature. We believe we were given no choice but to refrain from any further involvement with Mr. Mackay and the Creation Research Centre until such time as Mr. Mackay either issues a public apology to Mrs. Buchanan for his statements and actions against her or he agrees to enter into a proper adjudication process and respect the resulting decision, even if it goes against him.

This decision was reached only after serious deliberation of the copious amount of information which had been gathered about the original incident involving Mrs. Margaret Buchanan at C.S.F. as well as subsequent events involving C.S.F. officials, and after one meeting with Mr. Mackay failed to establish common ground and a request for a second meeting to discuss new information was flatly rejected. We very much regret having had to take this action because officials of the C.S.A.O. have a high regard for the creation science ministry of Mr. Mackay and we realize that he has a large following in several parts of the world. But his prominence as a Christian spokesman and creationist simply adds to the grievousness of his apparent offence against Mrs. Buchanan.

We sincerely hope that we may one day reestablish ties with Mr. Mackay. But, for now, there seems little likelihood of such an eventuality as Mr. Mackay has given no indication that he is willing to either retract his original allegations about Mrs. Buchanan or to put his case before a Christian tribunal. Until such time as he agrees to do either of these things, it is the position of the C.S.A.O. Executive that the Association cannot in good conscience, support the ministry of Mr. Mackay in any way.

In Christ Jesus,

c.c. Mr. John Mackay (C.R.C.)

The C.S.A.O. Executive

Rev. Peter Hewitt (Ont.rep.)

*"For in six days the Lord made the heavens and the earth, the sea, and all that is in them." Exodus 20:11*

CREATION (family science & nature magazine) • SPEAKERS • creation science BOOKS, VIDEOS, & PAMPHLETS for all ages



DECISION TO DISSOCIATE  
FROM

C. S. A. O.

JOHN MACKAY

On August 5, 1992, the C.S.A.O. suspended a policy which dissociated the Association from the ministry of Mr. John Mackay, a former employee of the Creation Science Foundation in Australia. The policy had been adopted because of Mr. Mackay's reportedly unchristian behaviour in 1987 toward another C.S.F. employee, Margaret Buchanan (allegedly having accused her of witchcraft), as well as his allegedly defiant attitude towards his employers (to whom he refused to submit evidence and whose authority he spurned).

The policy was suspended for two main reasons. First, it was to help the Executive take a fresh look at the facts of the dispute between C.S.F.'s John Mackay and Margaret Buchanan in light of newly available information on the subject. Second, it was to allow the Executive to redress certain procedural deficiencies in the process leading up to the January 12, 1991 decision to no longer associate with Mr. Mackay.

In the summer of 1992, the C.S.A.O. Executive, as well as two associates already involved in the matter (David Harris and Ken Binskin), carefully reviewed documents on the Mackay/Buchanan affair which had been collected during the previous six months. It was generally agreed that the first face-to-face meeting with John Mackay on May 29, 1991 was hampered by a lack of information on the part of the C.S.A.O. and that another meeting should be held with Mr. Mackay to ascertain his response to various statements and accusations found in documents relating to the affair which had come into the hands of the C.S.A.O. since the previous meeting. In essence, the concern was that Mr. Mackay had brought the serious charge of witchcraft against a fellow Christian and then refused to go before an adjudicating body of any sort to present his evidence and allow the accused to defend herself. Of additional concern was his reported mistreatment of C.S.F. officials and the apparent disciplinary action taken against John by his church.

The Executive sent a letter to Mr. Mackay on September 18, 1992 inviting him to comment on the information possessed by the Association. In his October reply, Mr. Mackay declined to meet with the C.S.A.O. Executive, adding he would not enter into any more dialogue on the subject.

In view of the extremely serious nature of his accusation and actions against Mrs. Buchanan and his subsequent refusal to submit any supporting evidence to an adjudicating body of Christians so that they may fairly weigh the evidence and allow Mrs. Buchanan a chance to defend herself, and because Mr. Mackay has refused to discuss with C.S.A.O. officials the documented information acquired after the meeting of 1991, the Executive is left with no choice but to reinstate the policy of dissociation originally adopted on January 21, 1991.

Therefore, until such time as Mr. Mackay either publicly apologizes for his statements and actions against Mrs. Buchanan or agrees to go before an independent adjudicating body of Christians and accepts their decision regarding his allegations and his actions with respect to this matter, the C.S.A.O. is given no choice but to refrain from joint ministry with Mr. Mackay and his organization, the Creation Research Centre; neither will Association funds be used to promote Mr. Mackay or his ministry.

The Association cannot prohibit members associating with Mr. Mackay or his ministry on a personal level. The Executive does ask, however, that members give careful consideration to what Mr. Mackay has done to a fellow Christian before becoming involved with his ministry. Furthermore, the Executive requests that anyone associating with Mr. Mackay or his ministry avoid public displays that would give the impression that the C.S.A.O. is in any way associated with or supportive of Mr. Mackay.

Any member lacking information or having questions about the dispute between John Mackay and Margaret Buchanan or between John Mackay and officials of the C.S.F. as well as others, is welcome to make an enquiry with the C.S.A.O. Executive about the matter and/or request access to C.S.A.O. files on the subject.

#### The C.S.A.O. Executive

Harold McCarthy	(President)
Ian Taylor	(Secretary)
Robert Smart	(Vice-President)
Colan Clarke	(Treasurer)