

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-FIRST YEAR OF PUBLICATION

No. 1492—July 15, 1971

Registered for posting as a newspaper — Category A.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 15 cents

Leading evangelical to senior bishopric

Prebendary Maurice Wood from Oak Hill to ancient bishopric of Norwich

Prebendary Maurice Arthur Ponsonby Wood, MA, DSC, Principal of Oak Hill Theological College, London, since 1961, has been appointed Bishop of Norwich. He succeeds Bishop Launcelot Fleming, who has been appointed Dean of Windsor.

"Map" Wood is 54 and is married with six children. Since 1961 he has been Commissary for the Archbishop of Sydney and he is very well known in this country. He is the author of three books, the best known of which is "Like a Mighty Army."

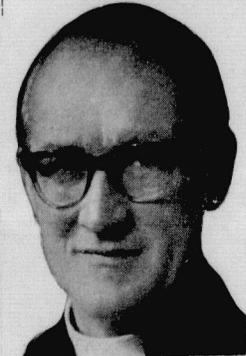
He is a graduate of Queen's College, and Ridley College, Cambridge, and he was ordained in 1940 to a title at St Paul's Portman Square. During the War he was a Royal Marine commando chaplain and for his courage during the D-Day landings in Normandy he was awarded the DSC. From 1947 he was rector of St Ebbe's, Oxford, and from 1952 was vicar and rural dean of Islington.

His greatest interest has always been evangelism, and he has long been a close friend of Dr Billy Graham and closely associated with his crusades in the UK. Dr Graham has expressed great pleasure of his appointment to Norwich.

In 1962 he was appointed examining chaplain to the Bishop

of Norwich and in 1969 he was appointed a prebendary of St Paul's Cathedral, London.

His first contact with Australia was in 1945 when he spent a week's convalescent leave in Sydney. In 1969 he spent six weeks in the country, most of it fulfill-



PREBENDARY WOOD

ing engagements in Sydney diocese.

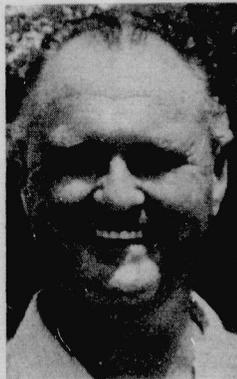
He took a mission at St Andrew's Cathedral in its centenary year and then visited every rural deanery, speaking and preaching. His biblical theme was that the local congregations should be enlisting, training and sending out their own men and women to witness for Christ within their own community.

Maurice Wood is well-known to millions in England for his frequent broadcasts and television appearances. He has a distinct preference for radio as a medium for evangelism.

The appointment to Norwich has given widespread satisfaction to conservative evangelicals all over England and is seen as a real breakthrough, following the appointment of David Sheppard two years ago as Bishop of Woolwich. Dr Marcus Loane, Archbishop of Sydney, has expressed very warm pleasure at the appointment of his Commissary in England to this ancient see, founded 900 years ago.

Million-dollar appeal

Diocese of New Guinea decides to mount appeal alone.



BISHOP DAVID HAND.

The diocese of Papua-New Guinea is to go ahead with plans for a million-dollar appeal in Australia to help the Territory Church stand on its own feet.

Two years ago, General Synod passed a resolution asking the Australian Board of Missions to mount a "massive special appeal" so that the diocese of Papua-New Guinea could acquire income-earning assets for the benefit of an independent indigenous Church.

But a preliminary survey by the Australian Board of Missions convinced the Board that they could not successfully execute the appeal.

However, they did not want the idea to be dropped. So last October they invited the diocese to run the appeal itself.

Since then, diocesan officers have been considering ways in which this could be done. Now their report has been accepted by

FROM SUSAN YOUNG

the Standing Committee of the diocese.

Announcing the decision to go ahead with the appeal, the Bishop of Papua-New Guinea, the Rt Rev David Hand, said the Territory Church was financially still heavily dependent on Australia and other countries.

Bishop Hand said the appeal was designed to ease this situation.

"When the time comes," he continued, "I don't want to have to say to Papuan and New Guinean Christians, 'My brothers, here is the diocese — yours. But you must still take your begging bowl to Australia and overseas because we haven't made you economically viable.'"

Bishop Hand said that the Church in Papua-New Guinea was already vigorously promoting a diocesan-wide stewardship program.

"By this means our people are learning that it is they themselves who must be responsible for supporting the basic ongoing work of the Church, its evangelistic outreach and the pastoral care of its members.

"However, what we must provide for in another way is a capital fund from which the indigenous church will be able to maintain, replace, or add to its necessary plant — for example, a theological college, a hospital or school, a boat or a plane.

"Such things as these will be beyond the pockets of Papuan and New Guinean Christians for a very long time to come."

These things were needed, Bishop Hand said, in a developing country like Papua-New Guinea, where the Church was rightly judged by the extent to which it identified itself with the

legitimate national aspirations of the people.

He said that there was "no danger whatever" of over-endowment in the million-dollar target set for the appeal.

Bishop Hand declared that "Just as the Australian Government is working to set up the nation of Papua-New Guinea as an economically viable entity which can hold up its head among the nations of the world, so we wish to make the Church of Papua-New Guinea an economically viable entity, which can hold up her head among the Churches of the world and make her contribution to their corporate welfare, wisdom, and witness."

ASTRONAUT'S VIEW



Astronauts orbiting the earth took the picture of this cradle of civilisation which is a focal point of present world tension. It shows the Mediterranean, the Red Sea and Arabian Gulf; Egypt, Sinai, Israel, Jordan, Lebanon and Syria. The Dead Sea and the Lake of Galilee are also visible. (Photo by courtesy of N.A.S.A.)

A.E.F. women meet at Holy Trinity, Oakleigh

The Anglican Evangelical Fellowship's major event for women was held at Holy Trinity, Oakleigh, on Wednesday, June 23. Mrs Dorothy Hulme Moir, of Sydney, was the guest speaker.

The day was organised by the women's sub-committee of the Victorian AEF, chaired by Mrs Shirley Temby.

On the Tuesday evening a buffet tea for business and professional women was held in a city cafe and Mrs Hulme Moir, a prominent speaker in the Australian Women's Convention move-

ment, had a large and interested audience.

The Oakleigh program began at 10.30 and ended at 2.30 pm. A creche was provided for all sessions to encourage the attendance of young mothers. The 1 pm session was a panel, chaired by Mrs Leon Morris.

The theme for the day was "Christ pre-eminent."

U.N.E. CHAPEL OPENED

St. Mark's Chapel, at the University of New England, Armidale, was opened by Bishop Clive Kerle, of Armidale, on Sunday, 4th July.

Built of blond brick at a cost of about \$40,000 the chapel replaces the former wooden building which once served the grazing community at Tilbuster five to ten miles north of Armidale.

The wooden building seats about 50. The new chapel seats 120.

It can be doubled in size by opening a dividing door shutting off the general purposes hall.

Archdeacon Maurice W. Bettebridge is Anglican chaplain to the University and has been the guiding force in the new chapel project.

NEAC TO TAKE MORE PEOPLE

At June 30, over 530 people had enrolled for the National Evangelical Anglican Congress to be held in Melbourne, August 23-28.

A few weeks ago when enrolments reached the top limit of 400, the organisers announced that all above 400 would be put on a waiting list. Now it has been decided to take more delegates.

The Congress Executive considered as a matter of urgency whether to reverse its original plan, that all should live and work under one roof.

Most will be found accommodation at Monash, but others will be living off campus wherever best facilities can be found.

The main meals will be taken together, and all meetings will be held at the university buildings, ten minutes' walk from the halls of residence.

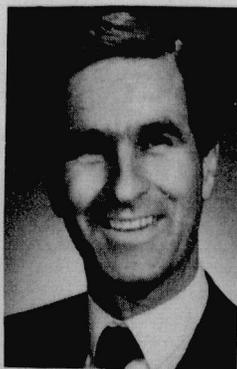
To allow for movement of 500

people, the timetable has been lightened and transport will be arranged where necessary.

The original budget, now short by \$2,000, may prove to be inadequate because of increased costs resulting from the changes made.

All arrangements are well up to schedule, and several teams of people are working hard to ensure final preparedness.

It is felt that this Congress could be a point of departure for the delegates and for our church, if its full potential is realised. The Executive pleads with all praying friends that they should uphold the Congress and pray for God's over-ruling providence, and for a mighty working of the Holy Spirit.



Mr. Tony McCutcheon, Hon. Treasurer of the Congress.

An error of judgment

The announcement by Bishop David Hand of New Guinea (see story page one) that his diocese intends to launch an appeal in Australia for a million dollars as a capital fund for his diocese, will be greeted with dismay.

The dismay will reflect the knowledge that the raising of a vast capital endowment has never had a place in missionary strategy. The motion passed by General Synod in 1969 was a motion which reflected the sympathy of its members for the difficult position which the Bishop faced at the time, and still faces.

But the ABM considered the question of "a massive appeal" and wisely rejected it. It has succeeded since then in making additional sums available to support the church's living agents in New Guinea. Its budget in 1970 was a record and it was generously supported, putting it in a position to help New Guinea further.

It would be dangerous for the Bishop to assume that because mainland dioceses like Sydney, Melbourne, Perth, Newcastle and Bunbury have large endowments from which they are deriving increasing incomes, they are better equipped to be the Church of Jesus Christ in

their communities. "Economic viability" has never been the touchstone of Christian witness and vigour. Our Lord spurned the church of Laodicea which was "rich and increased with goods" but in reality was "poor, wretched and miserable."

The missionary diocese of New Guinea is facing serious problems at a time when its people are being thrust into nationhood and independence. But it is a mistake to correlate the financial independence of the church with national independence. The two have nothing in common.

Everyone wants to see the church in New Guinea move quickly towards self-support and this will come as the converted Christians assume both the financial and personal responsibility for the whole work of the church in their midst. This cannot be short circuited by an injection of a million dollars. A church does not "stand on its own feet" because it has endowments. It may well fail to do so.

The Anglican Church in New Guinea has always in principle rejected the running of plantations as detracting from its real work of evangelism. Should it now attempt to enter into the business of investment in a big way?

One method of hastening the evangelisation of New Guinea and injecting it with new hope and vigour has never been taken up. Several times in the post-war years, CMS in Australia has offered to be a partner in the work but it has always been refused.

As a result, CMS has had to expand in other fields in Asia and South America. The dioceses of Singapore, West Malaya and Sabah have welcomed living agents from CMS, Australia. New Guinea closes its door.

Perhaps it is the time for the diocese of New Guinea to call CMS into partnership, a call which CMS could not refuse.

Two other considerations must also be weighed. Anglicans in New Guinea might not need a theological college in 10 years' time. There may well be further unity moves there and further amalgamations of denominations. There may not be an Anglican Church.

An appeal for a million dollars will cost well over \$100,000 to mount and carry through. Will the diocese pledge its future to this extent?

New Guinea demands sacrificial support and fellowship from Australian Christians. But a massive call to share in Christ's great commission must be put squarely to all Anglicans in Australia, not a massive appeal.

THE NORTH WEST— EMPTY STATISTICS OR JESUS CHRIST

John Pinnegar, a Ridley College student, spent some months in the north west and wrote this article for the Victorian League of Youth magazine, "Magnet" It is reproduced by permission.



John Pinnegar

Seven hundred men — may be 50 nationalities or more—living in a railway line camp in the middle of nowhere. All there for one reason — for one reason alone could draw so many men to such a hell of a place — money; dollars, by the hundreds and thousands for every man, depending on how long he can stand the isolation, the loneliness, the heat . . .

The heat — 65 consecutive days over the century before the wet season breaks. Since records have been kept, hotter than Marble Bar. Daily, working stripped to a pair of shorts and a pair of boots under a cloudless sky. No shade, 120 degrees all the time. White men turning black! The loneliness — where letters are the source of life: letters from home, from friends, from anyone. Even a bill means you're not forgotten!

The isolation — at the end of

a 200 mile unmade road heading directly inland from a barren coastline. Maybe 50 miles inland, a fork in the road with a sign: Tom Price (arrow). No Through Road. What a laugh!

But not a laugh for some — not for the Scots engineer whose broken marriage caused him to celebrate the new year by consuming in a single bout 7 bottles of Scotch whisky, alone and unaided, in 48 hours of sleepless existence.

Not for the operator who drove his Cat scraper in defiance of all safety measures, until it defied him, threw him out, and ran him into the ground, literally — dead.

Not for the waitress who took to one worker with a carving knife; nor the everyday brawlers in the canteen, or even in the mess itself, at mealtimes. Neither for the would-be murderers—a stabbing or a shooting here or there, just to add to the spice of life—but not really funny, it is? Rather, tragic.

Money, the god of the north west, where a 12-year-old schoolboy mows lawns in the Tom Price township and earns \$80.00 per week.

Where men of every nationality compete to get the longest hours, where a 60-hour week is the minimum, and everyone covets an 84-hour week with double-time on Saturdays and Sundays.

Where Thursday Islanders (T.I.s) work their hearts out for Mum and the kids back home in Cairns, and set world railtrack-laying records in the process — 4½ miles of rail track in one eleven-hour shift!

The clearing-house of the world's wanderers — tourists earning their next fare; the young men aiming to set themselves up in business after 2-3 years' work; the drifters of the north-west who move aimlessly from one job to another.

Where Christ is present in the midst of it all. Eight or so men — eight out of 700 — consistently attend a Bible study on Sunday evenings in one of the huts; two Dutchmen, one professing atheism, his mate hardly able to profess the English language, both in their fifties; three T.I.s all in their 30s or 40s.

Already we have a culture clash of major proportions, ac-

centuated by the fact that the Dutch atheist is opposed to the faith of the highly emotional Pentecostal T.I.s.

Three New Zealanders in their mid-twenties — 2 Christian, one confessed to be a non-Christian, but wanting to become a Christian, he says. He has a broken marriage — at 23. One Englishman — his son suicided whilst at university — is 50, seeking to find meaning in life.

The Bible study group exists no longer. Its members are scattered far and wide again. Yet for a brief few weeks the Bible was studied, testimonies shared, men prayed, burdens were shared for the first time in many years in some lives.

So what? The north-west is

still the same, and so is the moral tone of the line camp. But some men were putting God and His will first. That is cause for thanksgiving.

Some men, isolated, alone, outnumbered, were responding to God. Let no-one belittle that. That was the great thing; men were worshipping, or seeking, God. One of them has since become a Christian. At 50, he now hopes to go "where the good Lord directs." What else matters?

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John Calvin

Two years before his death, an opponent of Calvin declared that God had cursed him because he had no children. Calvin's reply was:—"My sons are all over the earth." This was no idle boast, for even in 1562 Calvin could number amongst his sons, English, French, Scots, Dutch, Swiss, Spaniards, Poles and Italians.

He was born in Noyon, France, on July 10, 1509. His father had risen from humble origins to a position of influence on the Cathedral Chapter, so that by the time John was 14 he had the support of a Cathedral benefice.

At the College de la Marche in 1523 he came under the influence of Marthin Cordier, the Christian humanist. At the College de Montaigu, he imbibed something of its austerity and a sound grasp of the Fathers and of dialectic.

He graduated MA at 18 and changing from theology to law at his father's request, he was awarded his doctorate free of expense, so great was his scholarship.

"I was too obstinately devoted to the superstitions of the papacy to be easily extricated . . . God by a sudden conversion subdued and brought my mind to a teachable frame." These are the only words Calvin ever wrote on his growth to Reform.

This change seems to have taken place by 1534, for in that year he resigned his benefices at Noyon.

The "Placard affair" of 1534 meant that the lives of those known to favour Reform were in danger — so Calvin fled to Basel, in Switzerland. Here he published "The Institutes of the Christian Religion." This volume was to grow in size and to become the definitive work on the theology of the Reformation in its final form in 1559.

Returning from a visit to Paris he sought to go to Strasbourg, and because of the war between Francis I and Charles V stayed in Geneva overnight. Here he met Farel who compelled Calvin to stay and help consolidate the work there.

It began with his lectures on St Paul's epistles in September, 1536. He was "Reader in Holy Scripture" and was later drawn into organising the church, as well as preaching. Thus the four main areas of his later work — exegesis, dogmatics, preaching, and reconstituting the church — lay open to him from the beginning. By 1537 a series of articles to be the constitution of the church were before the council, and a catechism and confession of faith was drawn up.

Calvin and Farel refused to accept the ceremonies of Berne — harmless in themselves — which the City Council had accepted without reference to them, and they were both banished from Geneva.

Calvin went to Strasbourg to study, only to be summoned to work of another kind, by Bucer, who made him pastor of the French Protestant Church there.

Bucer influenced Calvin's thought, especially upon the church and ministry, and Calvin's pastoral experience in Strasbourg, his lecturing upon St Paul at the Gymnasium of Strasbourg, his revising of the Institutes in 1539, and his first published commentary (on Romans) were all transforming the younger theologian who had come from Geneva in 1538, into the ecclesiastical statesman who was to return there in 1541.

"I would rather submit to death a hundred times," he wrote when first asked to return. He arrived back in September, 1541, and remained there until his death in 1564.

Calvin's work in Geneva was really the outworking of the "Ecclesiastical Ordinances" of 1541. These were submitted by him to the council as the regulations of church and city. A feature was the appointment of a consistory to examine cases of irregularity, and for certain offences, punishment or banishment was prescribed.

The most notable case was that of Servetus who had denied the doctrine of the Trinity, and unwisely had come to Geneva

where he was arrested, tried, and finally burnt.

Much popular writing regards the burning of Servetus as the greatest blot on the career of Calvin. However, this shows a lack of historical perspective, for both Papist and Protestant regarded heresy and blasphemy as capital crimes in the sixteenth century.

Rev. Thomas C. Milton, B.D., Th. Schol., formerly rector of King Island, Tasmania, and lecturer at the Queensland Bible Institute, is now vicar of St. John's, Biggenden, diocese of Brisbane.

A feature of these latter years was the Geneva Academy which Calvin placed under the care of Theodore Beza, and for which he sought the best teachers, thus offering education, theological and otherwise that was able to train men in Reformed principles for every area of society.

Calvin's contribution to the city in which Protestant refugees



Rev Thomas Milton

were most at home. John Knox described it as "the most perfect school of Christ on earth since the apostles."

Calvin's name is often associated with predestination, but that doctrine was dear to all the Reformers and was defended by Luther more vigorously than ever Calvin did, years before Calvin's conversion.

Calvin's contribution to the city in which Protestant refugees

More on Page 6

On my path

The lass concerned in this story is a pretty teenager whom we will call Tess; she came in one evening, when I was busy in the kitchen.

The main purpose of her visit having been dealt with, she lingered on, and I waited. After a bit of friendly chitchat, it came out.

"Is it wrong to enjoy the friendship of a married man?"

Tess has not been a Christian for very long; she belongs to a youth group which includes a few married couples. After their special Service or meeting, they have a friendly get-together around the supper table. Tess enjoys the fun, of teasing and being teased, but somehow she was beginning to have a faint sense of unease. She was enjoying someone's company a bit too much.

She talked with me about it: it could be perfectly harmless, but then on the other hand it could be mischievous. I felt it better to err on the side of caution and said so.

"He's great fun," she confided thoughtfully, "but I felt I was getting to like him a bit too much."

"Well, Tess," I said, "I know there are a great many people today who would say there's no harm in it. It's all out in the open, and his wife is always there, isn't she?"

"It's the wife you would hurt, of course; she must notice how you and Dick often tease each other, and obviously enjoy each other's company."

"We do — and we happen to like the same things." "There's another thing too,

Tess: when their babies begin to come along, Dick's wife won't be free to join in the youth meetings and outings. That would add danger to the situation."

"Yes," said Tess slowly, "I see what you mean. Goodness, wouldn't it be terribly easy to drift into something?"

By Margaret

I agreed, and proceeded to share a similar incident with my young friend. A fine Christian couple whom I knew were expecting their first baby. When the wife went into hospital, the husband invited a mutual woman friend to go for a hike with him. The friend wisely refused.

"I just couldn't go, Maggie," she told me afterwards. "Though I know Jack is honourable, and that no harm was meant. We were all living in a small country town at that time, and to see the two of us walking together, when his wife was in hospital, would have looked very bad."

When I had finished telling all this to Tess, she said, "It has helped me to get clear on the emotional side, to put this out to you. And I suppose as Christians, we've got to be extra careful."

"You can say that again," I agreed warmly.

Mary Tarrant is a clever girl



No-one at this primary school has any idea that because of her husband's illness she found it difficult to dress the children for the new term. There are all the Tarrants looking as smart as paint. Pretty cotton dresses, well-pressed shirts. And all because their mum shops at the Anglican Home Mission Society's Opportunity Shops, where the prices are down to a level that budget wise mothers can afford. Because she saved so much on the dresses and shirts, everyone in the family has new shoes for school! The Tarrants are well dressed because new and used clothing is given to the Opportunity Shops.



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Notes and Comments

Education:

A moral crisis

Most State Education Departments began planning ten years ago for the crisis in education that was foreseen for the 1970s. What they could not plan for was the decline in public morality.

Expenditure on buildings, equipment and teacher-training has sky-rocketed in the period. Not enough was done, according to many educationists, but education has been given the lion's share of public revenues and loan funds and the proportion is still growing.

But when one Education Department admitted recently that it has been unable to make up its serious shortage of secondary teachers, it put its finger on the sore spot which reveals the moral sickness of our whole community.

In 1968, four-year teacher-

training scholarships were awarded by the NSW Education Department to 2,491 students. Past experience showed that this would have yielded about 1,400 new teachers for 1972. But it will yield only 800. Whereas in the past 56 per cent could be expected to complete their course and carry out their contract for public education, now only 32 per cent do so.

Public education offers a fine career and a lucrative one to these students. They and their parents enter into a bond that they will serve as intended. Obviously, many more are entering into this bond than ever before without the slightest intention of carrying it out.

Many parents, as well as their student children, must know of this manipulation. Vast sums of money are being used, students whose intentions are earnest are being denied scholarships, and our children suffer.

There are many avenues open today to get a tertiary education for one's own purposes. The taking up of teachers' college secondary teaching scholarships is not one of them. The falling moral and ethical standards which have partly caused a serious education crisis may well corrupt many other areas of contemporary society.

Much of that credit was dissipated when a week or two later Mr Askin announced that another \$500,000 would be given to the racing clubs to improve their facilities.

This came immediately after a 50 per cent increase in fares on public transport and during an enforced policy of close economy in all government departments.

It is disquieting to see once again the fatherly concern of the NSW Liberal Government and especially Mr Askin, for the powerful licensed clubs and sporting bodies. Taxation revenues badly needed for education, rural aid, hospitals, etc are handed over. The public's reserves and recreation areas are handed over to sporting clubs.

Mr John Maddison, Minister of Justice, a strong supporter of

States' financial crises:— Getting priorities right

When the States' Premiers went to Canberra in June to put their financial plight to the Federal Government, much of the credit for the considerable Federal help that was given by means of a growth tax and large additional money grants was given to Mr Bob Askin, the tough NSW Premier.

Mr Askin, shows a similar fatherly concern for the liquor interests and promises them he will look into existing liquor trading hours to see if they can't be staggered to allow them more profitable times to sell liquor.

In the Australian Capital Territory, the Federal Government has shown a similar concern for both racing and liquor interests.

The introduction of Sunday racing has been greeted with applause by these interests as establishing a precedent which, they say, will certainly be followed by the States. When these highly desirable moves come, we will then be a sophisticated country "like Europe."

Governments who are burdened with the current financial crisis and more especially with

the worst crisis that our rural industries have ever faced, do themselves scant credit when they are diverting funds and resources to two industries which employ little labour, appeal to base human instincts and take huge sums of money from the pockets of those who can least afford it.

All political parties when in power besmirch their reputations by giving these activities the wrong kind of priorities. But Mr Askin's handout of half a million is too much like Nero fiddling for the liking of most responsible citizens.

The whole word of God

Christians need to look closely at their Bible reading habits from time to time. Are we reading the whole Word of God or are we neglecting vital parts of it?

The Scripture Union method of daily Bible reading takes us through the Old Testament once, the New Testament once and some of the gospels twice in the cycle of five years. This has much to commend it.

Those who read a whole chapter each day will cover the whole Bible once in three years. Whatever system we use, we should avoid a neglect of the Old Testament. The constant use of the New Testament only will leave us with a most imperfect grasp of biblical truth.

The danger in using some modern translations is the complete neglect of the Old Testament. The two parts of the Word of God are complementary, not separate. The need to read, teach and proclaim the whole Word of God is paramount in this sceptical age.

A need for tongues

There is a dire need for more Christians who can speak with the tongues of our Asian neighbours if we are to reach them with the gospel.

A report tabled in the last session of Federal Parliament showed that while nearly a quarter of a million secondary students are learning French, only 265 are learning Chinese. Three thousand four hundred and thirty-one are learning Indonesian-Malay and 1,111 learn Japanese. Russian and Spanish attract larger numbers than Chinese.

At the universities, Asian languages fare little better. Eight thousand three hundred and fourteen are enrolled for European languages, nearly 7,000 of these taking French or German. Most take Indonesian-Malay (543), Japanese (462) or Chinese (164). Neither Hindi nor Tamil, the languages of some hundreds of millions of Indians, rate a mention. Seventeen take Arabic and eight Bengali.

Christians who have the mission field in view would do well to enrol in the many Asian language courses offered freely in the cities by adult education groups like the WEA. Those who plan a university course before offering for service, should think more seriously about studying the language and culture of the land they are most interested in. Christian parents would be wise to counsel their children who are able to cope with language courses to consider an Asian rather than a European language.

How shall they hear without a preacher? How shall they understand unless it be in their own tongue?

N. Q. synod debate

In your issue of June 3 you report the result of a debate at the Synod of the diocese of North Queensland on South African sporting tours, and publish comment elsewhere on the issue of the Australian Council of Churches' stand on the matter.

The burden of the letter appears to be that the ACC should never move any faster than it is permitted to do by the slowest of its member bodies, functioning at the level of its grassroots opinion.

In terms of substantial institutional change, such as is envisaged in union proposals, there is a great deal to be said for this position.

As a stopper on any kind of declaration in the public forum, it seems designed to ensure that no statement will ever be made on serious public issues until the most conservative actions of clerical and lay opinion are convinced; by which time presumably there would be no point whatever in making the statements. We would be confirming the common secular view that our faith is irrelevant, since it has never given a lead on the great issues which currently divide men.

One such is the question of the extent to which apartheid should be accepted and, by implication, condoned. The latter word is widely taken to describe Australia's stance.

Indeed, a number of statements in political circles in South Africa have shown how much they appreciate Australia's continued willingness to co-operate in sport. Not, it should be noted, that in our keeping open this channel of communication with them, we are serving to modify that harshness of racial restrictions, on the sporting field or anywhere else — as is sometimes contended.

The record of legislative and administrative restriction on Bantu and other non-white sportsmen over the past few years points in quite the opposite direction.

From time to time, we remind ourselves of the noble story of social reform which removed many of the ugly sores of industrialisation from the face of nineteenth century England — slavery, child labour, prison conditions, illiteracy of the working class and so on.

We are cheered to know that many of the leaders of the movements which worked for reform were earnest Christian men and women, devoting themselves to

their thankless campaigns for love of Christ and the least of these His brethren.

We would do well to remind ourselves of the less glorious fact that Wilberforce and Shaftesbury and the Frys had oftentimes to bear with the ridicule of their fellow-Christians, who said that it was the responsibility of the Church to keep herself out of politics, to care for souls and not for bodies.

More disheartening perhaps, though less frequently noted, was the apathy of the majority, who preferred not to have to take sides, not to have even to think about the issues involved.

Their true emblem, for all their membership of the church, was not the Cross of Jesus but the hand basin of Pilate.

There is regrettable evidence of such an attitude here in North Queensland. It would appear from your report to exist in other places also.

Kenneth Orr, Townsville, Q.

R. I. worthwhile

I would like to reply to Rev D. W. Holland re "Reasons for Dropping R.I.," April 22, 1971.

I have been a full time Scripture teacher in high schools for many years. I have found it very rewarding. Of course, it takes a great deal of preparation on my part in order to interest the various forms taught. If all who teach Scripture would spend more time in prayer and preparation they would find a minimum of trouble.

Boys especially enter into Scripture lessons with far more enthusiasm than is displayed in most secular subjects. I find this mainly in 4th, 5th and 6th forms. Students need to be taught and this is excellent if well directed.

Book work in the junior high school forms is exceptionally good and well done. Likewise memory work.

After a 1st form class had been set the task of learning a quarto page of Bible verses containing ten sections comprising thirteen verses, headings for each section and book, chapter and

verse, a girl wrote me a letter regarding the work, extract of which I quote "I enjoyed learning the memory verses as it gave me new knowledge of God's Word."

Mr Holland referred to Paul's not going to the market week after week, but what about Lystra: Acts 14:7, 19, 20 and Acts 16:1.

Scripture teaching in the high schools is worthwhile, souls are won for Christ. The poorest teacher in the power of the Holy Spirit can teach, can interest the pupils, can make an impact.

I know I have and am experiencing it at the present time. Let us do all in our power to retain R.I. in the high schools.

(Miss) E. M. Whittaker, Eastwood, NSW.

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The referral question

In an editorial of the "Church Record" early this year, reference was made to a book by Keith Miller "The Taste of New Wine." The editorial quoted from this book: "Our churches are filled with people who are outwardly crying out for someone to love them . . ."

The article went on to point out that regular worshippers are often unwilling to accept others and they are frequently unaware of how difficult it is for outsiders to break into existing groups.

I agree wholeheartedly with these words, but might I add a further criticism of my brother clergy who fail to notify me and others when people move from one place to another.

Since coming to my parish, which includes the growing seaside towns of Forster and Tuncurry I can only recall receiving one letter from a brother clergyman notifying me of a new family which was coming to settle in my area.

I realise only too well that it would be impossible to keep track of all families which leave (an electoral officer told me recently that one in three people change their address each year) but surely one can expect that when committed souls move on that a letter or even a roll card or parish paper could be sent introducing the family and giving a note of church involvement.

When all is said and done we are charged at ordination: "have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with His death . . ."

Next Sunday (Trinity 3) my brothers will preach on the subject of the Lost Sheep. Might I be bold enough to suggest that many clergy are not concerned about the plight of their "sheep" once they have left the fold of their parish.

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FOCUS ON BIBLICAL PROPHECY

Canon Basil H. Williams, rector of St Michael's Pro-Cathedral, Wollongong, NSW, reports on the Jerusalem Conference on Biblical Prophecy held in Jerusalem, June 15-18, 1971.

Some 1500 delegates assembled for this conference which was held at The Binyaney Harooma, a magnificent hall in Western Jerusalem. It was predominantly American, but many other countries were represented, including Israel and India, Japan and Korea, South Africa, Hong Kong, New Zealand, England, Holland and Australia.

The addresses covered a wide range of subjects chiefly connected with the 2nd Advent and differing points of view were presented. On "Perspectives on the Rebuilding of the Temple" the speakers were Dr Edmund B. Clowney of Westminster Theological Seminary and Dr Charles L. Feinberg of Talbot Theological Seminary — both excellent papers.

Dr James Houston former Bursar and Fellow of Hertford College, Oxford and now Principal of Regent's College, BC, Canada spoke on "The Judgment of the Nations" in a very thoughtful paper — dealing, inter alia, with modern "Technocracy".

Dr G. Douglas Young, Director of the American Institute for Holy Land Studies introduced a session in which three speakers, from Israel — Mr Fouad Sakhrini, Mrs John van der Holven (Arabic Christians) and the Rev Alexander Wachtel (Hebrew Christians) spoke evidencing a

deep love for both Jew and Arab.

Some fine missionary work is obviously going on in Israel today. Professor Zvi Werblowsky of the Hebrew University also spoke on one occasion giving us an insight into the "mystical link" of the Israeli to the land of Israel.

David Ben Gurion was welcomed on another occasion and emphasised 3 points. (1) One God above all. (2) Love your fellowman like yourself. (3) Making war is more shameful than slavery.

Youth had a significant part to play in the conference. Dr Sam Wolgemuth, President of Youth for Christ, International, chaired a dramatic presentation on the Rebuilding of the Temple.

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WCC Studies Salvation

Annecy, France (EPS) — The role of modern theological ideas of salvation and the personal and group experience of salvation in relation to the Church's mission week discussed here last week by a staff working party of the WCC's Commission on World Mission and Evangelism.

The meeting was called to see how these vital issues could become part of the Commission's assembly due to be held next year in Indonesia with the theme "Salvation Today."

In some parts of the world social and political emancipation is interpreted as salvation as was the Old Testament prophetic message of social righteousness. The assembly will seek to relate this idea to the crucifixion of Jesus and those who suffer because of their witness today.

Cathedral to rock again

A program of Evangelism consisting of rock services called Jesus Rock 1 2 3 and 4 has begun in St George's Cathedral, Perth. They began on the Sunday evening of June 13 and they will be followed by a rock mass for life on July 11.

On Thursday, June 11, the dean held a solemn eucharist in the cathedral at 8 pm to celebrate the feast of Corpus Christi. The Bach Society of WA supplied the music and the dean preached.

The rock group, the Bakery, which played at the series of rock Masses held earlier this year, would play at all the services. In the rock Mass they would be joined by a group of jazz musicians who also played in the first series.

According to the Oxford Dictionary of the Christian Church, "Corpus Christi" was instituted because of the influence of a devout nun of Liege, Juliana, who was led to take action in the matter about 1230 in response to a vision. Its observance was commanded by Pope Urban IV in 1264. Dropped at the Reformation, the feast has never been given place in any modern Anglican liturgy.

don Conwell Theological Seminary, Dr A. Skevington Wood of Cliff College, UK, Bishop Chandu Ray and Dr I. Ben Wati of IVF India.

Perhaps the highlight of the conference was John Stott's memorable and challenging address on "The Gospel and the Nations" which lifted the conference from many interesting and debatable details to the overwhelming purpose of God for his Church in the present age.

Conference concluded officially with a Communion Service in an Amphitheatre on the Mount of Olives and conducted by Dr Richard C. Halverson of Washington. It was a wonderful service and a privilege to be present.

Happily, all the papers are to be published and the addresses have been tape recorded and will be available shortly.

Perhaps this conference will serve to stimulate fresh interest in and a deeper longing for "that Blessed hope and the appearing of our great God and Saviour Jesus Christ." May it be so.

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Books

Snob with a bite

AUSTRALIAN AMBASSADOR, by W. R. Crocker. Melbourne University Press, 1971. 211 pages. \$6.60.

Australians are increasingly interested in the activities of their Department of Foreign Affairs as they realise that they can no longer rely upon their geographical isolation to solve their problems. For 20 years W. R. Crocker has served as a distinguished Australian Ambassador.

He is well qualified, as an extremely intelligent and highly educated observer, to impart information which we all need to have. He is an unrepentant snob and does not suffer those whom

50 YEARS AGO

(From the Church Record, July 15, 1921.)

Dr Feetham (Bishop of North Queensland) rightly urges that in order to "Renew and increase our efforts for missions, we need often to remind ourselves that every soul is of immeasurable value to God." He then goes on to chastise the selfishness, often subconscious, of non-missionary Christians, by laying at their door responsibility for the godlessness that is so apparent in the North.

Behind all Roman Catholic aggression there was a deep spiritual motive and Protestants could only meet it by a better faith, by a deeper spirituality and by a greater willingness to sacrifice.

After hearing the Rev S. J. Kirkby's appeal for the Bush Church Aid Society, three young men from Holy Trinity, Hampton (Melbourne), offered themselves as candidates for the work of the Society.

About 60 clergy, including three bishops, assembled in the Chapter House, Melbourne, on Tuesday June 14 for the annual Islington Conference.

Rev. G. L. Hunt, vicar of St Peter's, Brisbane, since 1918, resigned on June 30 in consequence of being appointed by the Archbishop of Brisbane as Organiser for Prohibition.

Canon Burns of CMS, Nairobi, should arrive in Sydney on furlough about September 20. He will be accompanied by his wife and family.

he regards as fools gladly. He doesn't suffer them at all.

He denounces the extravagance which wastes the tax payers' money to no good account. He deeply distrusted H. V. Evatt and his description of most people has a sharp bite.

His writing is never dreary or tiresome. "Africa is my favourite continent," he writes. But he wouldn't like to live under the rule of Africans. "You can like a man and still not want to be taken up by him in his aeroplane." "Australia has the most expensive system of immigration ever evolved." "The pressure from Canberra is to get babies" — without regard to quality.

Crocker says: "I used to be opposed to the White Australia policy . . . but I have little doubt that this is the right policy for Australia for the time being." The starchy-eyed non-realists among us might learn something if they read this book.

B. G. Judd

The reluctant hero

COME WIND, COME WEATHER. A BIOGRAPHY OF ALFRED HOWITT, by Mary Howitt Walker. Melbourne University Press, 1971. 348 pages. \$9.30.

It is not often that men distinguished in exploration, research and administration are able to convey their experiences in vivid literary passages such as those so liberally quoted in this book. Having, as he did, parents whose writings were well-known in England, it is not surprising that Alfred Howitt was able to give such an absorbing account of the voyage to Australia in 1852, whereas it is amazing to think that within a few short years he was to become an expert rough-rider as well as an experienced gold-miner.

There are revealing stories of life in the Owens Valley and in Bendigo and Ballarat, but all this was but a prelude to his exploration of northern parts of South Australia, the Dandenong Ranges and the Dargo High Plain.

When a leader was required for the expedition to find Burke and Wills, Howitt was the man chosen and who did in fact discover the tragic facts and become the reluctant hero of the search.

Later he became resident magistrate at Omeo where he had surveyed the gold-bearing hills in the area before being appointed Secretary for Mines and Water Supply in 1892 and subsequently to the Public Service Board.

After his retirement he was able to pursue his studies in geology on the one hand, and the ascent of Aboriginal man on the other, and for his work he was awarded doctorates by both Cambridge and Melbourne Universities as well as being awarded a CMG.

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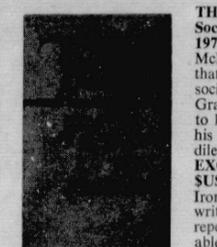
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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



THE CONSTRUCTIVE REVOLUTION. John Calvin and His Socio-economic Impact by W. Fred Graham. John Knox Press, U.S.A., 1971. 251 pages. \$57.95. When an Irish Benedictine like Killian McDonnell can write on the real stature of Calvin, it is not surprising that Professor Graham of Michigan State University finds that his social and economic thought is revolutionary by today's standards. Graham's thesis is that constructive revolutionaries are those who want to humanise life by bringing justice to society without destroying it. All his findings on Calvin's revolutionary thought are related to the present dilemma of the church and the world.

EXCEPT YE REPENT by Harry A. Ironside. Baker, 1970. 191 pages. \$52.95. A reprint of the late Dr Ironside's sermons on repentance. Ironside was both a first-rate preacher of the Bible and a crisp, strong writer. Not many aspects of the subject are overlooked here and repentance is a message much neglected today. An unusually valuable book because books on this one subject are hard to come by.

A CUP OF WATER—THE STORY OF CHRISTIAN AID by Janet Lacey. Hodder Christian Paperbacks, 1970. 191 pages. 90c. Janet Lacey was succeeded by Rev Alan Brash as Director of Christian Aid, a division of the World Council of Churches, only in 1968. This is her personal story, a story which begins in war-stricken Germany in 1946 and then quickly moves to Christian Aid. She tells it all — the failures, frustrations, bad organisation, inadequate planning, but also the joys and the quiet satisfactions of having done something in Christ's name in the face of vast human suffering.

This is a fascinating book by Howitt's grand-daughter who has inherited his literary skill. Here was a man who loved his adopted country and entered into so many of its pioneering activities with both dedication and verve. The documentation is excellent and the narrative gripping.

When a leader was required for the expedition to find Burke and Wills, Howitt was the man chosen and who did in fact discover the tragic facts and become the reluctant hero of the search.

Later he became resident magistrate at Omeo where he had surveyed the gold-bearing hills in the area before being appointed Secretary for Mines and Water Supply in 1892 and subsequently to the Public Service Board.

After his retirement he was able to pursue his studies in geology on the one hand, and the ascent of Aboriginal man on the other, and for his work he was awarded doctorates by both Cambridge and Melbourne Universities as well as being awarded a CMG.

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S.U. News—Artist Graeme Wade

MICHAEL GREEN TO VISIT AUSTRALIA

Noted British Author and Theologian, Canon Michael Green, will visit Melbourne this year as principal speaker at the National Evangelical Anglican Congress. Representatives from all parts of the Commonwealth have enrolled for the Congress. Place your order early for supplies of Michael Green's popular books . . .

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Mainly About People

Rev Hohn Hoes, O.B.E., Rector of Christ Church St Laurence, Sydney, 1926-64, died in Sydney on 21 June aged 80.

Among those listed in the recent Queen's Birthday honours list were the recently retired Primate of New Zealand, Dr Norman Lessers, C.M.G., the Bishop in the Sudan, Right Rev. Oliver Allison, C.B.E., the Archdeacon of Southern Melanesia, Ven Derek A. Rawcliffe, O.B.E., Dr J. K. G. Webb, O.B.E., director of Vellore Christian Medical Centre, India and Miss Diana K. Sellors, O.B.E., formerly headmistress of St Mary's Secondary School, Kuala Lumpur.

Right Rev Kenneth W. Howell, appointed first Bishop of Chile, Bolivia and Peru in 1963, will resign on 30 September. He is 62.

Rev Arthur D. Deane, principal of Sydney Missionary and Bible College, will attend an International Conference of the African Evangelical Fellowship in Johannesburg, 30 August to 3 September.

Rev John A. Noble, formerly curate of All Saints', Booval (Brisbane), who trained at St Francis' College, Brisbane,

is Dean of Students at the Queensland Bible Institute, Toowoong.

Rev Alick J. Davies, rector of Christ Church, Kapunda (Adelaide) since 1966, was inducted as rector of St Mary's South Road, St Mary's on July 8.

Right Rev John Grindrod, formerly Bishop of Riverina, will be installed as Bishop of Rockhampton tomorrow, Friday, July 16, in St Paul's Cathedral at 7.30 pm. The diocesan synod begins the same day.

Rev Brian C. Siverson, resident minister in the district of Busby (Sydney) since 1969, has been appointed rector of St Mary's Guildford from July 16.

Rev John R. Greenwood, rector of St Stephen's Coorparoo (Brisbane) since 1963, has been appointed curate-in-charge of St Mark's Chester Hill (Sydney).

Rev William Bloxham, rector of St Cuthbert's, Naremburn (Sydney) since 1963, desined from the parish from 28 February, 1971.

Rev Anthony J. Ireland, rector of Berridale (Canb-Goulb) since 1968, has been appointed NSW Secretary of the Australian Board of Missions. He leaves his parish on 15 August.

hot line

Round-up of church press comment

In an editorial headed "The Unity we are After," NEW LIFE deals with the tensions many are feeling because of present trends in the ecumenical movement.

It says that "We maintain that to contend earnestly for the faith once for all delivered to the saints" leads inevitably to confrontation with those who have departed from the purity of the faith. There is a point where such no longer can continue together without compromise."

Presbyterian Life is properly critical of the French for their new series of atomic explosions in the atmosphere of the Pacific, despite international protests. An editorial adds:

"The French have shown some appreciation of the danger by conducting their tests — 40 in all by last week — in the Sahara Desert and now in the Pacific, far removed from their own country."

The Catholic Weekly says that "priests who are appointed pastors in the New York archdioceses will serve a specific term of office not exceeding 12 years."

Church Scene says that the Methodist Conference for Victoria and Tasmania to meet soon, may have more ministers to place than churches requiring them.

St Paul's Cathedral, Rockhampton Magazine publishes from a Scripture Union source, the Ten Commandments for husbands and wives. The Fifth for wives reads: Thou shalt coddle thy husband, for verily every man loveth to be fussed over. We refrain from comment.

THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2008. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

Committee on alcohol and road safety

The NSW Temperance Alliance and the NSW Council of Churches called a public meeting on June 10 to set up a Committee on Alcohol and Road Safety. Bishop Frank Hulme-Moir was chairman.

George King's Long Service to Canberra-Goulburn



Mr G. D. King.

Mr George D. King, of the parish of Berridale, NSW, has been lay secretary of the diocese of Canberra-

Goulburn since 1937. This is a fine record of devoted and faithful service.

George King was born at Hornsby in 1900 and educated at Shore School. He has been on the parish council at St John's Berridale in the Monaro district since 1934. He became a synod representative in 1937 and was elected as lay secretary. He has always enjoyed synods and he has trained a long succession of clerical secretaries during the past 34 years.

He was elected to Bishop-in-Council in 1949 and he was a member of the 1952 and 1956 General Synods.

Recently he has spent some weeks in St Luke's Hospital, seriously ill. His many friends in the diocese have been upholding him in prayer and their loving thoughts are with him, his wife and family.

Brisbane rector to Sydney

Rev John R. Greenwood, rector of St Stephen's Coorparoo, one of Brisbane's leading parishes, has accepted the invitation of the Archbishop of Sydney to the charge of St Mark's, Chester Hill.



Rev John Greenwood

Before his appointment to Coorparoo in 1963, Mr Greenwood had been Organising Secretary of the Bush Church Aid Society since 1959 and from 1950 he had been NSW Secretary for BCA.

Ordained in 1943 to a curacy at St Clement's Mosman, Mr Greenwood was from 1944 a BCA missionary at Ceduna and Minnipa in the diocese of Will-oehra.

PERSONAL TESTIMONY AT NORTHCOTE

Personal testimony of team members was an important feature of the recent Mission at All Saints', Northcote, led by Norman Allchin, Ridley College's lecturer in evangelism.

Centred on nine home meetings with an average attendance of some 15, the Dialogue Evangelism used the witness of lay team members as well as a short biblical statement of the gospel tied to "Good News for Modern Man."

Since the Melbourne diocese has included these missions as an option in its post-ordination training, each meeting included a curate-observer.

A highlight was the meeting for young couples soon to be married in the church. Though few had much previous contact

with the church there was enthusiastic response and the request for a follow-up of the meeting with combined marriage guidance and dialogue evangelism.

It was led by the missionary and Rev John Goldsworthy — earlier of the Father and Son Welfare Movement — and his wife, Pam.

A new idea for a province of S.A.

At a further meeting of South Australian dioceses in Adelaide in June, it was decided that the dioceses should form a provincial council rather than a provincial synod.

The bishops of Adelaide, Will-oehra and The Murray with four clergy and four laymen from each diocese decided that the council would be a more manageable body and involve far less expense for its meetings than the provincial synods which have hitherto been used in other Australian provinces.

The constitution of the Church of England in Australia provides for such an alternative.

The meeting of the Provisional Provincial Council had before it a draft constitution for the proposed province, drawn up by Judge Bleby who is chancellor of both Adelaide and The Murray.

General Synod will be asked to ratify the diocesan ordinances passed agreeing to form the province and to pass an ordinance approving the draft constitution.

Dr Reed, Bishop of Adelaide has said that the Provisional Pro-

vincial Council will be occupied this year and next with constitutional questions and that he hopes they can bring the whole matter to General Synod when it meets in 1973.



Chaplain Geoff Simmons (extreme right) leads a discussion on a paper at an advanced Pastoral Care seminar at Broughton Hall Psychiatric Clinic, Leichhardt, NSW, 20-25 June. Fifteen Sydney clergy who had qualified by attendance at a previous seminar between 1966 and 1970 attended the week's full-time course.



Bishop Frank Hulme-Moir, patron of the N.S.W. Temperance Alliance, chats with Dr M. F. and Mrs Henderson before a meeting on "Alcohol and Road Safety" in Sydney. Dr Henderson is in charge of the State Traffic and Research Council. (Photo: M. M. Stewart.)

Adelaide Synod

The Adelaide synod will open in St Peter's Cathedral on Monday, September 6, and business sessions will be held at St Peter's College on Tuesday, September 7, and following days.

Crossword prizes

Prizes for Bible crossword No 36 have been posted to Miss Robyn Smith of East Ballina, NSW and Mrs D. Ely of Revesby, NSW.

Mr L. W. Hutchinson, General Secretary of the Temperance Alliance is secretary of the Committee. The meeting was attended by representatives of all denominations, including Roman Catholics, women's groups, members of parliament, the NRMA, medical associations, the motor industry, insurance companies and the Australian Broadcasting Commission.

Hon Milton Morris, Minister for Transport in NSW, also attended.

Headmaster for Bunbury Cathedral Grammar Schools

In his charge to Bunbury synod on 20 June, Bishop Hawkins announced that Mr Noel E. Speed has been appointed first headmaster of the Cathedral Grammar Schools from 27 August next.

Mr Speed has a master's degree in education from the University of Western Australia and was a University blue in football. He is 37 and has had a wide experience in education in W.A.

Bishop Hawkins announced that \$300,000 has already been promised towards the building fund and the schools will open in February, 1971.

He told the synod that collections in the diocese on Sunday, June 13 for the relief of Pakistan refugees amounted to \$323.