

SYNOD AT IPOH TOLD OF MANY CHANGES SELF-GOVERNMENT IN CHURCH AND STATE

This year was of special significance for the Diocese of Singapore and Malaya, the bishop, the Right Reverend Kenneth Sansbury, told his synod meeting at Ipoh on April 17.

The Federation of Malaya was expected to be established by August 31. This would involve the question of religious freedom.

As well, the diocese, from February this year, was now a part of the Council of the Church of South-East Asia.

This year also the Diocese of Singapore and Malaya is calling all its parishes to special effort to bring the Gospel home to those for whom it is not a living reality.

Bishop Sansbury said that, on Malaya and Religious Freedom, he felt the synod would agree with the resolution passed by the Malaysian Christian Council which met in February at Kuala Lumpur.

In that resolution the members of the M.C.C. declared their belief that Malaya, "on the basis of the free decision of the territories concerned... will be for the good of the peoples of these territories" and expressed support for the Churches in Borneo and their efforts to safeguard full religious liberty.

CONSTITUTION

Parallel problems of self-government of the Church in the same area were discussed by the bishops of the Council of the Church of South-East Asia in February of last February.

The Metropolitan of the diocese concerned has approved the constitution. The bishop hoped that the synod would approve it, too.

He had written of the council more fully in his letter in this month's "Diocesan Digest," saying of the constitution:

"It is flexible, not too detailed and with freedom for development."

"As time goes by, we can then ignore the fact that even with the other dioceses around we should scarcely be strong in numbers, scholarship or spiritual experience to be completely independent."

A PROVINCE?

Within the far-spreading area of the council, however, we in this diocese will naturally find ourselves developing closer links with the other dioceses of Malaya—Kuching and Jesselton. We have in the past, as a province, to which we should perhaps think of Burma belongs.

"With a province we could be fully self-governing to Church as well as in State, but we cannot ignore the fact that even with the other dioceses around we should scarcely be strong in numbers, scholarship or spiritual experience to be completely independent."

BISHOP'S ACCIDENT

ANGELIAN NEWS SERVICE

London, April 22
The condition of the Bishop of Guildford, the Right Reverend George Reindorf, who has been detained with a wrist injury hospital after a collision between his shooting bike and a van on April 16 on the London-Winchester road, is reported to be satisfactory.

The bishop has suffered a knee injury it is likely to be in hospital for some time.

Mrs Reindorf suffered minor cuts and three children were unharmed.

dependent. Membership of the largest council would obviate this danger...

"With this constitutional development of both the regional and the local level, we should be in a much better position than we are now to enter with proper authority into negotiations for Christian unity."

This year's "Call to Evangelism" meant a call to go outward, the bishop told synod. He asked each parish to undertake some particular evangelistic piece of work.

He pointed out that there were other methods besides a "set method" with a visiting evangelist.

The bishop suggested monthly guest services, house-meetings or lay visiting.

"The method is secondary, the call to fulfil Our Lord's command to make known His Gospel to every nation is primary," he said.

DIVERSITY

Bishop Sansbury told synod he felt "impelled to speak on Anglican unity and diversity."

To proclaim the Gospel effectively the "diocese must be united in the essentials of faith and yet ready to accept diversity in some matters both of belief and practice."

He asked the diocese not to be diverted from its missionary task by "internal dissensions," particularly by those who put controversies in the West and do not necessarily accept the same light in modern Malaya.

Sometimes it was suggested that to be a loyal Anglican one had to hold firmly to some particular yardstick, for example, the teaching of Archbishop Cranmer or the role of Confirmation before Communion.

"What would remind you," the bishop asked, "of such declarations, that our feet are planted on the rock of Christ?"

"Unlike others who call themselves Anglican, the Anglican episcopal leader in the Reformation period, we have the Reformation

leader whom we regard as authoritative in our own day."

"The Thirty-Nine Articles contain great principles, but they also contain things which are phrased in terms of sixteenth century controversies and are sometimes one-sided."

"The Confirmation rubric is quite right for our domestic discipline, but in Malaya much wider hospitality to members of other Churches is called for than in England, 300 years ago."

"Episcopal ordination is our normal rule and we believe it right to urge it as the regular practice in a united Church, but that does not necessarily rule out the acceptance of other ministries in a united Church, as happened in the Church of South India."

The unsearchable riches of Christ we need to remember are greater than any one individual can see, greater than his Church or of any era can grasp."

The bishop concluded his address by calling for tolerance, warning against dogmatic insistence on his own views, and asking that the major emphasis should be always on things that unite.

ARCHBISHOP SAYS NURSING IS THE "GRANDEST PROFESSION" FOR WOMEN

FROM OUR OWN CORRESPONDENT

Rockhampton, April 19

Most Reverend Philip Strong, here on April 6.

He had just opened the new nurses' quarters at S. John's Hospital.

The two-storey building, costing £20,000, has, on the lower floor, a nurses' flat, a room for fourteen nursing students, and a lounge.

Upstairs, 28 nurses can be accommodated in a room, a large lounge, a kitchen and a canteen-room. Furniture has been bought in.

Clear glass floor-to-ceiling win-

dows with aluminium frames, have been fitted along most of the 96 feet by 30 feet building.

The larger than life-size mural of S. John on the wall near the entrance is a striking feature of the building.

During the dedication ceremony, Archbishop Strong moved through the building and said prayers at the threshold and in

the bedrooms, sitting-room and hall.

"To minister to mankind is to minister to body, soul and mind," he said. "It is not enough to preach the Gospel."

Christ commanded his followers not only to preach but to heal the sick and teach all nations. This must be practised in all ages, ages and climes, he said.

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THREEFOLD

It conserved the threefold nature of man. Educational and medical work were vital accomplishments to winning souls for Christ.

Archbishop Strong said that people could better fulfil the requirement in Church hospitals and in medical and spiritual work. This was a true fulfilment of the text imposed on the Church by S. John according to the official saying: "I am come that they

might have life, and that they might have it more abundantly."

This summed up the whole of what Christ came to do, the archbishop said.

He said that S. John — the youngest of the Apostles — had shown health and vigour. When old, he was known as the Apostle of Love.

"He has a practical application for nurses," he said. "If they are to be good nurses, they must not only be efficient, but they must have character."

CONFIDENCE

It was the spirit that counted. Nurses sometimes had an opportunity to win the confidence of patients and influence them, he said.

The nursing staff of S. John's Hospital stood in line in front of the platform during the ceremony.

With the archbishop were the Bishop of Rockhampton, the Right Reverend T. B. McCall; the Dean of Rockhampton, the Very Reverend J. Hazlewood; the Mayor, Alderman R. B. J. Filmore; Maroon A. Pitt; and Mr. P. Cheney, the architect.

The Archbishop of Rockhampton, the Venerable J. B. R. Grindrod, the diocesan registrar, Mr. M. R. Meaker, and nine clergymen from Rockhampton were among the official group at the dedication.



—Rockhampton "Morning Bulletin" secure.

The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, speaking at the opening of the new Nurses' Quarters at S. John's Hospital, Rockhampton, this morning. Officers in the picture are (left) the Registrar of the Diocese, Mr. M. R. Meaker, and the Very Reverend J. Hazlewood.

EASTER DRAMA
ANGELICUS NEWS SERVICE
 London, April 22
 To speak of the "Promises" of a drama 700 years old may seem strange but the Religious Drama Group at Coventry Cathedral presented the first performance since the Middle Ages of "Visitation Sepulchri," a 13th century Latin drama which is in the Fleury playbook, in the new theatre of Coventry Cathedral on Monday, April 22.

Reconstructed in its original form by W. S. Lindsay, tells the story of the first Easter morning and is based mainly on the accounts of S. Luke and S. John.

The drama is unfolded by a use of liturgical antiphons settings of relevant texts from the gospels and by the introduction of a group of monks who recited Latin rhyming poetry. The drama is dominated by the form of Matins, the TE Deum.

The production was by Mr E. Martin Brown, Drama Advisor to Coventry Cathedral.

VATICAN CONTACT
WITH JEWS
ECUMENICAL PRESS SERVICE
 Geneva, April 22
 Eugene Cardinal Tisserant, director of the Sacred College of Cardinals, said in Rome this month that he hopes that the Second Vatican Council will demonstrate the Church's "fraternal affection" for Jews.

"It would indeed be very useful to have greater contact with the Jews," the cardinal said.

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THE CELTIC SAINTS...23

THE DEATH OF OSWALD

By MICHAEL J. LAURENCE

S. AIDAN and his monks, dish, share its contents, among the beggars and a piece of fish and give each a bread of life.

S. Aidan was so touched with the king's spontaneous generosity that he took the body of his right hand (the hand which had healed the king) to a hamlet and village through which he passed.

When S. Aidan first arrived in Northumbria, he could speak only Gaelic, but by the grace of the Holy Spirit he learned the speech of the Anglians, he was dependent upon an interpreter for his language which he said to the king.

King Oswald dearly loved S. Aidan and king though he was regarded it as a privilege to act as his interpreter, for he had learned the Gaelic when he was living in Ireland and so could translate it into the speech of his own people.

King Oswald frequently prayed for the people of the Mid-night Office until daybreak and so constant was he in prayer that he was sometimes troubled with his hands on his knees.

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POOR HELP

Although one of the greatest needs of the Church today is that of poor help, kindly and generous to his people, especially in the poorer parts of the world.

When S. Aidan was invited to dine with the king, he would take one or two of his monks with him but after taking of only a very small meal, they would hasten away.

One Easter Day, S. Aidan, the king and his nobles sat down to dinner. S. Aidan had arisen and was about to ask a blessing upon the festive food which had just been placed before the king when a great shiver, which he considered a number of beggars were sitting outside in the streets begging for alms from him.

Oswald immediately ordered the servant to take the silver

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DR BLAKE REVIEWS PROGRESS OF CHURCH UNION PROPOSAL

ECUMENICAL PRESS SERVICE

Dr Eugene Carson Blake has said in an article published in Chicago that his initial response to his proposal for uniting Anglicans, "which was surprisingly favourable and almost overwhelming in volume, has been remarkably sustained."

Out of the discussion of his proposal for uniting Anglicans, thirty and six separate denominations that comprise the Anglican Communion.

On the problem of organization, Dr. Blake said that the proposed U.S.A. Churches are struggling to keep a separate organization from something the mission of the Church.

DIFFERENCES

He said that the size of the united Church "would not present any new problems which was not already faced, and... the creative-mind of our present study engender might very well enable us to find ways that our past confessional ways that we find it hard to do separately."

FOR CANBERRA

FROM A CORRESPONDENT

Canberra, April 22

The Canberra Council of Churches has asked the Rector of Queenmerry, the Reverend W. Weston, to organize an oratory contest on great Christian characters to be broadcast each Sunday night in May on 2CA, Canberra.

The candidates will be drawn from the Rector of Queenmerry, the Reverend W. Weston, to organize an oratory contest on great Christian characters to be broadcast each Sunday night in May on 2CA, Canberra.

Mr Allan Fraser, M.H.R., has

his brother Oswal and the Queen of the Mercians, had body removed from Mascelford to Beverdun by a tree her husband Ebor had built a monastery.

When the wiggon containing Oswald's body was taken to the monastery at Bardney, it arrived one evening, but the monks would not let it pass inside, for although they knew how holy the king had been both in his life and manner of living, yet they regarded him as a foreign king, for he had come from a different province to reign over them and even after his death they esteemed him.

All night long the bones of the king lay outside with only a large awning thrown over the top of the wiggon, but nearly all the inhabitants of the province of Lindsey saw a light shining from the wiggon all night long, and in the morning the monks were only too anxious to get the bones carefully put into reverently in a shrine they made specially for them and placed them in a silver casket, with due honour and hunc his banner made of purple and gold, with his moniment while the water of the sea which he had shed was poured out in a corner of the church.

HAND PRESERVED

It is said that the hand which S. Aidan had blessed will still centre and uncorrupted" although it had been nailed to the tree for over a year. It was preserved in a silver casket in the church at Hamborough for many years.

S. Oswald's hand was removed from Lindisfarne after the Vikings had destroyed all that was left in a silver casket, and was taken to Chester-le-Street in County Durham.

Abbot AD. 672, Oswald's

brother, who was the daughter of

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Miss W. Lawley, W.A.

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BOOK REVIEWS

THE CHARACTER OF THE O.T.

A LIGHT TO THE NATIONS. Robert Martin-Achard. Oliver and Boyd, Po. 2s. 6d.

IS the Old Testament a missionary book? It is the O.T. that has a missionary character, says the author of *A Light to the Nations*.

Dr. Martin-Achard, Professor of O.T. at Geneva and Newnham, thinks otherwise. He has written to us that he has tended to do so, he thinks, to read the O.T. in the light of Christ's command and the practice of the apostolic Church. The professor has no doubts that to the writers of the O.T. there was but one God supreme over all the earth. The role of Israel was not to convert the nations by preaching, but to gain adherents, but by its very existence to proclaim the unique greatness of God. Israel is indeed a light to the Gentiles, but it is given no "missionary mandate".

They are taken painstakingly through relevant portions of Second Isaiah, and in particular the servant passages. It is necessary to brush up our Hebrew every now and then.

The rest of the O.T. is by means regarded as a series of applications of the promise to Abraham are examined. Jewish preaches to the inhabitants of

Nineveh that they convert from their evil ways, but it is not his concern to convert them to the Christian faith. A chapter is devoted to "the eschatological role of the O.T. in the last days when the Gentiles will come to the Lord".

Less it is assumed that the writer is opposed to modern biblical scholarship. The chapter shows him to be a missionary enthusiast. The mission of the Church is to tell the world the good news, and the divine purpose has now at last been revealed.

This book is not likely to find its way to the parish bookshop, but for the serious student of the scriptures it is worth its price. Dr. Martin-Achard has given us something to get our teeth into, and he has been fortunate in having his French original so readily translated into English by Mrs. Stone.

During the course of his argument the author inevitably refers to foremost O.T. scholars, and it is a pleasure to be able to know that amongst tiny such references the names of the long and the English-speaking world.

—CMG.

PRACTICAL CHRISTIAN LIVING

ENSEN'S WARDEN. Translated by E. Kadlowski and G. E. H. Palmer from the Russian text, Faber and Faber, 7s. 6d.

FOR people who want Christianity as a rational religion and who desire to make an intelligent and famous living, this is an important book which covers most of the exigencies of daily life as encountered "in that smug and inner struggle which every Christian undergoes from the moment of his baptism".

Here is an amazing array of spiritual weapons for overcoming outward passions and judgments, overcoming ambition, envious feelings, sensuality, desire, despair, and all of other detriments to the pursuit of that perfection which culminates "in union with God both in this life and in the future".

The specific suggestions offered here are neither more rigorous nor unattainable than those of any other method of acquiring self-mastery which has been used successfully by saints and sages and by quite ordinary Christian men and women in all ages.

There are seven chapters devoted to prayer in all its various forms, and these alone make this book outstanding.

Part two of this book deals with the effective use of the sacraments, the means of receiving inner peace, and the attainment of the soul by the grace of Our Lord Jesus Christ. This is solid but not difficult reading.

STUDY IN ROMANS

LIFE IN CHRIST. By W. K.nox. S.P.C.K., 7s. 6d.

THE "Bible" in the face of God's demand for our perfection has never been so well taught as in Romans 7. It is a such a challenging and thrilling exposition of God's response to our acknowledgment of failure that it sets forth as clearly and convincingly as by the same Paul the following chapters.

Popular interest in the Epistle to the Romans has perhaps quickened tremendously by the inspiring translations of the New English Bible and that of Dr. J. H. Phillips.

Dr. John Knox has made a sound study of only four chapters of this great Epistle. Chapters 5 to 8 — which are set out some perceptive meditations. They are marked by sound scholarship, expressed in very readable style, and burn with a real appreciation of their great subject.

No one could read them without being profoundly moved and helped — it is both sound biblical scholarship and a deeply devotional.

—A.F.L.

THEOLOGIAN'S ERROR

FORGIVENESS AND LIFE. Chapters from an unpublished book by the late Samuel Angus, edited by E. H. Vines. Angus and Robertson, 181, 21s.

AT the time of his death in 1957 Dr. Samuel Angus was working as S. Andrew's Professor of Theology at the University of Sydney. He was working on a book in which he set forth in detail his historical and philosophical objections to orthodox Christian doctrine.

The late Dr. E. H. Vines has now edited the incomplete manuscript, and has written a preface with his complete memories.

With its publication, memories are revived of the famous Angus heresy trial, and of the divisions made in the ranks of N.S.W. Presbyterians by the teachings of "Modernism".

The memories are sad indeed, but so much because of what Dr Angus and his followers suffered. That in their homes the Modernists was, as by their opponents were, that in their homes they reasoned themselves out of faith. It was not that they went too far; they did not go far enough.

They would be the first to admit that Dr Angus' powerful contribution appears by strong, and it is deeply to be regretted that he writes of his sincerity when he writes of the moral and spiritual authority of Jesus, whom he regarded as the focus of the highest religious aspirations of mankind.

Yet this is the relation of

and is a current selection of the *Journal of the Book Club of America*. Psychologically and theologically this is a most interesting study. Any Christian work can be in the present divided state of the Church.

The last fifty-four pages contain an exposition of the historical and significance of the "Unseen Warden" by Professor H. A. Hoopes of Reading University, and a foreword by the author of his helpful commentary on the main text.

Taken as a whole, as indeed it must be taken, this book is a most interesting study of the scope of Christian living. Because of its scope it is necessarily more expensive than books of this type. To hold fast "the faith once delivered to the saints" in our progress in applying it to practical Christianity living in our own sick world, will find it well worth while to make some sacrifice in order to obtain copy.

—A.T.B.H.

BACKGROUND BOOK ON THE OLD TESTAMENT

PROPHETS OF PALESTINE. Ed. F. F. Bishop. Lutterworth Press, Pp. 278. English price 20s.

THE Reverend Eric Bishop of the Church Missionary Society, missionary in Palestine for most of his life, has written two most useful background books on the New Testament. He now adds this on the Old Testament.

The accounts of the prophets of the Old Testament are polished fragments, lengthened around brief topics. Enlightened and intelligent Christians expressed in lucidly clear language, they are interesting and profitable reading of the Scriptures.

It is a little peculiarly beautiful is a reprint from the "Covey" edition of the Bible.

Its main thesis is that modification is thinking with a view to prayer, and that a useful and helpful advice about both prayer and meditation, and meditative reading of the Scriptures.

—A.F.L.

MAKING A RETREAT

THE BIBLE AND MEDITATION. C. H. Brown. S.P.C.K., 10s. 6d.

This little booklet is a reprint from the "Covey" edition of the Bible. Its main thesis is that modification is thinking with a view to prayer, and that a useful and helpful advice about both prayer and meditation, and meditative reading of the Scriptures.

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"once-born," as William James put it. Since Angus' criticism of the embodiment of an ideal, but not of the fulfillment; not the second birth into the freedom of faith which is the result of the Christian's experience with all creeds.

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by
The Reverend L. Daniels

COVENTRY CHAIR

FOR BERLIN

ESTABLISHED BY THE Reverend L. Daniels, a former R.E.C. pilot who took to the air in the far west of New South Wales in the early 'twenties. There is not a dull moment in the book; but there is more to it than that: it is an account of the work of Australia's FIRST flying parson, and of how our Church led the field in the developments which have since given credit to the work of the Presbyterians and our own, and much larger, Bush Church Aid Society. The foreword was one of the last things written by the late Primate, the Most Reverend H. W. K. Mowll, a few weeks before his death.

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A LITURGICAL THREE HOURS SERVICE ON GOOD FRIDAY

By ARCHDEACON A. W. HARRIS

IN 1955, I read (possibly in THE ANGLICAN) a reference to a Liturgical Three Hours Service held in S. Peter's Cathedral, Adelaide. Those who were interested were invited to apply to the Bishop of Adelaide (then Robin) for further details. This I did and received from the bishop a printed leaflet setting out the time-table for the service.

Shortly afterwards, I left parish work to become a diocesan registrar and have since lacked opportunity to test such a form of service in a parochial setting. This year the opportunity to do so offered itself and the form was used in S. Nicholas' Church, North Goulburn.

A printed leaflet was distributed to the congregation and is reproduced below. The hymn numbers are from the Book of Common Prayer.

My own judgments, and I write as one who has several times conducted the traditional Three Hours Service based upon the Seven Words, are:

1. that this form allows a greater measure of congregational participation;

2. that it imposes a lesser degree of physical, mental and spiritual strain on the conductor;

ADVANTAGES

3. that it requires less substantial contribution on the part of the congregation. This judgement is based upon the comments of members of the congregation.

4. that it allows a more effective participation on the part of those who come for only one hour out of the three.

The order of service is capable of some improvement. A little more time (say, ten minutes) should be allowed for Matins and the subsequent times should be adjusted accordingly. The third address should be placed either after the Creed or before Evening. The lines "for quiet prayer and meditation" could be used, if desired, for intercessions or guided meditation.

THE THREE HOURS DEVOTION

This Devotion is based on the services provided in the Prayer Book for Good Friday. The congregation is asked to take part throughout, following the services in the Prayer Book and the Scripture readings in their Bibles, as shown in these directions.

Any who wish to leave the church should do so during the singing of a hymn.

As you leave the church, please make a generous offering for the Church's missionary work.

12.00—Introductory Address.
12.05—Matins.

Psalm 22 (All psalms will be said slowly and quietly by the clergy and people together, all seated).

The Lesson: Turn to Genesis, 12: 1-2; verses 1-18.
Prayer 5.

12.30—Hymn 138.
A time for quiet prayer and meditation. Let each one sit or kneel as is found most helpful.

12.45—Hymn 593.
12.45—The Litany. (To be found in the Prayer Book after Morning and Evening Prayer.)

1.10—Hymn 457.

A time for prayer and meditation.
1.25—Hymn 241.

The Anti-Communion Service: The Epistle is from Hebrews, chapter 10. All should sit and follow the reading in Bible or Prayer Book.

BIBLE READING

Remain seated to join in the saying of Psalm 140.

1.40—Hymn 277.
The Passion: (St. John, chapters 18 and 19: 1-37) The people following the reading in their Bibles will remain seated. But at the words—"He boweth his head and gave up the ghost"—all will stand in reverent silence and remain standing until the end of the reading of The Gospel.

The Creed will be said by all, standing.

2.05—Hymn 140.
The Prayer for the Whole State of Christ's Church, and other prayers.

At times for silent prayer and meditation. Let each one sit or kneel as is found most helpful.
2.35—Hymn 384.

Evenings: Psalm 40 (let all be seated and say the psalm quietly to poster).

The First Lesson (Isaiah, Chapter 50, verses 4-10). The Magnificat (sing by all, standing).

The Second Lesson (St. John, Chapter 19, verses 38-40). The Nunc Dimittis (sing by all).

The Creed, Lord's Prayer and Collects.
2.55—Hymn 128.
The Blessing.

S. MARK'S, CAMBERWELL — THE FIRST FIFTY YEARS

By A CORRESPONDENT

A PARISH which has in its first fifty years of its life built one of the loveliest churches in the Diocese of Melbourne fostered the incorporation of two grammar schools, pioneered the establishment of one of the first post-war residences for elderly people, and has given through its Opportunity Shop the sum of \$44,000 in the last ten years to Church and charitable organisations which will celebrate its golden jubilee this month.

With services commencing on April 28 (jubilee of the first service) and culminating on May 26 (jubilee of the first celebration of Holy Communion) the parishioners of S. Mark's, Camberwell, will offer thanksgiving to God for His continued blessing on the parish since its foundation in 1913.

GIRLS' SCHOOL

Lady Dixon, wife of Sir Owen Dixon and daughter of the first vicar, the Reverend H. A. Brooksbank, will open the new premises of the Camberwell Girls' Grammar School at 2.45 p.m. on Sunday, May 19, when the building will be dedicated by the present vicar of the parish and chairman of the council, Canon Wilfrid Hill.

Previous incumbents have been the Venerable J. A. Schofield, well-known for his leadership in education and in the building of the church. Canon P. W. Robinson, former chairman of the Church of England Boys' Society, who enjoyed the friendship and loyal support of

an amazingly large number of people within the parish and outside, the Venerable Mervyn W. Brim, Archbishop of Melbourne, former secretary and chairman of the National Council of C.E.B.S. who died on January 10, 1961.

The prospectus of the parish history which has been brought forth for the occasion notes that the soul of the workman's banner has been hoisted this year on new buildings and extensions in the two grammar schools, at Broughton Hall, and at the parish church, and the extensions to the parish hall, to be known as the M. W. Brim Service Chaplain. Memorial Building is rising from its foundations.

NEW ARRANGEMENTS FOR BAPTISM IN A SYDNEY PARISH

By A CORRESPONDENT

AT S. John's, Balmain, Diocese of Sydney, new arrangements for Baptism have proved most successful. Instead of "coming along" on Sunday afternoon baptisms are all celebrated at Morning or Evening Prayer.

This has been the practice for the past four years and parishioners have learned to appreciate the richness of the whole family joining together rather than "secretly" on Sunday afternoon.

This year a further innovation has been to group the celebration of Baptism round the great

festivals, about six times in the year. The Annunciation, Easter, Pentecost, Whitsun, Ascension and Christmas have great services of Baptism arranged on a Sunday near the feast.

Three weeks before the Baptism, invitations are sent to parents and godparents to come to the parish hall the week before to meet the clergy, see a film and ask any questions they wish, and the whole family to bring with a cup of sea-water accompanied within an hour.

The following Sunday morning at 10.15 the families are met at the door, as old friends, and shown to seats near the font. During the service the cross, lights and clergy proceed to the font and the parents, godparents and whole congregation turn to the west.

"THRILLING"

The Baptism is a thrilling service and many newcomers have come to appreciate the value of this sacrament restored to its dignity as one of the great sacraments of the Gospel.

The organisation of the service open to adaptation but the experience at Balmain is that after the initial written instruction to godparents the service itself and the genuine welcome from other members of the Christian Family were the



S. Mark's Church, Camberwell, Diocese of Melbourne.

GREETINGS FROM RUSSIA

The Bishop of North Queensland, the Right Reverend Jim Shevell, on Good Friday morning received the following cable from the Church in Russia:

"Many happy returns of Holy Day of Restoration of Christ. We wish you success in your church service — Bishop Alex. Archbishop Matti Sinyakov"

Bishop Shevell has replied: "Your welcome greeting was read in my cathedral Easter morning. Reciprocal greetings, North Queensland."

ORTHODOX AT COUNCIL?

ECUMENICAL PRESS SERVICE

Geneva, April 22

The Ecumenical Discussion Group sponsored by the Evangelical Academy here will ask the autocephalous Orthodox Churches of the East to send Orthodox observers to the second session of the Vatican Council. The discussion group consists of Evangelical, Roman Catholic, and Orthodox laymen from Hamburg.

In late 1962 this group sent a letter to the Ecumenical Patriarch of Constantinople, asking him to send observers to the second session of the council. Their initiative was warmly welcomed at the time by Cardinal Ben. head of the Vatican Secretariat for the Promoting of Christian Unity.

GALLIOLI: 1915

Fading, now,
into the gray of memory,
the losing battle
of that narrow peninsula:
Fading,
the witness and horror
of man's antagonism;
but remaining
the memory of a trace.

Remembered
the armistice
by burial of the dead,
the few hours of May 24,
and the small places
where we blanketed on the Tank,
and his muffled words,
conveying goodwill.

Remembered,
these decent, worthy men,
stooping
in friendly haste
to fill their hands with tinder
for our later comfort;
remembered,
the smudge-kissing
of comrades
gallered
as we were.

Where was then the bitter Gauss
setting each at other's throat?
Where the accidental tokens
of reverence,
of nationality,
of a priest
whom we looked,
for the last time,
on the lawn of our beloved dead?
Where was the flag-marked line,
dividing opponents,
while their warily men
filled their hands
with incense scrub sticks?
They were not.
They are not.

— L. M. HOWELL

The rector, the Reverend Robert Brown, with families and babies at a typical baptismal service in the Parish of S. John's, Balmain, Diocese of Sydney.

ARCHBISHOP OF MELBOURNE

ANGLICAN NEWS SERVICE
London, April 19
The Archbishop of Melbourne, the Most Reverend Frank Woods, has left University College Hospital, London, and is recuperating at the home of his brother, the Dean of Windsor.

JOINT ACTION MISSION IN ASIA

ECUMENICAL PRESS SERVICE

JOINT action for mission by Asian Churches and mission societies in Asia is the key recommendation of the reports of the "Joint Action Conferences" held in Manila, Tokyo, and Singapore by the East Asia Christian Conference this year.

This concept, if it can be put into practice, would revolutionize the present patterns of relationships in which many of our Churches, under the pressure of their common task, have set up co-operative programmes, but have carried on the major body of their work independently.

The demands for new patterns are being realized through the relations and Churches by their growing realization of the situation which confronts them.

Asian Churches are tiny minorities of one, two, or three per cent. in most countries and are composed largely of tribal or ethnic communities on the periphery of society.

In very few areas have the Churches penetrated the great mass of society and the advances which have been made are dwarfed by the immense gains in population. These outside pressures, combined with the outdated pattern of mission-Church relationships, have in many areas brought the Church almost to a standstill. Relationships between two Churches almost always have ranged between two extremes: some areas where joint boards have for almost all initiative.

TIGHT CONTROL

In other control has set up tightly that the indigenous Churches have not been able to develop independent leadership. On the other hand, some Churches have been so involved with interier problems that they have been unable and unprepared to move out of the narrow grooves of self-examination to preach the gospel to their neighbours.

(Despite these difficulties, it should be noted that reports of all three conferences indicated that in some areas, such as Formosa, in which the Churches are making remarkable progress, and in which there is a marked openness to the Gospel.)

All of these problems were discussed by the three situation-conferences, each of which brought together some 50 Church and mission leaders from the regional areas to study a set of eight key questions designed to discover the ways in which "the overall task can be planned and carried out by the total people of God in each area."

The Manila consultation, attended by leaders from India, Pakistan, and Ceylon, defined joint action in this way:

"Joint action means in any one geographical area the various agencies with which are respectively related, their present position in the step what work is being done, where it is in some measure co-ordinated, and where it is falling short. Resources are available in men and money for the fulfilling of their common task, and the actual forces which they will now take together to fulfil it."

ONE MISSION

Such action, it continued, does not mean simply "a pooling of resources . . . or that every piece of work . . . is done jointly. It means that, as Christ's mission is one, we dare no longer set up as if it were as are our Churches and mission agencies."

The report then outlined four concrete steps for joint action:

1. Real sharing of an complete frankness about success, financial, resources, physical, and personal.
2. Agreement about priorities "which will certainly involve hard decisions and conflict of power."
3. Fulling resources of manpower and money . . . at the disposal of a denomination or

inter, cultural and religious cooperation of Christian denominations; and

4. Trusting each other as to the particular task allocated to "situation conferences" held in Manila, Tokyo, and Singapore by the East Asia Christian Conference this year.

These four recommendations are set within the larger framework of the total report which contains a comprehensive series of new look at the changed situation. These include:

1. A re-examination of the joint action, including a study of the Church, the winning life and political intention in many areas, and the need for a "radical questioning of the actual actual content of the Church, questions of confessional differences are based to arrive into the field of joint action must, of necessity, render urgent the task of Church union.

At the same time, joint action can and should be undertaken before Churches are united in the Christian community and the involvement of Christians in the common life.

In this regard, it said, Christianity, as expressed by Christians, is not a religion rather than Church. The Church must be seen as expressing the possibility of handing over its institutions to State.

3. A re-ordering of the Christian community, to make it effective in its social context.

4. A review of the ways in which Church leaders and Christians, both of whom were listed as the mission.

5. Acknowledgment that joint action between Churches also look part.

This conference also recom-

ended reconsideration of relationships between the Churches and missions, and the re-evaluation of their work.

It later pointed stress, as did the Singapore conference, on the importance of youth work, noting that throughout Asia there is about one half of the total population.

It also listed among specific joint projects, production and distribution of Christian literature, and co-operative work in leadership training programmes, and in mass communication.

The Singapore conference was attended by Church representatives from Burma, Malaya, Indonesia, North Borneo, Sarawak, Philippines, Thailand, Australia and New Zealand. One Roman Catholic observer, a priest from Borneo, also was present.

Covering much the same ground, the conferences listed the Singapore facing Churches in the areas, rapidly growing cities and the consequent breakdown of traditional ways of life, the greatly increased student population, the resurgence of rival religions and ideologies, the needs of rural communities, of immigrants and other minority groups, and the opportunities provided by means of mass communication.

The facing of these problems cannot await the solving of the problems of the diverse Churches, but demand that they be faced up to in terms of joint action for mission, the report said.

The reports from all three conferences will be circulated to Churches and mission boards in the areas as the basis for preparation of a annotated agenda for meetings of local Churches and mission boards.

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CHURCH ARMY MISSION WAS HELD AT DELEGATE

FROM A CORRESPONDENT

Delegate, N.S.W., April 22

The small conference which met beside the Snowy Mountains, was the setting for a mission held by the Victorian State Secretary of the Church Army, Captain H. E. Cole, from Passau Sunday School, Passau, Germany.

The biggest problem faced in this parish is that of the heavy burden of 500 Anglican men, women and children scattered out over many miles, some living as far away as fifty miles from their parish church.

The fact that several of these families travelled to delegate for seven weeks, the mission shows the interest created. For a week and a half, the rector, the Reverend R. J. Tate, and Captain Cole travelled around the parish meeting many people as possible.

Many parishioners had gatherings in their homes for morning and afternoon tea, lunches and dinners and suppers, to which they invited their neighbours to meet the missioner.

Each of the eight nights, until the end of the mission, the missioner was commissioned, for his work by the Rural Dean of the Diocese, the Reverend K. D. Wilson, and began a very busy week.

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BIBLE READING NOTES STUDIED

ECUMENICAL PRESS SERVICE

Geneva, April 15

Millions of Christians throughout the world supplement their Bible reading with notes on the Scriptures prepared by one of several dozen independent organizations.

How effective these notes are has been improved was the subject of a study which was held in Geneva this month under the auspices of the World Council of Churches and Youth Department of the World Council of Churches.

Attending the consultation, the first of its kind ever held, were some 45 editors and writers, Bible workers, and youth and student workers from Protestant, Anglican and Orthodox Churches all over the world.

Discussions were set against the background of several factors:

1. The World Council of Churches Federation will sponsor an International Study Fellowship on the university level in September, 1963, through October 1964, at Princeton, New Jersey.

The programme, approved at the World Council of Churches meeting, will be in the nature of an experimental project "to discover how best to respond to the tremendous need for Bible reading notes for the ministry of the Christian Church in universities throughout the world."

It is purpose is to provide an experiment of working out and work on an international basis, which will involve personally or otherwise in the ministry of the Church in higher education.

Some 15 to 20 participants, drawn from many countries, will live together as a disciplined Christian community for the period, after which each person will be assigned for several months to in-service training under the supervision of a qualified counsellor-director at a university centre in North America.

speeches and ranged from the need to explore criteria which would control content, to ways of making a minimum use of many agencies in the field.

Several speakers were sharply critical of the work of the present. Mr. Perry Jones, research adviser to A.B.C. television network in Great Britain, described the content of some as "coming out of an age and state which assumes piety and assumes that God speaks through religion or in religious ways."

The consultation also expressed concern that most of the Bible notes going into Asia, Europe and Latin America are translations of the material prepared by the West and are not entirely suitable for non-Western readers.

"Discussion speakers noted that criteria which shape the content of Bible notes are often determined by the complicated interplay of four factors: social, theological, theological point of view of the sponsoring organization, and the editor's understanding of the readers' wishes."

CO-ORDINATION AND DIFFICULTIES

Still a fifth, which some speakers have been in mind, is the necessity to set the material in a context of the Bible.

Seeking to coordinate their work, the group decided to ask the World Council of Churches quarters in London to consider serving as a channel through which the notes could exchange information.

Reverend Dr. Kenneth Welch, director of the Forward Movement publications of the World Council of Churches, is one of the speakers describing the project. He is also one of the notes said the translation of the Bible notes is a "thoughtful form of this technology is comparable to the study of Christianity with other religions.

LONGLY TASK

ANGELIC NEWS SERVICE

London, April 22

A clergyman with a lonely task, Francis was one of the participants in a colloquium held at Seattle this month under Roman Catholic auspices. The theme, "The Challenge of the Second Vatican Council," with 2,000 persons crowded St. Paul's Cathedral for the session.

Prior Schutz held conversations with both Roman Catholic and Protestant leaders in Seattle and Madrid.

Two of the brothers of the community are also making a long trip through Spain to consult with Spanish leaders of the various Churches in Barcelona, Saragosa, Madrid, Valencia, and Majorca.

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DIOCESAN NEWS

BATHURST

GARDEN PARTY AIDS HOME ... The successful garden party held in March by the auxiliary of St. Mary's Girls' High School ...

C.E.I.S. TOURS ... The next tour will be held on Saturday, May 4, calling at Pitt Rivers for lunch, then ...

MIDWINTER ... Much renovating has been going on in the parish ...

NEW RECOURCES ... The parish of Coolah, Gillin and Cumbrae ...

CLERGY SCHOOL ... The Reverend G. R. Beatty (Diocesan Secretary) ...

BRISBANE ... The Roman institution of Engineers opened its first evening ...

ROYAL INSTITUTION OF ENGINEERS ... The Roman institution of Engineers opened its first evening ...

PUBLIC SERVANTS' SERVICE ... Public servants' service for public servants will be held in St. John's ...

KALGOORLIE ... The Church of St. Andrew, Esperance ...

COLLEGE PRINCIPAL ... American University Service will be announced in St. George's Cathedral ...

MELBOURNE

C.M.S. Day of Prayer ... The C.M.S. Day of Prayer, under the leadership of Bishop Donald ...

ANZAC SERVICE ... The ANZAC Service, the 100th anniversary ...

C.E.I.S. SERVICE ... On April 23, at 7.45 a.m., members of the Church of England ...

NEWCASTLE

N.S.W. FAIR ... On Friday, April 19, the Newcastle Diocesan Women's Missionary Society ...

ANZAC DAY ... The ANZAC Day Service, the 100th anniversary ...

REGLINGTON YOUNG ... The Parish Church of All Saints, Reglington ...

PERTH

MAUNDY THURSDAY VIGILS ... All-night vigils were held in St. Martin's Church, Perth ...

BRAINS TRUST ... The Dean of Perth, the Very Reverend J. R. Payne, will be the chairman of a Brains Trust ...

UNIVERSITY PRESIDENT ... The annual University Service will be announced in St. George's Cathedral ...

COLLEGE PRINCIPAL ... American University Service will be announced in St. George's Cathedral ...

ROYAL INSTITUTION OF ENGINEERS ... The Roman institution of Engineers opened its first evening ...

LETTERS TO THE EDITOR

"THAT THEY MAY BE ONE"

TO THE EDITOR OF THE ANGLICAN ... "There has been much correspondence ...

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D.B.S. APPOINTMENTS MANAGER

The Board of the Diocesan Book Society, Melbourne, has appointed Mr. T. G. Cranston as its manager ...

His early years were spent in the Parish of St. Peter's, Melbourne ...

He is engaged in Sunday School Church activities and was the first by chairman of St. Matthew's C.E.M.S. branch ...

Mr. Cranston brings to the Diocesan Book Society his experience and interest in Church, community and commercial service ...

FIRST WEDDING IN NEW CHURCH

FROM OUR OWN CORRESPONDENT

The new Church of St. Silas, North Balwyn, where the first services were held on Palm Sunday, had its first wedding on Friday, April 19.

Both bride and bridegroom were parishioners. The bride was Miss Janet Isabel Fraser, who has been a member of the choir for eight years and the marriage to Mr. Donald Brian Irving, who was confirmed in the parish, and was a member of the C.E.I.S. there. The bride spent last year on a working holiday in England.

The service was fully choral, and the music included Purcell's Trumpet Voluntary and Schubert's Ave Maria as a solo.



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