

CHALLENGE ISSUED TO SYDNEY ARCHBISHOP CALLS FOR SERVICE AND SACRIFICE

A call for all Anglicans to understand and put into action this Lent the message of the "Mutual Responsibility and Interdependence in the Body of Christ" document was made last Sunday by the Archbishop of Sydney, the Most Reverend H. R. Gough.

His Grace was preaching at a service in S. Andrew's Cathedral which was broadcast not only over the national network but relayed to most churches in the Diocese of Sydney.

In the course of his sermon the archbishop made a strong appeal to all churchpeople to give to the Australian Board of Missions emergency appeal for the Edward River and Mitchell River Missions.

The archbishop spoke as "the Church", talking as his "Discerner of the Lord's Body" (1 Cor. 11: 29) and the Church which is His Body (Eph. 1: 22).

He gave a careful exposition of the three ways in which the word "church" is generally used. It may mean, he said, the local parish church; the Church of England in Australia or another denomination; or the Catholic and Apostolic Church — "that blessed company of all faithful people."

The last, of course, was the real meaning. The church in one sense was not the Catholic Church, which embraces all times, all places and all cultures.

Other members suffer if we concentrate only on the local church. The Toronto Conference call to help us understand and live this fact.

The call is for a Listening, Serving, Uniting, Obedient and Sacrificing Church.

The archbishop said he had asked the clergy of the diocese to speak more fully on each of these aspects during the next five Sundays of Lent.

A Listening Church: The Bible emphasises God's search for man, culminating in the coming of Christ, the Good Shepherd.

It was often heard for us today, to our great joy, to recognise the voice of God speaking to us.

During Lent we should find out what God is trying to say to us — as individuals and as a whole. This would not always be what we wanted to hear.

A Serving Church: God the Creator, is the Servant of His people.

Assistant Bishop of Newcastle, the Right Reverend J. A. G. Houston, announced last Thursday the appointment of an Assistant Bishop of Newcastle in place of the Right Reverend R. E. Davies who was transferred to Tasmania in May last.

The bishop-elect is the Venérable Leslie Skibbald, who has been Archbishop of Newcastle since 1962.

God served through Jesus Christ during Our Lord's ministry on earth. Christ's Body was now the Church which served the world.

The Church must be God's disposal in the service of and for the needs of men, for Christ has no hands, no feet, no tongue but ours.

It was here that His Grace called for a ready response to the A.B.M. appeal of £50,000 for the Cape York missions, devastated by the cyclone early this month.

A Uniting Church: The Toronto Conference, which was mainly concerned with this mainly common, rejoiced in such union. It is a reality in India and the likely ones in Africa.

It encouraged Anglicans in their own countries to look for such union in their own Churches.

We must enter into negotiations with Presbyterians, Methodists and Congregationalists in our own country, and in India and the likely ones in Africa, so that the final concern is that of the people of the local congregations.

A Sacrificing Church: The Christian symbol, the Cross, means sacrifice.

Christ told the upbill road of sacrificial service and this is the half-mark of every true Christian life.

This Lent, every individual must ask himself what the Christian life is costing him in terms of time, money, study and service to others and in money.

Not only the individual but the parish as a whole must live sacrificially.

The parish must be ready to forgo a project of its own — a new organ or a stained-glass window.

The Jerusalem Archbishopric, and the two dioceses, Karachi and Lahore, in West Pakistan.

For planning purposes, the Diocese of Diacca, covering East and West Pakistan, is in the India-Ceylon region for the time being.

Any policy, which divides and embitters a people is a failure.

Mr Walker said racism had become the greatest issue in the world.

Australians were involved in it as a people.

We are involved in world conflict because of our immigration policy.

Mr Walker said there were four "major pieces of colour irritant" in the world today:

Elements of lingering colonialism.

The treatment of Negroes in southern parts of the United States.

South Africa in Africa.

The so-called White Australia policy.

Mr Margaret Brink, a former member of the Black Staff movement in South Africa, told the enthusiastic meeting of 200 people that South Africa now was in a state amounting to a state of civil war.

She said the Government spent £40 million a year enforcing apartheid.

Mr Brink fell in love with the well-known Anglican minister, Hannah Stanton, who wrote the top-selling book "Go Away Well" on her experiences in South Africa.

Mr Brink and Miss Stanton both spent some time in South Africa, and she found after the Sharpeville tragedy.

Mr Brink is now a Sydney bookseller.

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SYDNEY MEETING HEARS OF SOUTH AFRICAN APARTHEID

FROM A SPECIAL CORRESPONDENT

The great hope of many men was that the Dutch Reformed Church would lead South Africa out of the bondage of apartheid, the Reverend Alan Walker said in Sydney last week.

"This is the road to which we should work and pray," he said.

Mr Walker, who is superintendent of the Central Methodist Mission in Sydney, was speaking at a public meeting in Sydney's Lower Town Hall last night.

The meeting was arranged by the newly-formed South Africa Defence and Aid Fund in Australia, and the chairman was the Lord Mayor of Sydney, Alderman H. F. Jensen.

Mr Walker, who recently conducted a preaching mission in South Africa, said there was definitely hope in the Dutch Reformed Church, which had misinterpreted the Bible to justify apartheid.

"There are a great many Christians in South Africa who have a very uneasy conscience about apartheid, even though they at present support the Government," he said.

Mr Walker said no one could come away from South Africa without saying what a colossal failure apartheid had been.

Mr Walker said there were four "major pieces of colour irritant" in the world today:

Elements of lingering colonialism.

The treatment of Negroes in southern parts of the United States.

South Africa in Africa.

The so-called White Australia policy.

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SUPPLY DROP R.A.A.F. HELP TO MISSIONS

A Hercules from No. 34 Squadron, Richmond, completed a drop to missions on the Mitchell and Edward Rivers on the Gulf of Carpentaria on Saturday, February 8.

The supply drop was made at the request of the Department of Native Affairs, and their member in Townsville, Mr Keith Spencer, organised the supplies.

A Dakota from the Townsville R.A.A.F. Base was to have made the drop, but airfields devastated by cyclone "Dora" north of here and the distance involved made the operation hazardous.

It was decided to use a Hercules which landed at Townsville from Richmond for the supplies.

The Hercules, piloted by Flight-Lieutenant Mr J. McKenzie, departed Townsville at 4.30 Saturday morning and returned at 10 p.m.

Supplies dropped to the Mitchell Mission were: Tents, blankets, food, nails, and three storepiles of medical supplies, food, tents and 160 blankets crew.

Pilot of the Hercules, Flight-Lieutenant McKenzie, said that large tracts of country around the missions were under water, and many trees had been flattened by the gale force winds and torrential rain of cyclone "Dora".

A.C.T. PRIZES

The Registrar of the Australian College of Theology, Dr. Odus Duncan, announces the following prizes in connection with the 1963 examination.

The Hoey Sharp Prizeman is Brother Thomas William Griffith Brown of S. Michael's House, Canterbury.

This prize is given to the student at the head of the list in the first class of the examination for Licentiate in Theology.

The John Foster Memorial Prizeman is Geoffrey William Collins, of Moore College, Sydney.

This prize is awarded to the student at the head of the list in Greek New Testament when may be sent to G.P.O. Box 3316, Sydney, N.S.W.

© Donations to the South Africa Defence and Aid Fund may be sent to G.P.O. Box 3316, Sydney, N.S.W.

TEACHER TRAINING ON TV

ANGELAN NEWS SERVICE
London, February 10
The Bishop of London, the Right Reverend Robert Stopford, who is chairman of the Church of England Board of Education, described the work of Church of England teacher training colleges and the relations between Church and State in the national education system during the BBC Television programme "Meeting Point", on February 2.

The programme, entitled "Training Teachers", described the work of the Church training colleges and the way in which teachers are trained in a Christian setting.

Part of the programme was filmed at King Alfred's School, Winchester, and students were shown at work in class.

Special attention was also given to working in chapel as the central part of college life.

RADIO PROGRAMMES

ECUMENICAL PRAYER SERVICE
General, February 10

A network of 15 local recording studios in 11 countries of Africa and Asia now produce programmes that are broadcast to these and other countries by the powerful Radio Voice of the Gospel in Addis Ababa, Ethiopia.

Newest additions to the 100,000-watt shortwave network, owned and operated by the Lutheran World Federation Broadcasting Service, include a Persian-language studio in Tehran, Iran; a Nyanga-language one in which the New Testament is being translated; and a Tswana-language one in Gaborone, Botswana.

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THE CELTIC SAINTS

THE LADY OF THE SHROUBS

By MICHAEL J. LAURENCE

C. CUTHBERT was born in Ireland about A.D. 580 and was the youngest of three children: a father, a wife and God. He was a simple, unassuming man, but his faith made him more than a man. He was a man of God, and that is why he was so loved.

While Cuthbert was still only a boy, his father died, and his mother died. He was left alone in the world, but he was not alone in his heart. He was a man of God, and that is why he was so loved.

Cuthbert was now indeed alone, but a kindly woman had pity for the friendless lad and took him to live with her and give him love like a mother's. He became a shepherd boy and spent many nights and days out in the hills, minding his sheep.

His outdoor life made him very strong and healthy and he became completely devoid of fear. He was a man of God, and that is why he was so loved.

While still a lad, Cuthbert taught himself how to use a sword, spear and battle-axe and how to ride a horse.

One day he was taken as he prayed out on the hills and it is said that on the night of St. Asaph's death, he was there when he was about fifteen years of age. The Angels carrying his soul to heaven.

The next morning, Cuthbert was found by his mother. He would no longer be able to go to school, and so he was going to the monastery at Melrose to become a monk, then, he was taken to the monastery and mounted his horse and rode away.

That day, it so happened, was a fast day and he was not to eat. He was very hungry, but knowing he could not break his fast, he ate a little of the palm, saying prayers and taking an active interest in all that was around him.

As darkness fell, he came upon a group of old tumble-down huts and decided to use one of them as a shelter for the night.

EIGHT GODS

He had his nose to the wall of the hut and drew down some of the thatch from the roof for fuel. He was having one of his horses provided for and knowing that he had to get up early, he knelt down and began to say his evening prayers.

His horse had finished what St. Cuthbert had given it, it was full and drunk the ground, and as it pulled some down, something heavy fell past his head and struck the ground.

Although only fifteen years old, Cuthbert was not a curly only but continued to say his prayers. He was not used to being completed that he went to investigate the noise he had heard.

On the ground he saw a bundle lying wrapped in a cloth. He picked it up and, opening it, found, much to his joy and pleasure, a new head and some meat, sufficient both for himself and his horse. He ate the horse's meat, and then ate his own.

There was no one about and Cuthbert was not aware of learning how it had come to be hidden in the thatch, for when it was intended or who had left it, he did not know. He was in his hour of need, he gave thanks to God for His bounty and then he went to his horse as pleased, satisfied and unexpected.

In the morning he awoke refreshed and refreshed, and continued to say his prayers. The monastery was ruler over by the Bishop, and he was a man of God, and that is why he was so loved.

The boy made his way along the valley until it came to the monastery which was a branch house of the monastery he had left. He was a man of God, and that is why he was so loved.

He knocked on the door and the monk who opened it, who he called him how to fight God's battles, and he was intended to do.

The monk replied kindly that the monastery was engaged in just that kind of warfare. Cuthbert then asked if he might join them and become an anchorite with all their duties.

The monk set for Hosi the Prior, who had he spoken with the abbot, he admitted him to the monastery, saying, "Behold, an offering in whom is no guile."

Once inside the monastery, Cuthbert found that much more lived in his heart but which was made of wattle and turf cemented together with mud, in shape, like a beehive.

All the huts were grouped together, and the monks lived in them, and they were not far from the monastery, and they were not far from the monastery, and they were not far from the monastery.

Some of the monks were very good, and some were very bad, and some were very good, and some were very bad, and some were very good, and some were very bad.

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MYSTICS OF THE CHURCH . . .

THOMAS KEN

By THE REVEREND EDWARD HUNT

It may seem that the later English Mystics are rather poor compared with the earlier ones, but Martin Foliot was going to the monastery at Melrose to become a monk, then, he was taken to the monastery and mounted his horse and rode away.

Margery is a spiritual mother to Herbert and John de Kethe. Juliana Kempe is sister to John Duns Scotus and Little Gidding being the family residence of Sampson.

There is a great difference, because a tradition lives and moves, but it is the same living stream, the same "stream of life".

We may see, therefore, what part Ken had to play in this living tradition of English mysticism.

Thomas Ken (1637-71) lived in "an age which hastened the end of Little Gidding and the end of the severest tests of the life and faith through which he has passed in his long history".

As writes Dr. Kendall, adding that Bishop Ken was "a man of spiritual calibre who built for himself a narrow and a compassionate life, amid evils and intrigue, a memorial which endures to this day. Let their first words be his troubled prayer:

"My dear Father was an attorney and member of the Council of the North, and he died in Hertfordshire and left as orphan at an early age."

MOTHER'S HELP

However, his mother had time to interest him in "similarity and directness of approach to God" which was ever the source of his spiritual strength.

In "Directions for Prayer" he writes: "The parents should instil good things into their children as soon as they begin to speak. Let their first words be 'Glorify be to God'."

Ken lived with his sister and her husband until her death (1617). His friendship with only began at Walton's death at the age of 17, a year before Ken became Bishop of Bath and Wells.

Ken's first words to his mother as parish priest and bishop, was a living stream of prayer. His first words to his mother as parish priest and bishop, was a living stream of prayer. His first words to his mother as parish priest and bishop, was a living stream of prayer.

taught or went on long missionary journeys. Ken, according to his talents and in the way he thought of him, best of his kind.

When S. Cuthbert made his choice, he decided to be a missionary and he was intended to do.

Ken was a man of God, and that is why he was so loved. He was a man of God, and that is why he was so loved. He was a man of God, and that is why he was so loved.

AUSTERITY

His austerity of life was of one cause, his earnestness for all to train himself to even greater self-discipline, but he never obeyed all the rules of the monastery with great care and diligence, but he did not neglect his duties.

Sometimes, for instance, he would sleep up to two nights at a time in continuous prayer, and if during that time he became tired, he would stand up to the lake and stand up to the lake.

One night when it was so big, he would stand up to the lake and stand up to the lake. He was a man of God, and that is why he was so loved.

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being forced to death, he returned to the shore and there they often came to him, which liked his silvering body all over until he was worn again.

Under the guidance and tuition of the Abbot Eata, one of the kindliest and wisest of men who had been one of S. Aidan's original twelve pupils at Lindisfarne, Cuthbert learned the traditions of the Celtic Church, and was faithful and loyal to all he was taught.

A great friendship sprang up between him and the abbot and together they would spend hours in studying the Scriptures. The copy of the Gospels they used was kept for over five hundred years.

From the Prior Bosil, Cuthbert learned how to live a holy life and the best way to study the Scriptures to advantage.

Bosil was a great priest and like many Cels, he was "a man of God, and that is why he was so loved. He was a man of God, and that is why he was so loved. He was a man of God, and that is why he was so loved."

Years later, when he was invited to become Bishop of Hexham it was the remembrance of Prior Bosil's prophecy which led him to accept the office.

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FREEDOM FROM HUNGER

ART COMPETITION

An art competition with hunger as the subject is to be held by the N.S.W. Freedom from Hunger Campaign committee. It will be sponsored by the Arts Council of New South Wales.

The competition will be known as the John E. Kennedy Memorial Prize. The first prize will be £50 and second prize £20.

Paintings are to be based on the Freedom from Hunger Campaign, a spokesman for the committee said.

"Some suggestions are: Man, Hunger and Hope; Free the World from Hunger; War on Hunger; The Hunger for Peace; It is intended that artists should have the widest possible scope."

"It is hoped that the painting will be a masterpiece, and that the tragedy of hunger, but provide a message of hope closing the competition on April 24. The entry fee is 10s. and will go to the Freedom from Hunger Campaign."

Judges chosen are Mr William Doherty and James Gleason, Chairman of the office of the Arts Council of New South Wales, 110 George St, Sydney. Tel. 28-55-11.

Judging and exhibition will take place at the Rural Bank, 110 George St, Sydney, from May 4 to 15, at part of Freedom from Hunger Week planned for early May.

MARSDEN

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TEACHING CAMPAIGN LAUNCHED

BUNBURY THREE YEARS PLANNING

FROM OUR OWN CORRESPONDENT

Bunbury, February 17
A three-year teaching campaign and initiation began in the Diocese of Bunbury on Ash Wednesday.

At a special service in the Cathedral of St. Boniface, the bishop, the Right Reverend R. G. Mackie, commissioned the Venerable J. Brian Albany as Diocesan Missioner.

At the same service he also installed Archdeacon Albany as Archdeacon of Bunbury and collated and installed the Reverend E. Hart as Archdeacon of Albany.

Nearly every priest in the diocese was present for the service. Immediately after the commissioning of the missioner, he presided the sermon from the text "For we have become Christ's partners, if we keep the original confidence firm to the end." Hebrews 12:14.

He challenged the whole diocese, clergy and lay alike, to enter into a team mission, as Christ's partners, with all the women and young people for God.

He emphasized that a teaching campaign in the Christian sense is not just the incantation of the doctrines of the Church, although they have to be taught, there is a danger of mere intellectualism; but a teaching campaign in the Christian sense is the seeking of God and the purpose of a living God.

He used the definition of Christian Education given in D. Chaplin's book "The Privilege of Teaching".

"Our constant aim in the education of a Christian is to help him through his sacramental life in the Church's worship and work to become a living member of Christ Jesus and to be transformed to and purged in this world and the next."

This, he said, must be our aim in the teaching campaign, which is called for every Anglican to lead his life not only in the worship of the Church but also in the work of the Church.

He said we must challenge our young people with something worthwhile to believe in, something that gives life to live for, and someone to trust and worship, Christ Jesus.

The challenge, he said, can be seen as our diocesan response to the campaign of the Anglican Congress in Toronto, which challenges every parish, every diocese to evaluate every aspect of its life in the light of the total mission of the Church, and not to see its mission as an optional extra, but to apply it as a test to all the work of the people of God.

For the Church exists to witness to obey and serve Christ. The question was could we as a diocese do this?

He was sure we could if we remembered that "we have become Christ's partners, if we keep our original confidence firm to the end."

The following day, the clergy spent the whole day at a residential conference of the diocesan Conference Home on the subject of a campaign.

BIBLE SOCIETY SERVICE

FROM A CORRESPONDENT

The first annual Bible Society service in Sydney will be held in the Pitt Street Congregational Church on Sunday, March 1, at 2 p.m.

The Archbishop of Sydney, the Most Reverend H. R. Gough, will conduct the service. The Commonwealth Secretary of the Bible Society, Canon H. M. Atrowsmith, will preach.

The Governor, Sir Eric Wood, will read the lesson, and the Wordward will also be present.

The Chinese Presbyterian Church Choir will present choral items.

During the first year the emphasis is to be on the confirmation candidates, their homes, and the children, young and older and older brothers and sisters, and the faithful to help post and back the whole campaign.

In the second year the emphasis is to be on the layed communications, which will entail a visiting campaign, and literature for the homes. The third year, emphasis is on a parochial mission in every parish.

A strong diocesan committee has been constituted under the chairmanship of the bishop to coordinate the whole campaign, and the Diocesan Missioner will be able to give full time to the campaign, as he is now freed from parish duties by his removal from the Parish of Narrogin to live in Bunbury.

CALL FOR JOINT STRATEGY FROM ARCHBISHOP OF PERTH

A.C.C. SERVICE

The Christian ministers of each local area should meet together at least weekly to plan the strategy of the Church, said the Archbishop of Perth, the Most Reverend George Appleton, last week.

He is presiding in College Presbyterian Church, Parkville, to about 200 Church representatives attending the annual meeting of the Australian Council of Churches.

Archbishop Appleton said that the Anglican Churches must do everything in their power to bring the Christian message to the world for Christ alone. The divided Churches had been prepared for one another, but they were not united had not come together for one another's sake, he said.

"May that not be also because someone stepped out in faith," the Archbishop visiting the Pope, the Moderator of the House of Commons, the Pope, Pope John welcoming so many Christians, and to challenge our churches, Pope Paul and Patriarchs Athanasius, ending the arrangement of 1,000 years, the World Council of Churches working patiently and remittingly to bring the leaders of the Churches together."

There had been acts of faith, and not just a soothing opinion, "is something more needed, something more costly, more adventures, more personal."

He quoted the secretary of the International Missionary Council.

COVERING CASUALS INTO REGULAR WORKSHIPPERS

FROM OUR OWN CORRESPONDENT

"We have a great opportunity of drawing a large number of people more closely into the fellowship, worship and work of the Church," writes the Archbishop of Perth, the Most Reverend George Appleton, in his monthly letter to the diocese, commenting on the encouraging reports about the observance of the Christmas festival.

He now said that incorporate the spirit of Christ into all their thinking and activity? That they would be necessary to enable them to do so?

Were our canvasses just to raise money for our own needs or to enable us to carry on the work of the Kingdom of God in the parish, in our country and in the wider Mission of the Church?

Christ-like characters, drew people into the Churches would draw people into the Churches.

That brought us back full circle to the thought with which we began, "We would like to change casual worshippers at our great festivals into regular worshippers in our committed Christians."

Were those bodies trying to



—Adelaide Cathedral—P. H. H. H.

The procession entering St. Peter's Cathedral, Adelaide, for the opening of the Lay Year on February 10. (Left to right) Mr Justice C. Bright, the Hon. Sir Herbert Murray, the Chief Justice, the Most Reverend R. A. Day, the Dean of Adelaide, and the Reverend J. J. Gonn, Minister of the Flinders Street Baptist Church, who preached the sermon. About 600 people were present, including judges and barristers in robes and wigs, and the Lord Mayor, the Right Honourable J. C. Trill.

T.H.L. RESULTS ANALYSED

Twenty candidates from St. John's College, Morphet, under the sponsorship of the Diocesan of Adelaide, Bathurst, Canberra and Goulburn, Gippsland, Grafton, Melbourne, Newcastle, St. Andrew, and one going to Sydney, set to complete the T.H.L. diploma.

Of these, sixteen (80 per cent) attained the diploma, nine of them with second-class honours.

The pass rate for all candidates sitting to complete the T.H.L. was 82.3 per cent.

S. Michael's House, Grafton, entered ten candidates, of whom nine passed, one with first-class honours.

Kidley College entered 19 candidates. Pass rate, 78.9 per cent.

Moore College entered 35 candidates, pass rate of 77 per cent.

Sixteen men from Moore College won second-class honours: Congregational Churches.

"Should not delegates (not observers) from other Churches be invited to our denominational synods, assemblies, conferences with the full rights of speech and debate?"

"Should not Roman Catholics and Anglicans who have an emphasis on schools, be ready to provide representatives on the governing bodies of those schools?"

The Archbishop concluded: "Faith believes that what if prayer for in Christ's Name is already being done by God?"

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Were those bodies trying to

FORREST RIVER MISSION

YOUNG PEOPLE
TO SERVE

FROM OUR OWN CORRESPONDENT

Perth, February 17
Two young couples have just left here to serve at the Forrest River Mission. They are Mr and Mrs John Reid and the Reverend Kevin Hall and Mrs Hall.

Mr and Mrs Reid were married as recently as January 25 this year by the Reverend the Reverend E. G. Simmonds, Rector of Quairading, in the Diocese of Perth.

As Monica Simmonds, she was one of two young people who represented the youth of Western Australia at the Toronto Congress.

While at the Training College for Teachers in Perth, Monica met John Reid to whom she now is married.

As husband and wife they have gone to teach in the Government school at Forrest River Mission.

Meeting them for the first time in the office of the Anglican Missionary Council, Perth, were the Reverend Kevin Hall and Mrs Hall.

The Most Reverend Kevin Hall, who was trained for the priesthood at the Diocese of Perth, when in Australia, has been assistant priest at St. John's Church, Northam, in the Diocese of Perth, since 1962, having been ordained in 1961.

He has gone to the Forrest River Mission as chaplain to the mission. His wife, Dorcas, who accompanied him, is a trained Domestic Science teacher.

Kevin and Dorcas were commissioned by the Archbishop of Perth, the Most Reverend George Appleton, in St. Mark's Church, Bassendean (Kevin's home parish), on the evening of Ash Wednesday in the presence of a large congregation, which included the Right Reverend R. E. Fresh and Mrs Fresh, for Kevin Hall is an Old Guildfordian.

EXPERIMENTAL LITURGY

FROM A CORRESPONDENT

Morphet, N.S.W., Feb. 17
The Experimental Liturgy in worship by the Newcastle Clergy Summer School ("The Anglican Experiment") was completed by G. Cops, J. G. Davies and D. A. Tyler, of the University of Birmingham, England.

It is published with essays and commentary in No. 3 in the series "Ecumenical Studies in Worship" by the Lutterworth Press, London, and has been fairly readily available in Australia, since 1958. The compilers are Anglican.

The first reactions of the Newcastle clergy was to ask that the N.S.W. State committee to the Prayer Book Revision Commission of General Synod take particular notice of the liturgy in its work of preparing an Australian Prayer Book.

It substitutes an original liturgy for the Prayer for the Church.

HOSTEL FOR DYAKS

£6700 has now been received for the Hostel for Dyaks in Kuching, Sarawak. Other readers are invited to contribute. They are asked to do so as soon as possible.

Untold millions are yet ungod



—Mrs Monica Reid—
Youngful team for the Forrest River Mission: Mrs Monica Reid and her husband, and the Reverend Kevin Hall and his wife, Dorcas, in the office of the Anglican Missionary Council, Perth, just before they left for the Forrest River Mission this month. (See story this page.)

ANGLICAN OF THE WEEK

BOOK REVIEWS

NOT OF LOVE BUT OF LOVE

NO NEW MORALITY, Canon Douglas Rhymer, Emsdale, Pt. St. 16, 9s. 6d.

ANOTHER book has been added to the pens of the South-western writers. The latest is a collection in "No New Morality". Canon Douglas Rhymer, Manly, would have heard of his project as the "The Thirty-Nine Articles" when he was introduced as Provost of Southwark Cathedral. This book bears the title of the thesis of the author in the light of the moral sections of the Bishop of Woolwich's "Honest to God" and also A. J. Williams' essay in "Soundings".

The thesis of the book is that there is no "new morality" in the views of the authors mentioned but that this is indeed the morality prescribed by Jesus Christ. In short, the morality as advised is not that of law but of love. The author maintains that a mistake was made by the Church when it concentrated upon the moral teachings of the letters of St. Paul, rather than on that of the Gospels. St. Paul committed basic error when he said that there was an eternal conflict between the flesh and the spirit. The moral teaching of the whole man against God.

By concentrating on St. Paul, we were led to believe that that of spirit and in some way an association of that was always found with sex. Thus marriage and matrimony was a necessary second best to maintain continence.

As distinct from St. Paul, we find Our Lord Jesus Christ, confronting the whole man with his body, flesh and spirit, and his love with God. This is the assertion that love is the basis of morality and that the law distinguishes between lust and love. Lust he defines as a possessive, selfish arising from unrecognised sinfulness.

THIS is illustrated by the possessive morality which rules the relationship is not love, but lust. As understood, the lover seeks to object the person who rules the object of the relationship and also to know his own self. Love thus liberates and is also liberating.

The application of this "morality" is illustrated in two fields—those of the youth and those in the marriage relationship.

Turning to the youth, he portrays them as surrounded by a world of affluence buttressed by an age of technology which preaches that "what works is right". The same youth is seen to live in families where parent-hood is vitally changed from that of the previous generation. The effect of this on a youth is that

he is uncertain of his status and finds himself joining gangs and their activities, thus in a certain degree of promiscuity.

The Church when it meets such youth hears with a girl-friend it tries to demand an obligation to moral law. This should be set to a youth who asserts that there is nothing wrong with sexual indulgence.

There is a point that the reply should be to create a sense of creative responsibility in the life of the youth—to call him or her to a life of depth.

Sexual relationships before marriage were with a girl-friend who will be a wife in as equally lacking in responsibility as intercourse with a girl-friend who will not eventually be a wife.

The second application is in the field of marriage. The author says that the Anglican Church is one of the strictest Churches in Christendom in its attitude towards Christian marriage. In criticism of this attitude he asks for definition of Christian marriage.

What do we mean by the words "one flesh" and "whom God hath joined together"? By the first we do not mean physical union but "one" in a monogamous relationship.

Christian marriage surely is worn about the right of consent, non-obedience to a rule. It is in the eyes of the Church that the Church should recognise when a marriage has ceased to be any longer a marriage. The promises made and the purposes for which it is entered into. This recognition could be made by means of a "divorce" certificate. Such examination might really prove that the essentials of the one flesh are never there but it was never really a Christian marriage.

As the author has introduced when he says that the Church of England should try to bring pressure to bear on society to insist that a "divorce" certificate should be reflected in the life of the laity.

The conclusion is that the challenges us to know the difference between the elements of consent and compassion—the elements of the former on right and wrong are made on false premises—perhaps those only of results. Also our common view leads to a diminishing of morality rather than its freedom.

Many protests of compassion on the other hand deal with people as they are. It seems their situation and aims to know all the facts. Such facts are seen in the light of the previous generation. The ledge and of our own needs.

Knowing the effect of the previous generation on the life of both of us, we suffer in seeing other needs and in finally identifying ourselves with them. We are to be "born again" in the "Christ of the Gospel". By following this way of love we must be able to see the needs of others and we learn to accept ourselves.

Further, it is to be noted that the book, there is a call to understand the moral and in love to help a child to bear their condition.

Many who are disturbed by this book as they perhaps feel that this is another attack upon the orthodox Christian religion. This is necessary to analyse whether Canon Rhymer is in his distinction between the morality of the Gospels and that of the letters of St. Paul.

Further, many would question whether his definition of sex is a description which would agree with the views revealed in the Gospels. Nevertheless, if one does follow the views of Rhymer in his book, it is a description of the irrelevance of Christian thinking to most of the people of our age and also of our hypocrisy, there will be no need to refer to the book. To read this book, both to understand ourselves and also to understand the Church in its life of depth in our contemporary civilisation.

—J.O.R.

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THOUGHTFUL ESSAYS

PROVING, PREACHING, AND TEACHING. Studies in Christian Faith and Practice. By Rev. Richard Talbot, F.R.S. Pp. 138. 7s. 6d. series.

THESE are two essays delivered as lectures to various church schools in England by Richard Talbot, priest and journalist.

The first is on Apologetics which he briefly defines as "the defence of one's own opinion and the attacking of other's with a variance with it".

But the object is not only, in this case, theological opinion but a person—and consequently several psychological factors are considered and effectively illustrated from the writer's own experience.

So, on the publicity factor, he concludes, "Never refute an error by doing his Church greater publicity to something which will probably be rejected anyway."

In answering the question of legitimacy in the process of persuasion and discussion, he lists seven characteristics, examples of which he selects from material in the papers of the Roman Catholic Enquiry centre in England. This analysis should be read by every Christian who does his Church as I want to uphold the truth in it.

This whole essay is a model of conciseness and comprehensiveness. It is highly telling, examples pungently expressed.

—A.W.M.

CELEBRATIONS IN SWEDEN

ECUMENICAL PRESS SERVICE

GENEVA, February 3

Dr Gunnar Helgerson, Lutheran Archbishop of Uppsala, Primate of the Church of Sweden, has announced that, among many distinguished churchmen, several Roman Catholics have been invited to the celebrations, from June 12-14, of the centenary of the formation of the Diocese of Uppsala.

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AFRICAN EMERGENCIES SPECIAL FUND

W.C.C. APPEALS FOR ONE MILLION DOLLARS

EMERGENCY
Geneva, February 17
 Moved by horrifying reports of carage in Central Africa, the World Council of Churches on February 7 launched an appeal to its member Churches for 1,000,000 dollars to help Africa for meeting current emergencies south of the Sahara.

An appeal was made by the Executive Committee of the W.C.C.'s Division of Inter-Church Aid, Refugees, and World Service and was enthusiastically backed.

The committee requested the Executive Committee of the World Council when it met in Odessa, Russia, last week to endorse the appeal and comment it to the Churches.

It has been done to ensure that it should be brought authoritatively to the notice of the W.C.C.'s 299 member Churches, and Orthodox member Churches throughout the world.

The proposed Special Fund for African Emergencies will enable action to be taken to feed and resettle refugees in African countries, start farming activities, provide tools, seeds, livestock, ploughs, and other equipment, provide pastoral care and medical education and medical services.

A co-ordinating office will be appointed to bring together all the present programmes which are W.C.C. sponsored for the sake of displaced persons south of the Sahara, and act in liaison with all Africa Councils of Churches, national Christian Churches, and the United Nations High Commission for Refugees, as well as other governmental, inter-governmental and voluntary agencies.

RWANDA

In setting up the fund, the Division aims to help the 100,000 refugees from Rwanda who have fled to Burundi, Uganda, Tanzania, and the Congo. The 100,000 refugees from Mozambique and 10,000 refugees from the Sudan; a substantial number of refugee students from Africa and the victims of racialist legislation.

The reports that led the Executive of the Division of Inter-Church Aid, Refugees, and World Service to make its appeal so that its co-ordinated programme can be carried out give estimates believed to be conservative, of the killing of 100,000 Tutsi people in Rwanda where, it is alleged, genocide race extermination — is being practised by the ruling Hutu people. These reports speak of "river running red with blood", of bodies floating past a bridge at the rate of 30 within ten minutes of their legislation.

PEACE FOR PEACE IN CALIFORNIA

EMERGENCY PESSIVE SERVICE
Geneva, February 17
 A Roman Catholic priest and an Anglican monk have jointly issued a joint statement in California that "every running red with blood", of bodies floating past a bridge at the rate of 30 within ten minutes of their legislation.

"We who speak in the name of many Christians in California," the statement declared, "wish to associate ourselves with our fellow citizens who condemn the crimes committed in our country the past few days no matter by which side... the increased cycle of the violence and retaliation) must be broken. It will be broken by the end of the violence, looting and murder which erupted when the riot turned against their Moslem neighbours as a 'reprisal' for their attacks on the Hindu minority in nearby East Pakistan."

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NUCLEAR WEAPONS ASSEMBLY DEBATE

ANGLICAN NEWS SERVICE

London, February 17
 A great Britain should be willing to forgo the claim to nuclear superiority if any effective machinery could be established for shared control was unanimously endorsed by the Church Assembly on February 17.

This statement had been put forward by the British Council of Churches at its meeting. But the assembly agreed that the Archbishop of Doncaster, the Venerable P. G. Boodock, "believing that the use of indiscriminate weapons must now be considered as an affront to the Creator and denial of the dignity of man," the Bishop of Rochester, who proposed endorsement of the council's statement, that Christians were often accused of shirking their nuclear war.

In so far as that was true it was largely because of the complexity of the problem and the difficulty in forming a judgement that had to be made.

"HALT OTHERS"

The test ban treaty, they hoped, was the beginning of a new approach. They must seek initiatives towards the sharing of nuclear weapons, and the only purpose for which nuclear war.

If part surrender to shared control their own nuclear power could serve to halt others from having a say to consider sacrifice of sovereignty in that regard.

The Bishop of Woolwich criticized the Prime Minister for his refusal to make nuclear weapons an electoral issue.

The Government deterrent was something Britain should now be prepared to forgo. It represented a waste of resources for a marginal and extremely hypothetical benefit. It had an influence on the proliferation of nuclear weapons, and its leadership and it prevented the building of conventional defence forces, and it prevented the sacrifice of conscription, was putting the British in the position of being the only nation in the Western alliance and being committed to a policy of nuclear deterrence, but not certainly have to use tactical nuclear weapons or none at all.

"LIVING CHURCH" EDITOR

ANGLICAN NEWS SERVICE
New York, February 17
 The Reverend Carroll Shoup, succeeded Peter Taylor as editor of "The Living Church" magazine.

Mr Day on the same date became the Ecumenical Church of America's Episcopal Church office.

His office has been Rector of S. Mary's, Tampa, Florida, since 1958. He was ordained 25 years ago.

His clerical experience includes 12 years of service with the University of Illinois.

"ANTI-RELIGIOUS POSTERS"

EMERGENCY PESSIVE SERVICE
Geneva, February 17
 The Russian popular "Liberation" has urged the display of more anti-religious posters in public places in the U.S.S.R. as a means of stepping up the anti-religious campaign in support of atheism.

The journal complained that the number of anti-religious posters in the U.S.S.R. has increased in the last only some 30,000 copies of them had been distributed.

RELIGIOUS LIBERTY

U.N. DRAFT CRAFT

ECUMENICAL PESSIVE SERVICE

Geneva, February 17
 A World Council of Churches' official has expressed disappointment that the draft declaration on religious intolerance published last week in New York by a United Nations sub-committee.

Dr O. Froese, who said here that, while appreciative of the U.N.'s efforts to eliminate all forms of intolerance, he viewed the draft as "inadequate and disappointing." Dr Froese is director of the W.C.C.'s Commission of the Churches on International Affairs.

The U.N. draft, which the council agreed upon after the very first session, has been sent to the U.N. Commission on Human Rights for consideration.

Dr Nadeau said the draft did not measure up to expectations for three reasons.

1. It does not explicitly recognize the essential inter-relationship between religious freedom and other human rights proclaimed in the U.N. Declaration of Human Rights.

2. In dealing with the specific aspects of religious freedom it risks the risk of limiting the comprehensive character of the article on religious freedom in the Universal Declaration.

3. While dealing with the rights of worship and freedom of conscience, it completely omits reference to the right of participation in religious freedom in practice.

NEW DELHI

Regarding the final point, Dr Nadeau said that the Commission on Religious Liberty adopted by the World Council of Churches in New Delhi, in 1951, had declared that freedom of religion should include "freedom to practice or to abstain from the practice of any religion, and the freedom of expression of that practice or of abstention from it, in social, economic, and political life, and in the sphere of international."

The C.C.I.A.'s position had been strengthened by the work of experts from 14 countries which had been set up by the Commission by Mr A. Dominique Michel, C.C.I.A. secretary.

In his six-point brief Mr Michel noted that intolerance, discrimination are insufficient and the substance of the right to religious freedom must be emphasized; the standard must be international and not merely subject to national decisions; the Commission must be set up in 18 in the Universal Declaration must be preserved; the international body must be created; the Commission must be created; the Commission must be created; the Commission must be created.

UNITY PRAYER IN MADRAS

EMERGENCY PESSIVE SERVICE
Geneva, February 17
 "Ya," a leading Spanish newspaper, reported that "for the first time in Madras, Protestants, Orthodox, and Roman Catholics prayed together for Christian unity."

The paper was referring to the prayer for unity held on Feb. 18 to 25 which Roman Catholics around the world are celebrating as the Chair of Unity Octave and which member Churches of the World Council of Churches sponsor as the Week of Prayer for Christian Unity.

The prayer observance here was the first in the city since only and information office of the Madras Catholic diocese, the Eastern Christian Church and representatives of the Spanish Evangelical Church.

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HOW MANY ANGILIANS KNOW THE CHURCH OF ENGLAND — A QUESTIONNAIRE, by the Rev. Canon E. M. Maynard.

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LETTERS TO THE EDITOR

NAME AND UNITY

TO THE EDITOR OF THE ANGLICAN
Sir.—Much has been written on the subject of the name of our Church, and I should esteem it a favour if I may quote you in an address recently given in Melbourne on leading churches whose names we may well wish to weigh and consider carefully.—Archbishop Lord Fisher of Brisbane.

I did not hear Dr Fisher speak, but I have read the following quotation from the report published in his name.

With regard to the title, Dr Fisher is reported to have said of our Church: "It is well known, calling itself the 'Church of England or Australia', which is wrong. It is 'The Anglican Church of Australia'." (This, of course, would bring us into line with our Canadian cousins. I agree with Lord Fisher, though, personally, I would prefer to amend it to 'The Anglo-Catholic Church of Australia'. In order to emphasise the historic and traditional character of the Church, rather than relegate it to catholicity in name only, as if it were something of which we should be ashamed.) It needs to be said that the Anglican brethren or to others, as J. B. Cameron stated in the 'New South'.

Speaking of Church Unity, Lord Fisher said the first and hardest task of Church unity is to be stressed—did not mean uniformity, was already achieved in the realisation that the Christians of all Churches could work and cooperate as friends, and together as an organisation, through universal recognition of one baptism, and acknowledgement of one God. This work now becomes regular. It will not end in one Church, one name, one system of government—that has never existed—but in fraternal relations between the various communities in different parts of the world."

Yours sincerely,
L. J. SOMERS-SMITH.

Uranu.
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir.—J. B. Cameron states (February 9), "Anglican unity would give some offence to the Church of Rome, and to those other Protestants who are hoping and praying for reunion with us, and to many of our own members."

Would your correspondent kindly tell me what the opinions of the Church of Rome or any Protestant group or even our own uninformed members have to do with the plain truth that we of the Church of England are Anglican Catholics, and Anglican being merely a word for English and Anglo the shortened form of it? No amount of offence on the part of the Church of Rome or any Protestant group can alter that fact. History confirms it.

Perhaps your correspondent might tell me which of the more important: the truth that we are the English communion in God's One Holy Catholic and Apostolic Church, or the fact that the Church of Rome is the sole and whole of Anglican Churches and Anglicans have no part in it? And which is likelier to bring the Protestant groups back to the faith of the Catholic and Apostolic Church or to the opinions of the Roman communion or standing firm by the truth that we are what we always were, the English or Anglican communion in the Catholic and Apostolic Church of God? I think it is likelier to help our own uneducated members whose spirit denies our catholicity or at least takes it to be something annoying others or our standing proudly and boldly by the Faith we profess?

Your correspondent might be interested to know that some little time ago I saw a copy of a letter which had been sent to a Melbourne newspaper in reply to a reader who had written pro-

testing against the use of the word "Catholic" in that paper for our priests. The argument given was exactly the same as for our correspondents use; it gives offence to the Roman Catholics, and is expected to be content with "minister" while the Anglican Church is the sole right to the word priest!

I cannot see how unity is to be achieved if this kind of attitude minds me too much of the young lady of high who went for a walk in the park, and to all the unoffered feelings which would be aroused in the highest and the unoffended breast, there would be a great deal of unity for the orthodox. Faith of the Church as held by the Fathers of the Church who are either sectarian or heterodox (heretics).

I am, etc.
LAYWOMAN.
Melbourne.

I am, etc.
J. F. BRERLY.
Melbourne.

TO THE EDITOR OF THE ANGLICAN

Sir.—I wish to add a few remarks to the article in this column re a change of name for our Church? The Anglican Church in N.S.W. country diocese where we were instructed always to stand firm by the use of Catholic in our name, whether that be the Anglican Catholic Church or the Australian Catholic Church.

I am, etc.
J. F. BRERLY.
Melbourne.

A few years after moving to the Newcastle area, my second much more talkative child happened one day to say "When we go to the playground with all the 'churchmen' was at school." For nearly morning I went to the school to inquire about the right. The principal informed me that only the Anglican Church of England would give some offence to the Church of Rome, and to those other Protestants who are hoping and praying for reunion with us, and to many of our own members."

Would your correspondent kindly tell me what the opinions of the Church of Rome or any Protestant group or even our own uninformed members have to do with the plain truth that we of the Church of England are Anglican Catholics, and Anglican being merely a word for English and Anglo the shortened form of it? No amount of offence on the part of the Church of Rome or any Protestant group can alter that fact. History confirms it.

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Your correspondent might be interested to know that some little time ago I saw a copy of a letter which had been sent to a Melbourne newspaper in reply to a reader who had written pro-

The term Episcopal can have no derogatory meaning, as those of differing schools of thought in the subject of the Anglican Methodist Church in America, for instance, use the word Episcopal. The only person who respondent will know that episcopalian is the Methodist and the Anglican has entirely different meanings.

The intention of your correspondent is to try to conciliate various Protestant sects. It can do nothing to bring us into communion. It must be remembered that the Anglican Fathers cannot be held by communion with the Roman Catholic firm for the orthodox. Faith of the Church as held by the Fathers of the Church who are either sectarian or heterodox (heretics).

I am, etc.
LAYWOMAN.
Melbourne.

CHURCHES OF CHRIST

TO THE EDITOR OF THE ANGLICAN

Sir.—I wish to compliment you for your article in the 'New South' in this column re a change of name for our Church? The Anglican Church in N.S.W. country diocese where we were instructed always to stand firm by the use of Catholic in our name, whether that be the Anglican Catholic Church or the Australian Catholic Church.

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NOT "FRILLS"

TO THE EDITOR OF THE ANGLICAN

Sir.—Although I agree with your correspondent, W. F. Jones (February 13), with regard to the "hotch-potch" services in many Sydney churches I was dismayed to see that he thinks that the beautiful worship of the ancient Catholic faith, especially incense, and vestments, and candles, and the earliest times has loved with the beautiful worship of the ancient Sacrament with all that is best and most beautiful in it, and that it is not a hotch-potch of incense, vestments, music, incense and lights, and candles, and vestments, and signs of our worship of God.

The Bible is full of references to the use of incense, and Malachi foretold: "For from the rising of the sun even unto the setting of the sun, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and they shall come and adore me, said he that is great among the heathen, said the Lord of Hosts."

The cathedral service has gone on for many years, and the Incense which they brought gifts: Gold, frankincense, and myrrour, in the Book of Revelation—"The angel said at the Altar, having a golden censer, and he offered incense upon him much incense, that he might offer the prayers of all saints upon the golden altar which was before the throne."

I think that if incense was just a "frill" it would not be recorded in Holy Scripture. W. E. Jones may do well to look into the ceremonial of the ancient Church, to see that each act, each posture is symbolic, and that it is not a devotional significance. What he regards as "frills" are really the symbols of the Incense, which is equally regarded by millions of Christians throughout the world as an act of homage and devotion to the Most High.

Yours faithfully,
DAVID A. PIPER.
Earwood.
N.S.W.

CATHEDRAL SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir.—As a relatively new arrival in Australia I can sympathise with Mr. J. H. Bath (February 9) who has written a worshipping in England and in Australia. I have been led to realise that although the Church of Christ in the churchmanship in the various parishes in any diocese there was an overall awareness that the differences amounted to little more than a question of emphasis on the central facts of the Faith. In 1959, I came to Australia and have never before been thankful that I came to live in a diocese where I have secured a strange hold on the large diocese, which is also the parent diocese, of the Church of Christ in Australia.

As the Sunday called Quinquagesima is understood by gift of Charity is upmost in our thoughts, and in the Diocese of Sydney who seek to perpetuate a particular liturgical tradition, it is a pity that it is virtually unknown anywhere in Australia. My admiration to remember all those

who have been reared in the normal traditions of the Faith as expressed in the Church of England, and the rest of Anglican communion.

Our Church is catholic; we should also be Evangelical; a Church that does not spread the good news of Christ in our time only. There is room for us all to develop and to flourish in the service of Our Lord. A narrow, aggressive and intolerant Protestantism cannot help us in our work and worship if it is to be a true and whole tradition and training are different. A Protestant who believes but that he shall learn to understand and respect the sincerity of others in his own diocese and elsewhere in the Church.

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I am, etc.
J. H. BISHOP.
Armidale.
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir.—The letter which you printed on January 30 was quite correct in its content. You mention in your footnote last week that all letters should be sent to a certain office. It is no use. Some parishioners had to write to you to restate. He likely to be maintained, and which any changes the matter will be very gradually introduced and the content of the good-will of all the parishioners.

The Archbishop is not in the position to make statements. He has only been here a short time, and does not have his complete condition we are in.

The cathedral service has gone on for many years, and the Incense which they brought gifts: Gold, frankincense, and myrrour, in the Book of Revelation—"The angel said at the Altar, having a golden censer, and he offered incense upon him much incense, that he might offer the prayers of all saints upon the golden altar which was before the throne."

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Yours faithfully,
DAVID A. PIPER.
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TO THE EDITOR OF THE ANGLICAN

Sir.—I have never been to Littleton, but I have read in "Distressed Lady" (January 30), after having three years ago visited a certain church in a Brisbane suburb, can quite imagine what she has had to see as standard of worship at that Church.

The dean has done nothing to improve the matter to all our sorrow.

I sincerely hope that in the near future we may look forward to a more dignified, simple, regal and devotion for our Church.

Yours faithfully,
J. C. HARDWICK.
Victoria Park.
W.A.

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