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FIRST AUSTRALIAN ARCHBISHOP OF SYDNEY ENTHRONED CEREMONY LINKS OLD AND NEW

Traditional and contemporary elements blended happily at the service in S. Andrew's Cathedral last Saturday morning, August 13, when the Most Reverend Marston Lawrence Loane was enthroned as the first Australian-born Archbishop of Sydney.

There was the use of Bishop Broughton's chair and pastoral staff in the ceremony in the near-century-old cathedral.

Three pointers to the future were the presence of the Roman Catholic Archbishop, the part played by the young people of the diocese, and the Archbishop's words on South-East Asia.

Young people, representing the Church Schools of the diocese and youth organisations, formed a guard of honour outside the cathedral. They had the privilege of being the first group to greet their Archbishop on this special day.

As he passed, his Metropolitan train held by two small boys, as the company of the Bishops of the Province of New South Wales, he gave the ancient salutation, "The Lord be with you," to which they responded "And with thy spirit."

Inside the cathedral, the congregation which included the Governor, the Premier, the Heads of the Services, the Police Commissioner, city and community leaders and representatives of every parish, had already knelt in prayer and the choir had sung the anthem, "We wait for thy loving kindness, O God!" Then during the singing of the hymn, "Glorious things of thee are spoken," the Dean's procession moved to the great door of the cathedral to admit the Archbishop.

TRUMPETS FANFARE

With the Dean, and preceded by the choir, came the senior clerical canon, Archbishop F. W. Twissell, and the senior lay canon, Mr. C. P. Tinsman. After the traditional three knocks upon the door, the Dean said "Let the doors be opened" and a fanfare of trumpets sounded.

Again as the Archbishop entered the cathedral he greeted the congregation as he had the children outside.

Then in the chancel the Chancellor, Mr. W. S. Gee, read the certificate of election and the

Archbishop made a declaration indicating his assent to the Church of England in Australia. The legacies over, the choir sang "Teach me thy way, O Lord and I will walk in truth", the Archbishop moved to the faldstool near the throne while the congregation led by the President, the Reverend F. Bartlett, prayed for him.

RECOGNITION

After the Dean's declaration of enthronement, there followed a tumultuous response from trumpets, bells, organ and people who sang the Doxology. Then the choir sang the *Te Deum Laudamus* to a setting in G by Sumson.

Four forms of recognition were then read by the Bishop of Newcastle, the Right Reverend J. A. G. Housden on behalf of the N.S.W. Bishops; Archbishop H. G. S. Begbie, on behalf of the clergy of the diocese; Mr. W. S. Gee, on behalf of the laity; and two children, on behalf of the youth of the diocese, who said "Amen, we love Jesus."

The Archbishop of Melbourne, the Most Reverend Frank Woods, then blessed Archbishop Loane.

The Governor read the lesson from Peter 5: 1-4.

The hymn, "Jesus, Thou joy of loving hearts" was sung while the Archbishop was escorted to the pulpit.

Then followed the Bidding Prayer, with special mention for "Christ's Holy Catholic Church"; Her Majesty the Queen, after "Ministers of God's holy Word and Sacraments"; Sydney Synod, General Synod, community lead in city and State; the King's School, the University of Syd-

ney, Moore Theological College and thanksgiving for the faithful departed, concluding with the Lord's Prayer said by all.

On many modern touchings on the problems and looking back to our heritage, emphasised the paramount duty of the Church to preach the Gospel.

His text were the words of S. Paul, "Necessity is laid upon me, yes, woe is unto me, I preach not the Gospel" (1 Corinthians 9: 16). With the arrival of the chaplains with the First Fleet, he said "Sydney thus became the cradle of the Church and of the nation, and through circumstances social, economic, political may have rocked the cradle with more turbulence than decorum, Church and nation alike have (Continued on page 7)



The leaders of three great Christian traditions laugh together after the Enthronement ceremony. Left to right: His Eminence Marston, Cardinal Gilroy; Bishop Dionysius of Nazianzus; and the Most Reverend M. L. Loane.

THE TIMING DID NOT MAR FREE FLOW

By A STAFF CORRESPONDENT

Everything about that enthronement was terrific: it filled me personally, and my colleagues from the secular Press, with delight and admiration. The whole show was so lightly, rigidly organised; and yet it "flowed" with free spontaneity.

Three groups of people are specially qualified by experience to assess these occasions. There are the precentors, vergers, deans and such who do the organising donkey work. Then the bishops, once called *homologues*, who must make a point of turning out to see how the next of their number takes it.

Last are the journalists, the perpetual observers, the pros of loving hearts" was sung while the Archbishop was escorted to the pulpit.

But we have our standards, and some professional pride. Perhaps we have seen the same kind of thing so often that we tend to become hypocri-

tical, just like our colleagues who specialise in criticism of Parliament, the theatre, or books.

So, being only human (though some would doubt it) we go from one occasion to another, hoping against hope that one day we shall come to what we can honestly praise.

Last Saturday was such an occasion.

It is a fair indication of the spirit of the Anglican episcopate, that I can only say that the Diocese of Sydney has a wonderful time ahead, for the whole great ceremony rested upon a basis of team-work and co-operation of the highest order, of the kind the Diocese needs.

BOUQUETS

There are not enough bouquets to go round. What there are must be shared by the cathedral vergers, Mr. Walter Eldridge, and his officers, a man with a twinkie, he is though you would not guess it under that sombre gown; by the President, the Reverend F. Bartlett, whom the Dean, Bishop F. O. Hume-Moir, reckoned did the hard work; by those two boys who carried that impressive metropolitan train—Jonathan Knox and Patrick Cole; and not once got out of place; by the team in the bell tower; by the A.B.C. cantors and technicians; and Martin Ryle, who did the commentary; by the diocesan public relations men, Mr. Denton and Warwick Olson.

A bouquet to the congregation, who did their homework well before the service began. They read the Dean's lesson on how they should take part, how to locate the TV cameras and then to forget all about them; the trumpeters from the Eastern Command for their two

stirring fanfares. To the young ladies from Church House and the Dean's office who must have made countless cups of tea for jaded men in the days before the service, and who made them even for interested journalists!

A bouquet to the leaders of our separate brotherhoods—especially the Cardinal. He wore the nearest thing to a smile that has grazed S. Andrew's for a long time, and his broad smile afterwards was a great relief to those who knew how uncomfortable those straight-backed chairs are.

Another to the Reverend Alan Vail, whose exploits in the Army in New Guinea must be one day recounted, who acted as the Archbishop's chaplain. He must be about the most experienced episcopal staff bear in Australia.

And the largest bouquet of all to the Archbishop. Few would have guessed that only six days earlier he had been confined to bed with flu and a high temperature. As he looked, and sounded, thoroughly fit, composed and relaxed.

ALERT DIGNITY

The TV cameras, however that merciless probe—caught the tell-tale movement of facial muscles, and slight clenching of fingers at odd moments, which indicated something of the understandable tension beneath that stately self-control.

In manner, he reminded me of that great Anglo-Irishman, the late Bishop Crotty, the same alert dignity, the same meticulous grooming, the same precision of language. His few very text was a fix by Bishop Crotty at an ordination in S. Saviour's Cathedral at Goulburn, 23 years ago, during the vacancy following Bishop Crotty's death. It was the trumpeters from the Eastern Command for their two

in his sermon to the Archbishop last Saturday.

These concerned (1) the relevance of the Gospel to our own time; and (2) its relevance, and our duty, to Asia.

It was wholly appropriate that the University of Sydney should be included in the bidding prayer; the Archbishop is of course the first produced by that seat of sound learning.

Mr. Walter Gee, the Chancellor, said later that he did not recognise him, who knew him when he heard it on TV. I wonder if the Archbishop also heard himself? If so, he must have found it a great comfort that his very clear and distinct intonation is bound in years to come to give their boys and others as much enjoyment as that of Archbishop Mervil. Both, like that of Winchester, are of an entirely not quite standard but English or Australian. And irresistibly imitable!

There were a few—a very few—flaws.

It is not often you see a collection plate as piled high as that, or a bill flutter off on to the chancel steps. This happened, and the TV showed with what sang the old men and dignity on the spot retrieved it.

A couple of merry characters exchanged greetings over a telephone line which somehow got across the A.B.C.'s co-axial cable at one point. The Archbishop showed his nervousness by a slight verbal stumble at the West Door.

This only made the enthronement more real. This was no fixed very text was a fix by Bishop Crotty at an ordination in S. Saviour's Cathedral at Goulburn, 23 years ago, during the vacancy following Bishop Crotty's death. It was the trumpeters from the Eastern Command for their two

The Dean of Sydney, the Right Reverend F. O. Hume-Moir, declaring that the Archbishop of Sydney was now enthroned. Left to right: the Reverend Alan Vail with the pastoral staff; the two translators, the Dean; the Archbishop; an Abbotsleigh schoolboy; Mr. C. P. Tinsman; and the Chancellor, Mr. W. S. Gee. Some of the clerical canons of the cathedral are in the background. In the foreground, opposite the Archbishop, is Cardinal Gilroy with his chaplain.

C.L.M. THE KISSING SERVICE HELD IN HOBART TASMANIA LEADS THE WAY IN ECUMENICAL RELATIONS

FROM A SPECIAL CORRESPONDENT

Hobart, August 15

More than 750 people attended Hobart's Sunday afternoon thanksgiving service which concluded the seven weeks of Church and Life studies here.

The service took place in the City Hall, The Bishop of Tasmania, the Right Reverend R. E. Davies, presided in his capacity as president of the Tasmanian Council of Churches.

The exposition of the Gospel readings was preached by the Roman Catholic Archbishop of Hobart, Dr. Gifford Young.

Archbishop Young was glad to see much less Purple than the Anglican Bishop. This was in keeping with Dr. Young's other post-Vatican II gestures which emphasise the pastoral role of the serving episcopate.

In his sermon he emphasised the practical lessons to be learnt from the theology of the Incarnation. Notably, he integrated our spiritual mission which we keep "imported from the world" with our practical temporal duties as inadequate substance.

Illustrating the Gospel reading, he referred to "The Catholic who from a great distance was able to discern the light in a Presbyterian eye; but was unable to see the log jam in his own."

He concluded by criticising that concept of "gratitude" which held the Christian back from total commitment of the type we have witnessed in a martyrdom like Stephen's.

If all Christian lovers of mankind had exercised this kind of false prudence, where would we be today? If we exercise it now, where shall we be tomorrow?

There was a large attendance of Roman Catholic laity at the party evidenced by the numbers of small children present.

Tasmanian Roman Catholic laity during the last two months have contained prayers for the Church and Life Movement.

HONORARY DEACON FOR SEYMOUR

FROM OUR OWN CORRESPONDENT

Wangaratta, August 15

The Bishop of Wangaratta will ordain Mr S. H. L. Brett on to the diaconate in Christ Church, Seymour, on Sunday, August 26.

Mr L. Brett is a lay preacher in the Parish of Seymour and after his ordination will become honorary deacon while still continuing in his normal work for the Diocese.

It is understood in such cases the candidate will not provide the priesthood but remain simply deacon under conditions set out by the Diocese.

ment and most groups in the State contained Roman Catholics.

As a consequence the hymn suggested on the A.C.C. leaflet were changed to ones more familiar to Roman Catholic lay people.

Both Bishops reflected the feelings of many leaders when the hymn and replaced with another, the "Kent St" recommended in the dialogue.

"Do You Believe?"

"We do not know whether we believe or not. We are fascinated by the man Jesus, whose freedom and concern for others we recognise as ultimate. We are fascinated by his refusal to give answers and his gift for discernment. We are baffled and intrigued by his lowliness and by his authority over the powers of destruction. But whether this belief we do not know. The majority of our generation in the world has left the church because they could not share his belief."

PRESSURES REALISED

Because of indiscretions like the above, or an account of some of the double-dipping "promotion" preceding the seven weeks of study, it could be fairly said that the A.C.C. committee which did such a sterling job in organising the C.L.M. have forfeited much of the further trust that might have been placed in it by the Christians of this island.

Some of the comments from participants as revealed by lay leaders who reported to the congregation were:

"None that recognise the pressures to which I am subject. I can cope."

"We realise more acutely the needs of others around us, particularly those of the aged."

On one discussion meeting which she led, the Anglican Deaconess Peggy Perry reported that she had been told by the participant who suggested:

"We should put our own heads in order first before considering overseas poverty."

It was "And what do they eat meanwhile—STONERS!"

There had been a three-fold stimulation effect.

Active Christians, experiencing freedom by working within the straight-jacket of committed indi-

tutational structures had received a ray of hope.

Non-Christians saw that their image of the Church did not correspond with the quality of life of communal and ecumenical fellowship that they had experienced in group meetings.

Finally, the zeal of non-Christians had stimulated the committed Christians to greater efforts.

INDIAN PRIEST AT GRAFTON

An Indian priest from the Diocese of Polynesia is at present serving on the staff of Christ Church Cathedral, Grafton, N.S.W.

He is the Reverend Edward Subramani, recently inducted Vicar of St. Matthew's Church Samahua, Java, who arrived in Australia at the beginning of this month to do a three months tour of Australia under the auspices of the Australian Board of Missions.

Mr Subramani trained for four years at St. John's Theological College, Sydney, before becoming curate at Holy Trinity Cathedral, and Bishop Vesely's chaplain.

Last year St. Matthew's was cut off from the cathedral parish and made a parochial district under the care of the Reverend Ted Bradley, formerly of Melbourne and Sydney.

Mr Subramani was assistant curate. Recently the two changed positions before Mr Bradley's return to Australia.

The non parish ministers to the confirmed congregation of about 90 people. Further evangelic work is being done amongst the farmers who live up to 45 miles from the parish house.

SUGAR TOWN

At the same time as he was appointed to St. Matthew's, Edward Subramani married Daisy Habbagat at the Anglican Daily Methodist Mission School, Sugar.

This year Mrs Subramani is teaching at Holy Trinity multi-racial school only six years ago by the Anglican Church.

The number of students applying for admission.

The eldest of 10 children.

Mr Subramani comes from Laminah, the sugar town on the island of Vanua Levu.

One of his sisters, Agnes Pabati, a trained teacher who has already completed two years at St. Christopher's College, Melbourne.

This year before returning to work in the Diocese of Polynesia, Miss Subramani was working with Melbourne Diocese's Christian Education Department.

The Reverend E. Subramani will visit Queensland after his three weeks at Grafton. Later he will visit all States including Western Australia.

TWO NEW SYDNEY APPOINTMENTS

The Archbishop of Sydney, the Most Reverend M. L. Dwyer, has appointed Mr R. W. Williams, to be a member of the Chapter of St. Andrew's Cathedral in succession to the late the Venerable R. B. Robinson.

His Grace has also appointed The Rector of St. Paul's Cathedral, the Reverend C. M. Gilbey, to be an honorary Canon.

Canon Gilbey, a senior priest in the Diocese of Sydney, was appointed to St. Paul's Cathedral at the Sydney diocesan synod, and seconded the resolution unanimously offering the site to Archbishop Loane after the ballot.

He has contributed book reviews to THE ANGLICAN for many years.

Monignor Hennessey spoke to the lead towards unity which had been given by Pope John. It was because of him that similar gatherings were taking place all over the world.

"We are beginning to understand one another, and the things that really matter. Things which concern us not merely in this world, but in the world to come," he said.

MENTAL HOSPITAL CONFIRMATION

FROM OUR OWN CORRESPONDENT

Melbourne, August 15

Confirmation service of special interest was conducted by the Right Reverend F. R. Arnott, Bishop-Coadjutor of Melbourne, on Tuesday, August 2.

It was at Inland Mental Hospital, and the first ever administered at that institution. Although patients from the various mental hospitals have been confirmed from time to time, it is believed that it is the first occasion on which the rite of Confirmation has been administered in such a hospital.

The country studied this year was Iran, and poster, connected with this country, its customs, dress, food, and religion were displayed.

In addition the children had built Iranian villages, had made paper Persian carpets, and had dressed dolls in Iranian clothes.

The problems of preaching the Christian Gospel in a Mohammedan country were faced, and the work of the Church in hospitals and schools for the blind appeared in scrap books.

In all, eight Sunday schools participated. On Sunday, August 12, 200 children, 200 parishioners, and 200 teachers from all contributing churches were present.

A feature of the display was the Iranian food served by teachers. A table of prayer, or the Church's work in Iran was taken at the door.

Articles for a mission parcel were brought by the children. Because Bundaberg is responsible to Ebor Mission in New Guinea, the parcel will be sent there.

FR JOHN LEWIS' SYDNEY VISIT

FROM A CORRESPONDENT

The Australian Provincial of the Society of the Sacred Mission, Father John Lewis, S.M., will visit Newcastle this month to conduct the Gery Retreat for the Diocese of Newcastle.

He will interrupt his journey for one day for a hurried but full visit to Sydney.

On Sunday August 21, he will preach at St. James' Street at the 9 and 11 o'clock Eucharists, then speak to the Companions of the Sacred Mission and members of the Fellowship of the Sacred Mission at a buffet tea at 5 o'clock and conclude at Evensong at St. John's.

Mr. John, who is also Prior of St. Michael's House, Adelaide is not a newcomer to Newcastle. He was the guest preacher at St. Mary's King's on the last festival three years ago when the new lantern fire broke out in the Crypt during Evensong of the same festival.

He also stopped over in 1965 to give the Gery Retreat to the Sacred Mission.

A buffet tea to be held in the Gery House of Christ Church, St. Laurence is being organised by the Sisters of the Company and Fellowship of the Sacred Mission but will be open to all people interested in the Society and the Religion in general.

—(Editor: "Daily Banner")—

Enjoying a pleasant morning on the riverbank lands of St. Mary's Convent, Grafton, on August 9 are (left to right): Mrs. R. W. Bowie, wife of the Dean of Grafton; Mother Abbot; Mrs. G. Arthur, wife of the Bishop of Grafton; and Mrs. D. Dougherty, president of St. Mary's Ladies' Social Club.

ANGLICAN OF THE WEEK

Our Anglican of the Week is an Adelaide priest who, for the last 30 years in his life, has volunteered for missionary service overseas, but this time it is at an age when most men in any sphere of life are looking forward to retirement.

He is Canon Reginald Kent, who returned to Adelaide in 1922, went to Ridley College, Melbourne, and after serving his curacy in a Melbourne parish, returned to Adelaide on the staff of the Anglican School of St. Peter from 1926 to 1927.

In 1927, he was accepted by the Diocese of Singapore, at St. Andrew's School, as its first Principal from 1934-56, when he was transferred to the Diocese of Jamaica and then to the Diocese of Guyana, where he has been for four years.

During his years with the school, the numbers increased greatly, and recently he and his wife returned, at the invitation

BOOK REVIEWS

POET AND BISHOP

THE POLITICAL WORKS OF HENRY KENDALL, edited by T. R. Bood, pp. 48, 10s. 6d. (The Bodley Head).

ONCE upon a time a Doctorate of Divinity was a door to a diocese, and the grasp of consecration were thought to be a necessary accompaniment of ready learning. Today, in Australia, a diocese automatically brings a Doctorate of Divinity. Presumably the Catholic Church has long been aware of this, but even evangelists believe that such is an exalted, almost superlative, achievement of bishopric.

In the circumstances it is pleasant to be reminded that the Bishop of Adelaide, who holds his Doctorate of Letters in the old-fashioned way, by studying for it. It is pleasant, too, to be reminded that his Lordship's field of study was "Secular." The view that the clergy need not know about the culture in which they prophesy is distressingly prevalent.

No sound of Sunday bells; but Heaven smiles on the forest aisle. And I, the woodland priest, have been to the altar. We listen to notes from the choir. O chorister-birds on high: Our pulpit is the breeze in the leafy trees. And our dome—the broad blue sky.

A century of development has made the modern personal poetry was composed by Tennyson and Palgrave. It is however, a new poetry, a new audience. And when it is not mauling, it fails to reach the minimum degree of tension that present-day poetry needs. After all, poetry is meant to give pleasure, and it is all sound and little intellect.

It is likely that when "Bell-ringer" has faded from school readers the public for Kendall will attract a few specialists in cultural and literary history. For its reports on an Australian poet, it is not a bad thing. This volume, which establishes Kendall's texts finally and completely, can only enhance its reputation with other libraries. "Whose" the volume will be in the hands of, however, is another question.

Henry Kendall ranks as a pioneer of Australian poetry. His keen intellect and his derivative diction were celebrated in

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—Adelaide "Advertiser" photo of the Old Scholars, at the special centenary celebration. He was made a Canon of St. Andrew's Cathedral in 1960.

On his retirement, he also served for a short time in the Diocese of Brisbane. He was a member in Singapore for his wide interests, but he was perhaps, for his work as Chaplain of the Lepet Hospital, for other work among the leprosy patients, with whom he started, that first Sunday. In Scouting, he was awarded the Silver Acon for his services.

At the fall of Singapore, he remained, while his wife was

RADIO AND TELEVISION

WELL, last week-end the A.B.C. handed our Sydney devotees 1,000 dollars worth of T.V., while the commercial channels gave us 5,000 dollars. Let's hope our new Archbishop appreciates that gift of 6,000 dollars, by not least seeing that his diocese makes the best possible use of both radio and T.V.

As a piece of T.V. in the environment was a magnificent effort. Obviously very well rehearsed. One is tempted to ask if it would have gone so well without Talbot's. Tormentors worked so hard on it before-hand? T.V. does that to the Church do its ritual much better.

On Saturday we saw the quiet dignity of Sydney diocesan at its best.

My only criticism of the Environment telecast—apart from the "noises off" and "Mr. Royal's" for heaven's sake—is that someone should tell the producer that an Environment is not basically an act of worship. It is the occasion when people are important. The content of the sermon were most appropriate—obviously the producer had a full script to work on. But we did not need windows during prayers. We distinguished congregation—anyway—we saw precious little of them.

However, a marvellous piece of T.V. It made me realise how Australian the people of England in Australia has become, seeing all the Aussie Bishops and a Cardinal. Just for the record, the Church News last Sunday contained one reference to the

environment. Considering the Diocese of Sydney must be the largest body represented on the Council of Churches in N.S.W. The Diocese of Sydney, of the program is taped earlier in the morning. It is possible that it would have lasted at least ten minutes at the end so that a tape of 20 minutes. Saturday could have been a responsible Christian broadcast.

The Church of England Television Society last night, Tuesday, by telecasting a two-hour old film, made locally by Canon Arrowsmith. Tribute must be paid to the excellent of this film, made locally by Pilgrim Productions. But it is not the T.V. which didn't quite make it as a result.

Being screened in the second night of one's living room, instead of in the old comfort of a church hall, robbed it of most of its impact. And of course it is not the follow-up talk that was designed to give us some hope.

I hope C.E.T.S. will give us some T.V. after a rather long gap of film Christmas.

"Heroes of the Faith"—what a title!—from A.B.C. in Hollywood. It is a series of children's T.V. actor-cum-preacher Eric Darbyshire has quite a lot to say to children. However I think a better script for the series would be Sunday's episode. Does he really think that the very best of the laymen or Confirmation-renewal of the very best of the

But perhaps more important is the misplaced belief that children automatically put to practice what they learn about. It is not true that a child is more time than at home; that a child's behaviour at school is not reproduced at home.

That child would understand his Stephen was prepared to die; why the widows of the "Accommodated" missionaries weren't plain foolhardy; why the Reformers' lives were not all quite unaltered to a child.

Why not start with the child's situation at school, on the playing fields, at home and show him examples of courage that are meaningful.

Give Eric Darbyshire a good writer who knows how to write to children and you may have something really worth while. "I am a Christian" My children proved much better after the Reformers' lives were not all quite unaltered to a child. Sunday night. After a few trials across the dial I soon settled down to Erasmus. A very effective and imaginative way of treating history and full marks to C.B.S. for a fine production.

Not much to report on radio. "In between" with Roger Bush last Saturday morning on 2FC.

I saw the idyllic beauty of questions at Bush about how God expects us to live with the tension of today's world. With a very interesting approach to the world, his programme has become a very important series. It is in making religion listenable. You don't have to agree with the content to get a lot out of it.

TENNESSEE GIVES LIBERIA AIRCRAFT

America News Service
New York, August 15
Tennessee Episcopals have presented an aircraft for Liberia to the mission of the Episcopal Church. The gift will be piloted, once it reaches Monrovia, by David Laney of Monterey, California, who will serve as farm superintendent.

Give what you think is fair
LEGACY
FRIDAY, SEPTEMBER 2

CHRIST IS ALIVE!

By the Reverend David Collier, a Baptist Minister, and A.B.C.

YOU have suggested that I God quite inadequate for most days. I should attempt an answer to a question that has, of late, theological headlines: Is God Dead?

Have you heard the story of the child who came home from Sunday school and said to his mother with the statement "Mummy, I know I can't get all His work done" "Because Jesus is sitting on His right hand?" You see this child thought of God as a man, with all the limitations of a human body. And the tragedy is that many adults who take these childish impressions of God into their adult lives.

More than ten years ago I read a book which impressed me very much indeed.

It is called "Your God is too Small". The book was by J. B. Phillips, who had been in turn schoolmaster, parish priest and freelance journalist — and the man who translated the New Testament into modern English.

It was divided into two parts. This book.

The first was destructive. He tore down — he exposed people's notions of a God, small and feeble, and themselves in many instances.

He told of Sunday school children who were asked to write down their ideas as to what God was like. Most of the answers began with something like "God is a very old gentleman living in Heaven."

WHITE BEARD?

As I read that book, I thought of my own childhood idea of God, with a white beard like my grandfather — only much, much longer and a crown on His head, and seated on a great throne among supporters in clouds in the sky.

And I read on; and to a mixed group of older adolescents, asked to answer, without writing, the question: "Do you think God understands radar?" In nearly every case the reply was "No".

At the back of their minds these youngsters held an absolute surity of the answer.

MODERN CHURCHMEN DISCUSS SURVIVAL

ANGELIC NEWS SERVICE

London, August 15

Lack of any definite teaching about survival after life was one of the ineffectiveness of Anglicanism as a religion today, the Vice-Provost of Southwark, Canon J. D. Pearce-Higgins, said at the conference of Modern Churchmen at Wimbledon on August 4.

"I have often questioned leading theologians from Bishop Robinson down to the over the problem of survival," he said.

All give the same reply: "The Christian faith is not concerned with survival."

Not concerned with eternal life? "Not concerned with eternal life," he said.

If I reply that surely survival is a pre-condition of eternal life he go off into irrelevant details about the quality of life and our relationship with God being the important thing.

No doubt these are true, but they do not appear to be relevant at the personal level of the ordinary man and woman who wants to know after a funeral whether they will meet their loved one again and in what sort of circumstances.

ETERNAL LIFE

When their leading thinkers seemed to be so wrapped up in the problems of "theologisation" and the secular meaning of the Gospel they were apparently quite unable to grapple with the problem of hereafter, it was no wonder that the rank and file of the clergy, with exceptions, fell down on the job, he said.

Among religious people the idea of the possibility of eternal damnation had been increased.

This is the text of the third lunch-hour address given at St. Dunstons Church, Brisbane, by representatives of other churches.

Now the people in this church were little people who were coming to know the forgiveness of God. "I will forgive you" (Matt. 9:13 Phillips). "It said the life and flourishing which the doctor, but those who are ill." "In any case I did not know the 'righteous but the sinners'."

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Is God Dead? The question we should be asking is: Is He Dead?

He is dead to a proper approach to God — who is infinite, finally beyond our understanding (if we could understand Him and comprehend Him, He would cease to be God).

From the Book of the Psalm

GROUP DISCUSSION INSTEAD OF SERMON AT COMBINED SERVICE

FROM A CORRESPONDENT

Quirindi, N.S.W., August 15

A combined service, strikingly different in many ways from the usual, was held in the Anglican Church at Quirindi, Diocese of Armidale, on July 31.

It was conducted by the Reverend A. C. Mason, assisted by the Reverend A. Ford; a combined choir, under the direction of the organist, Mr. Geoff Elliott, led the singing.

As an example of a sermon, there was a group discussion led by the Reverend J. F. Fincher. Other members of the group were Messrs. J. Farley and D. Windeyer, the Reverend N. K. Little, Messrs J. Wood and Hughes.

The discussion was preceded by Mr. Wood, who gave a summary of the work of the Church and Life Movement, which stated that 120 people in the Quirindi area are at the moment taking part in the various discussion groups.

Examples of pressures could be seen in social conventions, feelings, and the desire to be "with it," and the influence of the "group" and advertising.

The group also discussed conflicting demands — e.g. a working wife, service clubs versus home life, education and training — the child's choice or parents' desire.

BIBLE SOCIETY PRODUCTION

A record number of Scripture Union members, said British and Foreign Bible Society in the first seven months of the year.

The Reverend Alan F. Scott, secretary of the Society, said that the total of 11 million Bibles, 21 million Gospel portions and 21 million New Testaments, and 21 million Gospel portions were sent to the Bible Society's depots throughout the world New Testaments, and 21 million Gospel portions were sent to the Bible Society's depots throughout the world.

This record production and distribution, he said, was the background causes of the "extra dollar donors" has been launched.

RELIGIOUS TALKS OFFICER FOR QUEENSLAND

The fool says in his heart.

There is no God. He will not deliver him from the hand of the living God.

God looks down from heaven upon the sons of men.

Who are they that seek after God? (Ps. 53:1-2 and Psalm 42:1-3).

HOPE IN GOD

As a part of a long series of talks, the Rev. J. M. Smith said for the.

My soul thirsts for God. When shall I come and behold the face of God?

My tears have been my food day and night.

Where is your God, O my soul? (Ps. 42:1-3).

Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me, Christ beneath me, Christ above me, Christ in me, Christ in danger, Christ in hearts of all that love me, Christ in world of friend and stranger.

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CO-OPERATION IN TUMUT

FROM OUR OWN CORRESPONDENT

For the first time in the history of Tumut parish, the Anglican, Roman Catholic and Protestant churches in a joint service of Canon and Goulburn, a Roman Catholic priest took part in a service of the Holy Eucharist in All Saints' Church of Tumut.

The service was conducted by the Rev. Canon J. French, of the Anglican Church, with the Rev. J. French, of the Anglican Church, as the principal celebrant. The service was held at the Anglican Church of Tumut, a Roman Catholic priest took part in a service of the Holy Eucharist in All Saints' Church of Tumut.

The occasion was a funeral for a thirteen-year-old school boy, a son of the Rev. J. French, who died at Tumut as the result of a traffic accident.

She had been a pupil at Tumut Anglican Convent School, and with members of her family, although they were members of the Church of England.

Margaret's convent schoolmates assisted the service in church, and with members of her family, although they were members of the Church of England.

The opening sentences and the Lord's Prayer, read by the Rev. J. French, who also read some of the prayers, and read some prayers. They also with both parts of the service.

DRUMMOYNE CONVENTION

FROM A CORRESPONDENT

A "do-it-yourself" Missionary Convention and exhibition commenced at S. Bode's Church, Drummoyn, on Sunday, August 14.

The title of the second annual convention was "The World Vision."

Twelve months ago each parish organisation was allocated an area of the world for evangelisation and exhibition commenced at S. Bode's Church, Drummoyn, on Sunday, August 14.

The purpose of the annual convention is to widen the knowledge of the missionary work and responsibility within the parish.

SURVEY OF MENTALLY HANDICAPPED

The State-wide voluntary survey of the Intellectually-handicapped conducted by Aid Retarded Persons in N.S.W. is well under way and will

Survey forms, for completion by interested parents of mildly and moderately mentally-retarded persons aged 16 years or over, may be obtained from the public centres of any Town Hall in New South Wales.

Directors as to how the survey should be conducted and dealt with will be found on the survey forms.

The Premier of N.S.W., the Hon. R. W. Askin, M.L.A., is supporting the survey.

"I congratulate Aid Retarded Persons, N.S.W., on its enterprise in launching this State-wide survey of intellectually handicapped persons beyond the age of 16."

There is no doubt that the survey provides information which will be invaluable to the

Already, Aid Retarded Persons N.S.W. has a splendid record in the provision of pre-employment training in sheltered workshops for hundreds of young people who have left school with no training.

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SHELLEYS' Famous Drinks

ORANGE DELITE - LEMON DELITE - LEMONADE

ROSA - OLD STYLE STOUT GINGER BEER - PEPPERMINT

For All Occasions - Phone LA 5460 (10 lines)

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