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which he had been actively con-
nected for some years. Mr
Cashman was a member of
Standing Committee and took a
prominent part in Sydney Dio-
cesan affairs.

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Tanganyika Enters New Province

**THE new church of the Province of East
Africa was inaugurated by the Arch-
bishop of Canterbury, Dr Fisher, in the
Collegiate Church of St. Alban the Martyr,
Dar es Salaam, on Wednesday, August 3.**

*The Province includes the Diocese of
Central Tanganyika, which is the responsibil-
ity of C.M.S. in Australia; and the dioceses
of Mombasa, Zanzibar, Masasi and South-west
Tanganyika.*

ARCHBISHOP INSTALLED

During another service a
few hours later, the Rt. Rev
Leonard James Beecher,
Bishop of Mombasa, was in-
stalled as Archbishop of the
new Province.

At the inauguration ceremony
the Archbishop had formally re-
leased the East African dioceses
from his jurisdiction, by asking
the Bishops and Assistant
Bishops to sign a preamble and
constitution for the new Province
and then counter-signing the
document.

In his sermon, Dr Fisher de-
scribed the Province as a new
increase in the Church of God.
The five dioceses had grown
from the Church of England,
nurtured by the missionary soci-
eties of that Church and under
the government of the Arch-
bishop of Canterbury as their
Metropolitan.

Churchmanship
They outgrew the Church of
England and it was no longer
possible or desirable that they
should remain under the super-
vision and ultimate control of a
far distant Archbishop of Can-
terbury.

In many parts of the world
there were provinces of the An-
glican Communion, under their
own direction, which once were
directed by the Church of Eng-
land. The time had clearly come
when the Churches of Africa,
too, should be under their own
direction.

The Archbishop referred to
the different traditions in church-
manship in the new Province,
and said that they were the fault
of the Church of England.

Bishop G. A. Chambers, for-
mer Bishop of Central Tangan-
yika, commented:
"Ten months ago I came back
to Tanganyika after 13 years ab-
sence, and found amazing
changes. Africanisation is in the
air. There were at least three
African Bishops among the 16

REFORMATION LEADER



John Knox, the eminent Scottish reformer, from a contemporary
wood-cut. This year is the quarter-centenary of the Reformation
in Scotland.

UNITED CHURCH FORESEEN

provinces, were equally desirous
not to lose the inheritance which
they felt was theirs.

"Many perceived that the
Bishop of Mombasa would be
an obvious choice for the first
Archbishop of East Africa. The
division of his own diocese into
three next year, and later into
five, will make it possible for
him to give time to the Prov-
ince which will face many prob-
lems as Tanganyika moves to al-
most immediate independence,
and as Kenya seeks to solve its
political problems."

The Bishop also spoke of the
opportunities before the Province
in the matters of clerical train-
ing, urban development and mass
media, and concluded:

"There still remains behind all
this the aim which most African
Christians and missionaries in
Kenya and Tanganyika cherish,
the possibility of a United
Church of East Africa, that
could, if wise counsel and care-
ful planning prevail, become one
of the great Churches of Chris-
tendom."

On leaving Dar-es-Salaam af-
ter inaugurating the new Prov-
ince and enthroning its first
Archbishop, the Archbishop of
Canterbury said: "I have just told

Dr BILLY GRAHAM ON ECUMENISM

Evangelist Billy Graham
said to a World Council of
Churches sponsored consulta-
tion that a return to "dynamic,
vital New Testament evangeli-
sm" is the solution to the prob-
lem of "an anaemic Christian-
ity and a loss of spiritual
strength on the part of the
churches."

"I am equally convinced," Dr
Graham declared, "that the Gos-
pel of Christ is the only answer
to the rising tide of atheistic dia-
lectical materialism."

In his first formal address to
a World Council meeting, Dr
Graham addressed some 50
evangelism executives, mission-
aries and other church leaders,
convened from around the world
for a five-day Consultation on
Evangelism (July 6-11) at the
W.C.C.'s Ecumenical Institute at
Bossey, near Geneva. The theme
of the conference was "The Re-
lation of Revival Within the
Church and the Communication
of the Gospel to the Outsider."

CRISIS

Dr Graham called upon the
churches everywhere to join in
a mass evangelistic effort to bring
Christ's message to all men in
this "crisis hour of world his-
tory."

He said that although he re-
cognised the "dangers involved"
in mass evangelism, he felt it
could provide the basis for a
united effort in which "the
churches will co-operate and
labour together harmoniously
and with great zeal."

"I believe it is possible in
mass evangelism to reach a
'depth of ecumenism' that is
more significant in some ways
even than organisational ecumen-
ism," Dr Graham said.

Second Sydney Convention

A second Sydney Diocesan
Convention was held at Gil-
bulla, Menangle, from Friday,
August 19, to Sunday, August
21.

The Convention Chairman
was His Honour Mr Justice
Richardson. The Rt. Rev. A. W.
Goodwin Hudson, Bishop Coad-
jutor of Sydney, gave the open-
ing address and the Venerable
H. G. S. Begbie gave the Bible
Readings. Other speakers were
the Rev. D. G. Livingstone, the
Rev. P. F. Newall and the Rev.
A. H. Funnell. Questions to be
introduced and discussed will be
—"How Can I Study The
Bible?"; "How Can I Witness
For God?"; "How Can I
Pray?"; "How Can I Make
Jesus Christ The Lord Of My
Life?"

Censorship

One of the most unpopular things a Christian leader in Australia can do in this generation, is to suggest publicly that censorship of books and films on moral grounds is justified.

The Archbishop of Sydney has been criticised very strongly in the daily Press for condemning the moral tone of some best-selling novels, and his critics have included not only men with financial interests at stake, but also members of university staffs.

These critics have claimed that such novels are only reflecting reality and that to condemn them is to show a fear of facing reality. It has even been suggested that to condemn them indicates a psychological weakness in the critic. It is claimed that novels which dwell on sexual aberrations have a reforming influence in that they bring these aberrations to the attention of society; such novels should be encouraged, not condemned.

These are impressive arguments, and are constantly repeated in the Press. They have been publicly accepted by some prominent clergymen who consider themselves "liberal" in approach. But the principles of Scripture are clear.

In Ephesians 5.3 we are told that not even our conversation is to be characterised by dwelling on sexual sins, and we are told the reason for this is that such conversation is inconsistent with our claim to be God's holy people.

A few verses later we are told to "have no fellowship with the unfruitful works of darkness, but rather even reprove them." No person who wishes to use the Lord's Prayer, with its petition to "lead us not into temptation," can afford to deny his prayer by exposing himself to such temptation.

The Christian has a duty to consider the probable moral

tone of any film or TV program he intends to watch and of any novel he is considering reading. If there is any doubt, he must avoid them.

His duty to investigate and avoid the unclean will apply not only to his own entertainment, but to that of his children as well. The reading and entertainment of a child as well as an adult will affect his thinking, and his thinking will mould his living. St. Paul, knowing this, wrote to the Philippians: "Whatsoever things are true . . . honourable . . . just . . . pure . . . lovely . . . of good report . . . think on these things."

But does the duty of a Christian end at the front door of his home? The critics would answer that it does, and that we have no right to deny to others the entertainment they want, even if we consider it contrary to God's law.

But these "others," the population of Australia who would be affected by censorship, are not themselves uncommitted. An overwhelming majority of them have been baptised into the Christian faith.

We are not asking that a large majority accept the standards of a minority group; rather we are asking such people to act in accordance with the vows they have taken "to renounce the devil and all his works."

We have a right, then, to press for the retention of our present censorship laws. One practical method of doing this is to support our leaders when they speak out for censorship of an immoral work. If even three or four readers of the "Church Record" were to write to the correspondence columns of the papers when this topic is next raised in the Press, they could do much to strengthen our plea for Christian morality in a nominally Christian country.

East African Province

Australian Evangelical Anglicans, with their interest in Central Tanganyika will rejoice with the Christians of that diocese in its incorporation into the new province of East Africa.

We may wonder whether there is not a lesson for the Church in Australia in the fact that the new province has adopted a Constitution which resembles the oft maligned 1872 Constitution of the Australian Church in that no resolution of the Provincial Synod will take effect until each individual diocese accepts it.

Both the new province and the Australian Church contain dioceses where different standards of churchmanship are strongly entrenched.

We can be reassured by this provision of the Province's Constitution and the enthusiasm of Bishops Stanway and Chambers (referred to on page 1), and will join in prayer that, in the words of "The English Churchman," there may be "steadfast vigilance on the part of those who love and cherish Scriptural reformation principles" in the province.

The Commonwealth Marriage Bill

(By a Barrister)

The Marriage Bill, 1960, passed the first reading stage in the House of Representatives on May 19, 1960.

The purpose of the Bill, broadly, is to consolidate existing legislation relating to marriage, and to make the law on the subject uniform throughout the Commonwealth.

As is well known, it is part of a legislative scheme for uniformity in marriage and divorce which the present Federal Attorney-General, Sir Garfield Barwick, has brought to fruition. The first leg of that scheme, it will be recalled, is the Matrimonial Causes Act, 1959 (to commence on a date to be proclaimed).

The following are the main respects in which it differs from the existing legislation.

Registration of Ministers

The present position is regulated in New South Wales by the Registration of Births, Deaths and Marriages Act, 1899-1948, ss. 31-34.

Under the new scheme, the minister will be required to register, not with the Registrar-General, but with a Registrar of Ministers of Religion for this State. He can only register if, among other things:

- (a) his denomination has been recognised as such by proclamation;
- (b) he has been nominated by his denomination;
- (c) he is over the age of 21; and
- (d) the Registrar thinks there are not already sufficient ministers in the particular locality to cope with the situation (ss. 26, 28 (1)).

The Registrar may remove the name of any minister from the register if he does not think him a fit and proper person to continue celebrating marriages.

The Attorney-General may on application being made to him review any such refusal or removal and reverse the Registrar's decision (s. 31).

Finally, a minister if registered in any register may celebrate a marriage in any place in Australia.

Celebration of Marriages

This is at present regulated in New South Wales by the Marriage Act, 1899-1956, Part II.

The new bill requires both parties to give to the minister celebrating the marriage notice of intended marriage not earlier than three months or later than seven days before the date of the marriage (s. 40 (1)). Two documents (Schedule III of the Act) will set out the name, occupation, address, status (married or single), place and date of birth, of each party and the relationship between them and be signed by them in the presence of witnesses.

The minister may require longer notice of intention to marry and make requirements additional to those required by the bill, as a condition of celebrating the marriage. He is not required by the bill to celebrate any marriage if for any reason he does not wish to (s. 44). If the particular minister who is given the notice dies, any other minister possessing it may celebrate the marriage.

The usual declaration which parties make now before the minister celebrates the marriage must still be given, but in addition each party must produce an official birth certificate or by statutory declaration state why it is impracticable to obtain it (s. 40).

The marriage may be celebrated on any day, at any time and at any place (s. 41) and according to any form and ceremony recognised as sufficient by the minister's denomination (s. 43 (1)).

The minister must not, however, celebrate the marriage unless he is satisfied of the identity of the parties and that the notices and declarations above mentioned contain no error or defects or false statements (s. 40 (8)). If from the declaration it appears that either of the parties is divorced or widowed, evidence of these facts must be produced (s. 40 (9)). The two witnesses to the marriage must be both over 18 years of age (s. 42).

Reduces Runaway Marriages

The marriage certificate alone is not sent to the Registrar; with it must go the notice of intended marriage. One of the marriage certificates (three, not two, will be required) must be retained by the minister for not less than 12 months (s. 46 (4)).

Failure to comply with any of the above requirements will not

invalidate the marriage, but will subject the minister to penalties dealt with in Part VI of the bill. They seem generally to be lighter than the present penalties (as to which see ss. 21-25).

What the bill seeks to do is self-evident from its provisions. It seeks to reduce the tendency towards runaway marriages and gives ministers more opportunity to deal with each marriage on its merits than before. Also it will give denominations greater control over those of their ministers who may celebrate marriages.

As with the Matrimonial Causes Act, it raises again the whole issue of secular intervention in a sacred field. But when approaching the bill in the light of this issue, it should be borne in mind that uniformity in these matters is desirable, that legislation on these matters has existed in New South Wales for over sixty years, and that like the Matrimonial Causes Act the bill is remedial and constructive in character.

In a forum on divorce in July, 1955, Mr Justice Richardson, of the New South Wales Supreme Court, quoted this passage from an address by the late Archbishop of York (Dr Cyril Garbett):

"The laws of the Church and of the State on marriage are different, and it is folly to ignore the differences. The State has to legislate for large numbers of its citizens who do not accept the Christian standard, while the Church has its own laws and rules for those who accept its claim."

I venture to say that our approach to both the Matrimonial Causes Act and this bill should be in accord with the spirit of the above quotation. In so far as secular legislation has aided the Church of God in the maintenance of its standards let us thank Him for what Parliament has done and may well do.

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CHURCHES SEEK AID FOR CONGO

The World Council of Churches is to issue an appeal to its member Churches to finance emergency and long-term aid in the Congo. The funds will be used to underwrite immediate medical and scholarship help, as well as a long-range educational programme of technical and professional training for the Congolese.

The announcement of the appeal was made by the Administrative Committee of the W.C.C.'s Division of Inter-Church Aid and Service to Refugees, meeting last week in St. Andrew's, Scotland. The Committee announced that it would make available immediately 25,000 dollars (about £8,000) in emergency funds to the Congo Christian Council.

It will also send a personal representative to the Congo to establish liaison with a Church-related skeleton relief organisation now in operation. This group has been set up with the initial aim of providing doctors to replace the large number who left the country during the emergency, and to supervise the distribution of church-contributed medical supplies.

The committee made its decision on the basis of recommendations in a report by a delegation of Church leaders who visited the Congo on behalf of the International Missionary Council and the W.C.C., to confer with Church, mission and Government officials.

The report urged that funds and personnel, both African and missionary, should be made available by the Churches to meet the immediate crisis. It also said that it was urgently necessary that at least skeleton staffs of men missionaries be re-established in the Congo as soon as possible. "At this juncture the non-Roman Churches bear an almost overwhelming weight of responsibility."

Missionaries should return

Their report called upon the Churches to "undergird the new Congo State by training and providing leadership and by making available their good offices in many ways."

It said that the Churches must co-operate with the Congo Government in the job of nation-building, especially in education and social welfare, and must "diligently and rapidly raise up African leaders in the Church and place full responsibility in their hands."

The report estimated that roughly 75 per cent of all non-Roman Catholic missionaries in the Congo were forced to leave their posts during the recent disturbances. It was essential that missionaries should get back on

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the job as early as possible as a means of restoring calm and strengthening morale, as well as to maintain the continuity of work and witness.

At the same time, the report said, missionaries whose services were needed by the Congo Government or by the United Nations should be free to undertake such service, if asked, on a voluntary basis. The return of missionaries, however, should be preceded by an inquiry to make sure that the Christians of the area would assume general responsibility for their well-being.

The report urged that returning missionaries should be "those who are happy to serve as helpers and counsellors, and who see to it that full powers of decision and initiative pass rapidly into African hands. Missionaries who cannot adjust their own attitudes to this new relationship should not return."

Press reports distorted

A summary section of the report noted that, while "there is much that is dark and threatening, there is also much that is bright and full of hope." But, it said, reports in the Press had concentrated on the spectacular and violent aspects of the scene, had told the story from the white man's viewpoint, and had, for the most part, shown no awareness that there was another side.

"Thus the world is being given a badly distorted account of the revolution now taking place. This is both tragic and dangerous. It is tragic because it places an additional stumbling-block in the way of the Congolese, plays up deficiencies, and overlooks the solid, vigorous leadership, the intelligence and integrity of a man like Kasa Vubu."

"It is dangerous to the Western world because it tends to align public opinion with the dying past—the vested interests of the colonial era—rather than with the wave of the future."

An announcement of proposed expenditure of (U.S.A.) 1,000,000 dollars for theological education in Africa, Asia and Latin America, has been made by Dr Charles Ranson, the Director of the Theological Education Fund of the International Missionary Council. This was decided at a recent meeting in Edinburgh of the inter-national committee controlling the Fund.

One of the first decisions of the committee was to set aside 100,000 dollars for the development of the theological school at university level in the Congo. The payment of this, as of all major grants from the Fund, is conditional upon the fulfilment of certain conditions, including the raising of additional funds through local sources.

Lucas-Tooth Scholarship

The next appointment by the trustees of the Lucas-Tooth Scholarship Fund will be made in September. Applications must be lodged with the Secretary by September 12, 1960.

The scholar will be required to go to Oxford or Cambridge or some other place in England approved by the trustees for two years. The amount of the scholarship is £800 sterling per annum for two years; the return steamer fare to England will also be paid.

Clergy of any diocese in New South Wales except Canberra-Goulburn and of the dioceses of Melbourne and Brisbane are eligible if they have not been deacons for more than two years or priests for more than three, on compliance with certain conditions.

Further information can be obtained from Ian J. Maxwell, Esq., Secretary, 141 Elizabeth Street, Sydney.

MORAL LEADERSHIP

The Archbishop of Sydney and Primate gave an introductory talk at the 5th Moral Leadership Course (Church of England) Area Command, Randwick on August 16.

The course was for the officers and men of the Army and Navy, and this year 36 men attended the course, which ran until August 26.

Speakers included Messrs N. Jenkyn, Q.C., B. H. Travers, E. C. B. MacLaurin, and the Fact and Faith Films were screened. There were also visits to the Carlingford Children's Homes and the Mowl Memorial Village.

The Rev. Alfred Gamble

The Rev. Alfred Gamble died in Bairnsdale Benevolent Home on August 15, aged 94.

Mr Gamble was one of the first students in 1892 of Perry Hall, Bendigo, of which Canon Nathaniel Jones (later Principal of Moore College) was Principal. Bishop Sadlier, of Nelson, was Vice-Principal.

Contemporaries at Perry Hall included the late Archdeacon Langford-Smith and the Rev. Charles Godden, who was later martyred when a missionary in Melanesia.

Anglicans Advance in South America

The teaching methods of the new Anglican Bible Institute in Southern Chile produce convincing results, and might well be introduced into other seminaries, said Mr Harold R. Cook, head of the Mission Department of the Moody Bible Institute, during his current tour of South America.

The new Anglican Bible Institute in South Chile is the most southern of the seminaries visited by Mr Cook, who is making a survey of missionary pedagogical methods in theological schools. Of the estimated 200 seminaries in this continent he hopes to visit a representative group of twenty.

Situated as it is in the beautiful 660-acre farm of the Araucanian Mission, it would be difficult to imagine a more ideal centre for such a project, by the side of the lovely river Quepe and its ancient woods. It has spacious buildings (although greatly needing repair, the fine Church of the Redeemer which is large enough to contain both the local congregation and the student body, the mission hospital and clinic in case of illness, orchards, light and water plant, mill, workshop, and herd of Friesian cattle, etc.

Mr Cook confirmed that student-support presents the most stubborn of all economic and social problems in indigenous Institute work. In this respect the Anglican centre is perhaps better placed than any other in South America as the farm can provide both the support and the work for the students without removing them from their accustomed environment.

ARGENTINA ADVANCES

It was, however, the pedagogical system adopted by the Anglican school which especially attracted his attention, as it was something he had not seen in other parts of the continent. Basically this comprises consecutive daily teaching of the same subjects in courses of one month's duration, each course being closely related and integrated with those which precede, accompany and follow it so that the year's study is in fact an organic whole.

After his detailed inspection Mr Cook expressed his opinion that the Anglican pedagogical system was excellent and its achievement which he had wit-

nessed among the simplest Institutes was most convincing. He hoped that a similar system might be introduced into other seminaries within, and even outside this continent.

The Rev. Ariel Dario Cristobal, of the Anglican Churches of San Pablo, San Pedro, Todos Santos and La Santa Trinidad, Palermo, Argentina, has called his flock to join in the celebrations of the 150th anniversary of the founding of the Argentine Republic.

He continues: "What Christian rejoicing to see now a glorious advance of our Anglican Church in the Spanish language. Thank you all for your gracious help which is a most important, useful and acceptable work of the Lord. Do not forget, that one day, when this new branch of the Anglican Church is a firm and powerful reality, it will have been due to your co-operation, and that certainly there will be a great reward in Heaven."

PHILANTHROPIC SCHOOLS

Readers will be interested to know that the witness of Senor Cristobal's flourishing churches was created through the vision of the "Dr Barnardo of Argentina," the Rev. William C. Morris, founder and director of the Philanthropic Schools and Institutes of Argentina, whose life work spanned the period 1898-1932, and who was formerly minister of San Pablo and its daughter churches. It was in this needy district of Palermo that the great Anglican pioneer in Spanish-speaking city work collected his future congregations, led them to Christ, and welded them into a strong and numerous body of communicants.

One of the most important fields in which Morris laboured was that of the translation of many great works of Reformed Theology and Covenant Doctrine including Bishop Handley Moule's "Outlines of Christian Doctrine" and Salmon's "Infallibility of the Church." Following his day's toil in connection with the increasing number of schools and orphanages, together with his pastoral duties, far into the night there flowed from his busy pen the vital material which today provides instruments for those seeking to forge a South American national Ministry.

Church of England Flying Medical Service.

Vacancies for nursing staff and domestic workers in outback hospitals.

Information from: BUSH CHURCH AID SOCIETY, B.C.A. House, 135 Bathurst Street, Sydney. (Tel. BM3164)—Sydney Exchange.

REFORMATION RALLY

The thirty-first annual Reformation rally will be held in the Chapter House, Sydney, on Friday, September 16.

Tea will begin at 6 p.m. (tickets are available at the Church Record office). A film will be shown at 7 p.m. and at 7.45 p.m., the public meeting will begin under the chairmanship of Dr Eric Bosanquet. The Reverend Basil Williams, B.A., and the Reverend James Whild, B.A., will speak on "The Twentieth Century Reformation—Defend and Advance."

The Australian Church Record, September 1, 1960—Page 3

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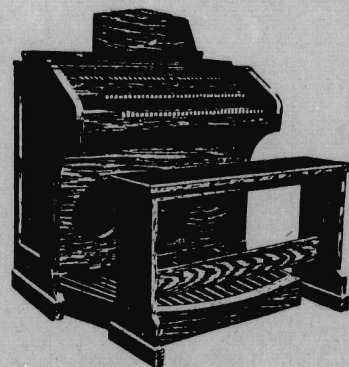
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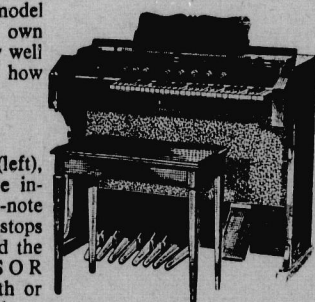
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Notes and Comments

COMPULSORY UNION LEVIES . . .

The question of compulsory union levies, which has arisen again, is not an easy one.

In principle, only a purely voluntary society should impose levies on all its members. In that case, any member who objects to complying with decision of the majority of members or of the duly appointed executive of the society is free to resign rather than pay.

Unions are not really voluntary societies in Australia today. In some States union membership is compulsory; in others where it is not there is all but irresistible pressure on workers in a particular industry to join the appropriate union and remain members of it. The worker has in practice no option but to be a member of the union, and therefore he should not be forced to pay a levy for a purpose he disapproves of.

But is it not true that in this imperfect world we are always having to subscribe to things we disapprove of? I may thoroughly disagree with government subsidies to a particular industry, but I still have to pay taxes from which the subsidies are made up. I have in practice no redress at all. If the majority of the electors return the party to power which pays these subsidies I must comply with the wishes of the majority. Does not the same principle apply to compulsory union levies?

THE CHURCH OF ENGLAND . . .

The question has been raised in a contemporary of the Englishness of the Church of England in Australia. Apparently the Roman Catholic Church is the most Australian church in terms of the social background of its leaders — 25 of its 33 bishops are Australian. But of the 32 Anglican bishops 15 (including all the archbishops) are Englishmen.

Professor Leicester Webb, who made this comment, seems to attribute this feature of Australian Anglicanism to the low and falling educational standards of the ministry.

However, most of the English bishops of our Church in Australia are not outstanding scholastically. In some cases it would seem even to appear that they were appointed for this very reason — because (unlike rival Australian candidates) they were practical men of affairs who could meet the people on their own level and did not have their heads in theological clouds, etc., etc.

Just why Australian Synods are so fond of bringing out Englishmen to be their bishops is an interesting question. (Could it be because a prophet has no honour in his own country? There have been Australian-born archbishops — outside Australia.) But a survey of the scholastic record of our present bench does not support Professor Webb's contention.

THE (HIGH) ANGLICAN . . .

When our younger contemporary "The Anglican" commenced publication, it appeared for some time to be making a genuine attempt to sit on the razor's edge and to comprehend Anglo-Catholic, "Central" and Evangelical viewpoints.

But recently its bias has been more and more in an Anglo-Catholic direction. This is particularly noticeable in its youth page. Recent issues have contained articles on the Holy Communion which teach doctrine contrary to that of Scripture and Anglican formularies.

For example, in the issue of August 5 the following sentence appeared:

"The bread is to be consecrated and become Christ's body, and the wine, Christ's blood."

In the issue of August 12 this sentence appeared:

"If you have someone in particular to pray for at Holy Communion you can make your hands reaching up to receive the Sacrament the way of lifting that person to Christ to receive His gifts of wholeness and sanctification" (a notion unknown to Scripture but common in Roman teachings).

In the issue of August 19, these words appeared:

"The first Exhortation also reminds the congregation that the priest is available to mediate God's forgiveness. . . . The Holy Communion is . . . the united offering of the whole Body of Christ in union with Christ its Head."

Ordinarily, your commentator would regard it as a paper's own business what it chose to publish. If "The Anglican" were to avow itself a "Central" cum Anglo-Catholic that would improve matters. What disturbs your commentator is the number of Evangelical churches where this paper is sold. To sanction its sale in the church's precincts must make ordinary lay-folk ready to accept what it teaches. Our young people are in fact being encouraged to read and accept such teaching as this — they buy it in Evangelical churches!

UNDER the Chairmanship of the Director General of Education in New South Wales, Dr H. S. Wyndham, a ten member committee appointed by the Minister for Education in 1953 spent 3½ years surveying secondary school education in New South Wales and published its findings in 1958.

This Wyndham Report, as it is commonly called, contains several significant references to the place of religious values in secondary schools.

It says, for example, that "the higher values which education seeks to impart cannot be fully attained save on the basis of religious belief and in terms of man's relationship with God."

It also states that "the morning assembly, including an act of corporate worship, is of inestimable worth in the life of the school," and that "the extra-curricular activities of religious groups within the school afford valuable experiences to the participants."

In its section dealing with the "core" of the secondary schools' curriculum (i.e. that group of subjects what will be studied by all pupils irrespective of the special courses they may choose to take), the Report says: "We include Religious Education as part of the common core by way of affirming our view that education has a spiritual basis and that parents have a right to expect that instruction in religion should be provided for their children."

The majority of the committee considered that religious education should be given by the clergy

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Religious Education in State Secondary Schools in New South Wales

This is the first of a series of three articles by the Reverend A. A. Langdon, B.A., B.D., Dip. Ed., Dip. R. E., Director of Education in the Diocese of Sydney and Chairman of the N.S.W. Council of Christian Education in Schools.

and their helpers coming to the school, as is the present practice in New South Wales, to take their denominational classes (although the committee expressed the opinion that there is no objection to this instruction being given in inter-denominational classes if the churches so desire it).

The minority opinion was that teachers on the school staff should be permitted to assist in this instruction if invited to do so by the clergy concerned.

All references to religious education in the Wyndham Report were carefully studied by the N.S.W. Council for Christian Education in Schools, which consists of representatives of the Church of England (Dioceses of Sydney, Newcastle, Canberra and Goulburn, Armidale, Bathurst and Grafton), the Presbyterian, Methodist, Congregational and Baptist Churches, the Churches of Christ and the Salvation Army.

The C.C.E.S. (as it is commonly known) came to the conclusion that if the only religious education in secondary schools was to be that which is taken by the churches, whether in accordance with the majority or the minority report, whether denominationally or inter-denominationally, it would never play its proper role in the fulfilment of the aims stated in the Report as regards the higher values of education.

Furthermore, it would never really be an integral part of the core of the curriculum in the eyes of the scholars at least, as it would remain the "extra" which most of them now consider it to be by virtue of the fact that it is taken by people outside the school who only enter it for this purpose.

Dual System Sought

The Council and its member churches therefore prepared submissions which were recently placed before the Premier, who was at that time also Minister for Education and who promised to seek Government, departmental and teacher opinion on the proposals and to consult with the deputation again in due course.

In its submissions, the Council is merely seeking the expansion into secondary schools of the religious instruction provisions of the New South Wales Public Instruction Act of 1880 which are already operative at the primary level, viz.: the "dual system" whereby general religious instruction is given by regular members of the school staff and special religious instruction is given by the visiting clergy and their accredited representatives to the scholars of their own persuasion.

It is the Council's view that it was the original intention of the framers of the 1880 Act that all children in public schools should

receive these two forms of religious instruction as an integral part of their education.

Although public education was to be "free, compulsory and secular," the word "secular" was defined as follows: "In all schools under this Act the teaching shall be strictly non-sectarian, but the words 'secular instruction' shall be held to include general religious teaching as distinguished from dogmatic or polemical theology . . ."

With the later development of a separate secondary school system, the giving of this general religious instruction by members of the school staff has been limited to Infants and Primary schools and the only religious instruction at the Secondary level has been the special religious instruction given by the church's representatives.

A perusal of the C.C.E.S. Submissions which are printed below will reveal that the Council recognises the inherent right of parents to withdraw their children from such religious instruction.

Submissions on Wyndham Report

However, we would insist that such conscientious objection from any section of the community should not be permitted to deny to the 81.5 p.c. of the State Secondary schools pupils represented by the membership of the Council (on the 1954 census figures) their equally inherent right to be given, as part of their regular education, systematic instruction in the facts of their common Christian heritage, as well as instruction in their particular denomination's contribution to Christian thought.

This general religious instruction would be given by teachers "willing and trained for the purpose" on the basis of an Agreed Syllabus. In these matters we can greatly benefit from the experience gained in Great Britain since their 1944 Education Act and from their pioneering work in the formulation of Agreed Syllabuses.

The New South Wales Council for Christian Education in Schools has already covered a great deal of ground in the preparation of an Agreed Syllabus as required by the following submissions.

NEW SOUTH WALES C.C.E.S. SUBMISSIONS TO THE PREMIER OF NEW SOUTH WALES RE THE WYNDHAM REPORT.

The first section expresses the Council's endorsement of the statements in the Wyndham Report concerning religious education as quoted earlier in this article.

The second section is as follows:—

2. In order to make adequate provision for the fulfilment of the spiritual aims as stated in the Report, the Council recommends that the following be advocated:—

(a) (i) That general religious instruction be continued into secondary school as part of the core, on the understanding that this would not be mandatory where parents have conscientious objections.

(ii) That such general religious instruction be given by teachers willing and trained for the purpose, in accordance with an agreed syllabus to be prepared by a conference, consisting of two committees, one to be representative of the Department and one of the churches.

One of the functions of the Church Committee as constituted, will be to act in the capacity of the standing advisory council as provided for in Section 29 of the Education Act 1944 (Gt. Britain) "to advise the Minister upon matters connected with the religious instruction to be given in accordance with an agreed syllabus and, in particular, as to methods of teaching, the choice of books, and the provision of lectures for teachers."

(iii) The method of appointment of the members of any committee constituted under the foregoing subsection and the terms of office and conditions of retirement of the members thereof shall be such as may be determined by the Minister.

The N.S.W. Council for Christian Education in Schools is at present actively engaged in the field of religious education in secondary schools and in the preparation of an agreed syllabus of the nature required. Its constitution provides for representation of the churches on a similar proportional denominational basis. The members of this council are willing to give the benefit of their experience to and act on the said Churches Committee if appointed.

We recommend that the committee representing the churches consist of persons appointed by the Minister from the nominees of the heads of the said churches and/or dioceses upon a basis proportional, as near as may reasonably be, to the denominational enrolment in State secondary schools, together with such other Christian education experts as shall be nominated by the Minister to act on the committee in an advisory capacity only.

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(b) (i) That the present system of special religious instruction given by representatives of the churches be continued in addition to the proposed system of general religious instruction.

(ii) That special training for those giving this instruction be provided by the churches and other educational authorities.

(c) That religious education electives, on the same basis and with the same status as other electives, be given by suitably trained teachers as they become available.

The Council believes that the religious instruction provisions of the 1880 Act, if adequately implemented by Church and State throughout the secondary schools of New South Wales, would be a major factor in achieving the aims of education expressed in the Wyndham Report.

A further article in the next issue of the "Church Record" will deal with the particular advantages of this "dual system" of religious instruction as seen by the members of the New South Wales C.C.E.S. who over the years have advocated its extension from the primary into the secondary levels of our State education system.

THE KING'S SCHOOL, PARRAMATTA

An examination for the award of two "Violet Macanah Scholarships" will be held on 7th and 8th Oct., 1960. All candidates must be under 14 years of age on 1st February, 1961. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £300 to £375 per annum according to the circumstances. Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 23rd September, 1960

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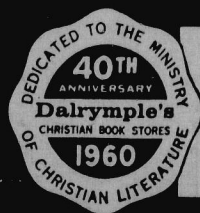
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Billy Graham on Race Relations

Southern Baptist evangelist Billy Graham has urged the Southern Baptist Convention, of which he is a member, to work for better race relations in the South of the U.S.A. The Convention is one of the largest churches in America.

The suggestions were made to an audience of almost 15,000 at the annual meeting of the Convention.

"First, we can obey the law," said Dr. Graham. "There is no place in the Scriptures where it says any Christian can disobey any law unless it interferes with the worship of God."

"Second, we can go out of our way to be courteous, kind and gracious to those of the other race on a personal basis," he went on. "Go to the man next door and let him know you love him."

Bible Message for Christmas Stamps

The National Committee planning the commemoration of the 350th Anniversary of the publication of the Authorised Version of the Bible has been advised by the Postmaster-General through the Rev. Alan F. Scott that the Stamp Advisory Committee in considering designs for issue prior to Christmas, 1960, has kept in mind the fact that the following year is the anniversary year of the first publication of the Authorised Version of the Bible. It has, therefore, evolved a design which incorporates the biblical message of Christmas and emphasises the Bible as the source of the message.

The Committee proposes also to seek a further design incorporating both features mentioned for issue prior to Christmas, 1960.

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Letters

CATHOLIC AND EVANGELICAL

Sir,
It is a regrettable modern tendency to find a false antithesis between the terms of Evangelical and Catholic. It is becoming the custom to refer to "Bible Christians" as Evangelicals and Ritualists as Catholics; the latter is a false use, since the word Catholic is thereby made to exclude Evangelicals.

Catholics are surely those who adhere to the beliefs enunciated by the Four Great Councils and believed by all those throughout the world who were in the Apostolic tradition—and surely this is basic for all Evangelicals. Anything added to that Catholic faith is surely not Catholic.

Some time ago I suggested elsewhere that "Sub-Evangelical" would be a good name for those whose beliefs fell short of the ideal of the Catholic Evangelical; so now I propose the term "Post-Catholic" as a very fitting description of those whose heresies — Mariolatry, Transubstantiation, etc. — are later escrescences on the Catholic faith.

We Evangelicals must guard this word Catholic with all its historical and doctrinal implications, else it will be stolen from us.

Yours, etc.,
E. C. B. MacLaurin,
Sydney.

ELECTIONS

Sir,
It is a pity the Sydney Synod should remain behind the times in not having adopted the single transferable vote form of proportional representation which the Church of England here has used successfully for the past forty years.

It seems to be fairly generally agreed that Standing Committee should represent all main bodies of opinion in the Synod, also that organisation on party lines should not be encouraged. There will certainly be agreement that a minority in the Synod ought not to command a majority in the committee.

This means that both the present "block vote" system and the Limited Vote must be condemned. Both are very uncertain in their effects. Either may give all the seats to the one largest party, though the limited vote is much less likely to do so. Either may give a minority the majority of seats—the block vote because a united minority with 13 candidates for 13 places can beat a less united majority that allows its votes to be divided; the limited vote for the same reason and also because one side may distribute its votes more advantageously than the other. For example, if 13 seats are contested by two parties, each with 13 candidates and having respectively 300 supporters (2,700 votes) and 200 supporters (1,800 votes), if the smaller party distributes its votes evenly over its 13 candidates each of those candidates will get nearly 140 votes, while if the larger party's voters all support its six best candidates (using up 1,800 votes) and dis-

tribute their remaining 900 votes evenly over the other seven, the seven will each get about 130 votes and will lose to seven of the smaller party's candidates. A party will do better with 13 mediocrities than by including a few outstanding candidates whom everyone votes for!

Either system favours organised, disciplined parties. A group that arranges to nominate precisely the right number of candidates (whether or not it has that number fit for the job) and disciplines its members to vote for those candidates according to instructions will win more seats than an equal or larger group that nominates only people with the right qualifications and leaves its members to vote according to their own opinions of the candidates' merits. An Independent is heavily handicapped because each person who votes for him also casts a number of other votes for other candidates, i.e. against him; it can easily happen that a candidate considered by a substantial majority to be the best is defeated by the second and later votes of his own supporters.

The single transferable vote is free from all these defects. Any group amounting to one quota of voters is bound to elect one representative, the majority of voters is bound to win the majority of seats, and those seats will be filled by which ever of the individual candidates the voters prefer. Those effects will follow, no matter whether the groups concerned are highly organised parties, loose associations, or just people who spontaneously vote for Mr A because they like him.

The ex-officio members present a separate problem. Whatever means may be adopted to prevent them from reversing the majority of the elected members, it is necessary first to ensure that the elected majority shall correspond to a majority among the electors.

Yours faithfully,
(Miss) Enid Lakeman
(Research Secretary),
Electoral Reform Society,
London, England.

In her enthusiasm for P.R. Miss Lakeman overlooks the fact that a system which works for certain types of elections may not be the best for others. Moreover she labours under serious misapprehensions:

1. P.R. is not used in the Church of England in England for an election which corresponds to that of Standing Committee.
2. It is not agreed that Standing Committee "should reflect all main bodies of opinion in the Synod," especially as there is no real test for lay membership of Synod.
3. There are no "organised disciplines parties" in Synod. Miss Lakeman's argument is, in this respect, doctrinaire.

4. The single transferable vote is not free from the defects she mentions. Indeed it accentuates them, for the system requires party opinions to be canvassed and support invited, before "any group amounting to one quota of voters" is able to elect a representative. How else, in a body of 600 voters, can a quota of voters know who "represents" them?

5. The present system enables the ex-officio membership of Standing Committee to be taken into account by the electors. P.R. cannot work equitably while such membership remains.—Ed.

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Science and Religion

QUESTIONS OF SCIENCE AND FAITH, by J. N. Hawthorne. Tyndale, 1960. Pp. 63. Aust. price 3/4.

THE CHRISTIAN APPROACH IN TEACHING SCIENCE, by R. Hooykaas. Tyndale, 1960. Pp. 20. Eng. price 1/6.

Although the first book is aimed at High school students and the second at science teachers, both books would do everybody good.

The first covers a wide range of topics and is written in a most entertaining manner. Dr. Hawthorne first prepares for his later discussion of special topics by explaining the methods of scientific investigation and then the nature of the revelation that we have in the Bible. Then he goes on to deal with creation, the origin of life, evolution, and miracles. The book ends with a clear call to personal faith in Christ.

Dr. Hooykaas' book issues a challenge to seek for a distinctly Christian approach to the teaching of science. He traces historically the influence of factors that make our contemporary "scientism" humanistic and secular. He insists that the roots of science are distinctively biblical in origin, and that this basis needs to be recovered in order to rescue modern science from its essentially idolatrous nature. He points to "the liberating influence of biblical doctrine" from the chains of rationalism, and finishes with some suggestions about the teaching of science.

Both these booklets contain a lot of valuable and stimulating information. They do not supply all the answers; rather are they intended to make their readers think. Both are laudably free from that suspicious hostility with which many in the past have sought to defend the Bible against science. They both uphold the truth of the Bible, but neither pretends to supply ready-made answers to difficult questions.

—F. I. Andersen

MEDICINE AND FAITH IN A PRIMITIVE COMMUNITY, by Stanley G. Browne, M.D., F.R.C.S. Tyndale Press, London. Pp. 11.

This 11-page address was given at a British Medical Association meeting in 1959.

It tells of Dr. Browne's "Black Bag and Bible" ministry in the Belgian Congo commencing in 1936, with but little African help, and the growth of the preaching and healing work, supported by both the Africans and the Belgian Congo Government. It is a brief glance "at a venerable community in Central Africa, stark in its physical and spiritual need" and gives a glimpse "of the impact of the health-giving combination of medicine and the Christian faith."

—Joan Cameron.

The Story of Ridley College, Melbourne

FORWARD FLOWS THE TIME, by the Reverend Laurence Langley Nash, M.A. B.D., Secretary of Ridley College, Melbourne, 1960, pp. 214, 24'6.

Ridley College, Melbourne, opened in 1910 with five students, one of whom was P. N. Stephenson, later Headmaster of Trinity Grammar School, Sydney, and Bishop of Nelson (New Zealand). It is the only fully independent theological college in Australia; independent, that is, of diocesan or other ecclesiastical control. (St. Michael's House at Crafer's is independent of ecclesiastical control in Australia but is run by a society in England.)

The chief object of the College, as expressed in its Memorandum of Association, is "to provide theological training in accordance with the Constructive and Evangelical Principles of the Reformation Settlement of the Church of England for students who are seeking for Holy Orders or preparing for Mission Work." Every member of the Council — which is self-electing — "shall in each year before acting as members of such Council subscribe to a Declaration to be entered in the permanent books of the College expressing their continued belief in and adherence to the Constructive and Evangelical Principles of the Reformation Settlement of the Church of England."

Recognition by Dioceses

Ridley is therefore both an independent and an evangelical foundation. The story of its origin, its progress, its relation to ecclesiastical authorities, its difficulties and its success, is therefore of some importance.

The Reverend L. L. Nash, whose father, the late Reverend C. H. Nash, was closely connected with the beginnings of the College, has written a jubilee history of the College together with an account of the system of training for holy orders by means of "readerships" which developed during the episcopates of the first three bishops of Melbourne. 113 pages are devoted to the former; 70 to the latter. Eight short appendices deal with such details as the text of the Memorandum of Association, the agreement with the bishops of the Province, the list of enrolled students since 1910, and glimpses of the character of some of the leading personalities.

The whole book gives valuable insight into the history of theo-

logical training in Australia, as well as into a particular aspect of evangelical enterprise. Mr Nash has done considerable research in the course of his task, and he has wisely let many of the records speak for themselves. There is a good deal of shrewdness in the author's presentation, and if the connection between his sentences is occasionally obscure his style does not lack interest and his characters are real.

What brought Ridley into existence? Archbishop Lowther Clarke had only recently founded St. John's as a diocesan theological college, and Trinity College in the University had certain facilities for theological students. Notwithstanding the early desire for some sort of *modus vivendi* with Trinity College, the prime motive of those who promoted Ridley was the securing of an adequate standard of evangelical training. The Victorian C.M.S. already was endeavouring to give such training to its candidates, under the tuition of such men as Digby Berry, W. M. Buntine, H. S. Begbie and W. L. Langley. Undoubtedly also the success of Moore College in Sydney under Canon N. Jones (who himself had begun Perry Hall in Bendigo as a "readership" centre) was a spur to such men as Bishop Pain of Gippsland and Bishop J. D. Langley of Bendigo who had formerly been in Sydney. Indeed, the evangelical traffic between Sydney and Victoria in this period is of some interest. Within a few years, one of Canon Jones' men, E. V. Wade, was to become Ridley's second Principal.

It was a long time before Ridley received recognition as a theological College by the diocese of Melbourne. In those precarious years it probably owed its continuance to the recognition given it by the dioceses of Bendigo and Gippsland. More than once the temptation was presented of submerging its particular character for the sake of recognition by diocesan or provincial authorities, but the clear principles of such clergymen as W. T. C. Storrs, A. C. Kellaway and J. H. Frewin, and of such laymen as W. M. Buntine and H. J. Hannah, prevailed. All these men were on the College Council when it opened in 1910, and all except Kellaway were still on the Council when the present Principal, Dean Babbage, took office in 1953. The devotion of such men, with the fearless lead given by Bishops Pain and Langley, established Ridley.

Not Recalcitrant

Yet Ridley has never been recalcitrant. It has gone as far as it thought proper to secure the goodwill and confidence of the bishops without surrendering its purpose. On occasion it has perhaps gone too far. In 1932 an agreement was made with the bishops of the Province by which Ridley became in effect a Provincial college. The price of this inclusion of Ridley in a provincial scheme was the vesting of

the control of theological teaching in a Joint Board for Theological Training. This Board, under the chairmanship of the Archbishop of Melbourne, alone could nominate theological teachers, and the provincial bishops who comprise half the Board could veto the appointment of both Principal and Vice-Principal to the College. Not the least of Dean Babbage's services to Ridley was his taking legal advice, when he first assumed office as Principal, which resulted in the whole agreement being declared invalid. Thus, says Mr Nash, "the autonomy of Ridley was firmly established."

Ridley has been well served by its first acting Principal (Canon Sadlier, later Bishop of Nelson) and its four Principals, G. E. Aiken, Eustace Wade, Bishop Donald Baker and Dean Babbage. Its many alumni include a Metropolitan, a number of Bishops, headmasters, missionaries, and the principal of another Australian theological college. Mr Nash has written a story which reveals courage and determination. It should stir evangelicals to further wise endeavour in the cause of the gospel. It is an impressive tribute to the importance of voluntary association in the work of the church. Ridley has preferred its principles and its independence to official support, and consequently it has to raise its own funds. No institution in Australia is more deserving of the support of those who share its principles. Is it too much to hope that Mr Nash's jubilee history will not only inform the minds of many but also stimulate their generosity towards securing Ridley's future influence?

D. W. B. Robinson.

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