

1957



Societas

MOORE THEOLOGICAL COLLEGE • SYDNEY



and I will

be your God . . .



BACK ROW (from left to right): H. Voss, R. Friend, D. Johnson, P. Carmen, G. Taylor, R. McDonald, S. Richardson, D. Ward, R. Fowler, Mrs. K. McKenzie,
 Dr. K. McKenzie, K. M. George, M. Lee, G. Harrison, B. Sinclair, D. Robinson, Deacon A. Thomas, C. Feldman.
 4th ROW: J. Fowler, W. Howarth, J. McDonald, G. Chandler, E. Watkins, J. Adams, P. Kemp, P. Payn, N. Hart, D. Wilson, A. Lamb, G. Defty, C. Tunbridge,
 R. Coleman, J. Chapman, M. Oatway, L. Abbott.
 3rd ROW: H. Radcliffe, D. Cameron, D. Parker, G. Croft, W. Gregory, K. McIntyre, P. Chiswell, E. Newing, P. Ball, K. Percival, R. Barker, G. Blackwell,
 J. McElveney, G. Wiggins, J. Rostrom, H. Scott, V. Roberts, G. Birch.
 2nd ROW: D. Pierce, L. Vitnell, B. Slamon, D. Allen, G. Goldsworthy, M. Powers, J. Emery, F. Edwards, J. Imisides, B. Marsh, R. Smith, R. Buckman,
 T. Thorburn, J. Jones, J. Collins, R. Dowthwaite, R. Beal, A. Donohoo, G. Robinson.
 FRONT ROW: D. Hosking, R. Herbert, K. Baker, A. Laing, W. Lawton, D. Foord, E. A. Judge, Esq., The Rev. D. Robinson, The Principal, The Archbishop,
 The Rev. H. Bates, The Rev. B. Smith, H. Goodhew, M. Eagle, C. Kelley, J. Holle, J. Taylor, O. Weaver.
 ABSENT: The Vice-Principal, S. Skillicorn, R. Wheeler, I. Hulme-Moir, I. Carter, P. O'Brien, D. Bradford, T. Rees, J. Browne, G. Blaxland, B. Skellett, F. Copland.

Societas

MAGAZINE OF THE
MOORE COLLEGE STUDENTS' UNION



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TRINITY TERM 1957

editorial . . .

"Societas" is produced for members of the Church of England by those who, in the near future (God willing), will be ordained to the ministry of the Word and Sacraments. With this production goes the conviction that it has a part to play in helping the laity to understand the thoughts of the men who will be their pastors, and to gain some insight into the problems, privileges, and joys involved in theological training. This is only one step towards the establishment of the desired attitudes of co-operation and teamwork between clergy and people which is necessary for the advancement of the mission of the church.

The attitude of a congregation towards its pastor must partly be determined by the expectations of its members and by their understanding of the nature and function of the church, the ministry, and the sacraments. Those who hold the prevalent view that the church is a purely social institution contributing to the moral uplift of the community are likely to be offended at the pastor who points out that the church is intended to be the witnessing community of the disciples of Jesus; for to be a disciple demands a way of life which is in complete contrast to the generally accepted standards. Those who regard the minister as a type of moral figurehead in society whose job it is to baptise, marry, or write references on request from anyone, are rather surprised at the suggestion that certain conditions of church membership should be complied with by those who seek such services. Those who regard their religious duty as fulfilled by their attendance at Christmas and Easter communions are not likely to be impressed by the declarations of the Communion Service that the sacrament can be so received as to eat and drink one's own damnation.

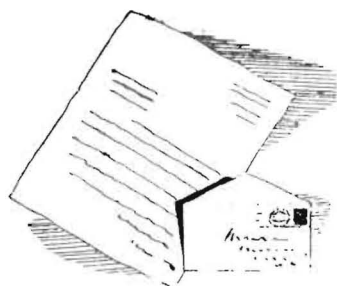
History shows that today, more than ever in modern times, there is a need for Christians to rethink the principles which should guide church life. A new emphasis on Biblical theology,

revived missionary zeal, and the rise of ecumenical moves for church re-union have made it imperative for the church to cease to be content with certain conditions merely because they have become established by use. Those who are thinking of the ministry as a vocation must be prepared to accept the challenge of this age and to study the apostles' doctrine in order to find the basis on which the life of the church should exist. Moreover, church members should not be offended at a pastor who refuses to be guided by the traditions of practice which do not stand up to the test of scripture. Discipline was no novelty in the Old Testament church, nor in the New Testament church. Why then should it be thought strange today when it is suggested that the sacraments, rites, ceremonies, and other aspects of the church's life are only justifiably maintained within the context of true discipleship and all that this implies in the lives of men? One writer has said that "as the saving doctrine of Christ is the life of the church, so discipline is, as it were, its sinews."

All members of the church must realise its nature as Christ's body through which He exercises His Lordship in this world, and by which the message of redemption is proclaimed. "But the body is one, and has many members, and all the members of the body, being many, are one body." (I Cor. XII, 12). It is not for one member to despise the gifts of another, nor for one to hinder the function of another; each, whether clergy or layman, has his part to play in the one mission of the church. There must be no conflict or divergence of purpose within the church. Nor must there be a false unity achieved by compromise, lack of conviction, or willingness to forsake the mission of Jesus and the reproach that it carries.

It is hoped that "Societas" will contribute towards the mutual recognition and understanding of the call to discipleship given by our Lord to all who claim a place in the Catholic Church. It is our prayer that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

The Principal's Letter



Dear Fellow Collegiates,

Since my last letter which was dated July 1st, 1956, various changes and developments have taken place in connection with the College, some of which affect those who have shared in our life and work over a long period of time. Mr. F. Langford-Smith for so many years the Hon. Secretary of the College resigned from the Committee as from July 31st last year in view of his impending departure for England. He was farewelled by members of the Committee at a dinner held on August 23rd when a small presentation was made in recognition of his many years of service. We wish him and Mrs. Langford-Smith every happiness as they have made their home in England. Then in August last year Mr. A. L. Blythe resigned from his position as a Trustee of the College on account of prolonged ill health. Mr. Blythe had been appointed a Trustee on the death of Mr. H. L. Tress in 1942. We sincerely trust that he will enjoy years of quiet happiness in retirement. Then on December 31st the

Rev. Canon S. G. Stewart relinquished his duties as Honorary Organising Secretary of the College. Canon Stewart originally accepted this appointment in 1937 and continued to hold it until 1943 when he became a full-time Army Chaplain. He was reappointed in 1949 and during the three years from 1954 to 1956 he acted as Honorary Commissioner of the Centenary Appeal. The College owes a great deal to Canon

*To Past and Present
Students of
Moore Theological College*

Stewart's tireless industry over the years and we are glad to record our gratitude for all that he has achieved. Mr. Willis J. Williams, M.B.E., for many years the Honorary Treasurer of Moore Theological College died on December 27th, 1956, in Launceston. On March 22nd this year the death also occurred of Mrs. Maxwell Little who was for so many years the

Honorary Treasurer of the Women's Auxiliary and who worked so faithfully on behalf of the College.

On July 26th last year Mrs. Piper took up her duties as Matron of the College in succession to Mrs. Lardelli. In due course Mr. Wesley Girvan was elected a member of the College Committee in place of Mr. Langford-Smith, and Dr. A. L. Webb was appointed as a Trustee in succession to Mr. A. L. Blythe. The Rev. R. H. Palmer has now assumed duties as Honorary Organising Secretary for the College in succession to the Rev. Canon S. G. Stewart. Two members of the College Committee have been granted leave of absence during the course of the year, namely, the Rev. B. R. Horsley who is in England, and Dr. L. Lyons who is engaged in further studies in the United States.

I have been glad to welcome into residence in the College this year Mr. Edwin A. Judge who has been appointed to a lectureship in Ancient History at the University. Mr. Judge holds the degree of Master of Arts of the University of New Zealand with First Class Honours in Latin. He subsequently studied at Cambridge and obtained a First Class in the Classics Tripos. In 1955 he took up residence at King's College, Newcastle, as Sir James Knott Fellow of the University of Durham. Mr. Judge has kindly undertaken certain lectures in connection with the College in addition to his University commitments.

The latter period of 1956 saw the conclusion of our Centenary enterprises. The Rev. T. G. Mohan who came to Sydney as a Centenary visitor in connection with the Home Mission Society and Moore Theological College, completed his tour early in July. It was a great pleasure to learn of his appointment by His Grace the Archbishop as an Honorary Canon of St. Andrew's Cathedral. His installation took place on July 9th and a farewell was arranged in the Chapter House on July 10th. Canon Mohan returned to Great Britain via the United States of America and has continued to follow the development of the College with the closest interest.

On September 25th, the Tuesday of Synod Week, a Centenary Garden Party was held at the College. It was a perfect morning and the College grounds have never been seen to better advantage. There were perhaps 400 guests who were received by His Grace the Archbishop and morning tea was served by members of the Women's Auxiliary. Among those present were the Right Reverend Bishop G. A. Chambers, Miss M. Jones (the daughter of Canon Nathaniel Jones), Mrs. D. J. Davies and Mrs. T. C. Hammond. The first two wings erected since 1944 were named in honour of Bishop Barker and William Hodgson and commemorative plaques were unveiled. Three rooms in the Memorial Wing, which had been furnished by the gift of friends, were dedicated and two further gifts of £50 each were received in order to furnish two of the remaining

rooms in the Memorial Wing. As the Reverend William Hodgson arrived in Australia to take up his duties as Principal of the College in September, 1856, the Garden Party served as a happy and suitable conclusion to our Centenary commemorations.

Tuesday, October 16th marked the 50th anniversary of the martyrdom of the Rev. Charles Christopher Godden on the Island of Opa in the New Hebrides. A Memorial Service was held in the John Francis Cash Memorial Chapel at noon when His Grace the Archbishop unveiled and dedicated a commemorative plaque. A brief address was given by the Rev. Canon D. J. Knox who was in College as a fellow student with Mr. Godden and by the Rev. W. J. Siddens as a representative of the Melanesian Mission. The Bishop of Melanesia had been informed of the Service and sent a cheque for £10 as a contribution from the Diocese towards the cost of the Memorial plaque. About 25 or 30 visitors were present at the Service and remained for lunch. The Rev. Dr. E. F. N. Cash has since prepared and donated to the College an enlarged copy of a photograph of the Rev. C. C. Godden which has been hung in the dining-room. We were sorry that it was not possible for Mrs. Godden to be present at the Service but are glad to know that she has since visited the Chapel and seen the plaque in position.

The academic year for 1956 came to a close with the Speech Night and Prize Giving on 23rd November when Bishop Hilliard

in the absence of His Grace the Archbishop, kindly presided.

The Th.L. examinations were held immediately beforehand. There were altogether 318 candidates for Th.L. last year who proved successful in one or more subjects. Of these 94 were either past or present students of Moore College, and more than 40 were students of Ridley College. No First Class Honours were awarded but fifteen Second Class Honours were obtained. The highest place was taken by the Rev. James Smith, formerly of Ridley College and now with the Bush Church Aid Society. Four Moore College men obtained Second Class Honours and the second and third places in Australia were achieved by William Ostling and John Brook. The results though not brilliant were encouraging and of the large number of Moore College candidates there was only one outright failure.

The Centenary Appeal which had been organised under the Rev. Canon S. G. Stewart brought in a total sum of £22,300 by the close of the year. The wonderful gift of £25,000 of St. John's, Parramatta, which the College received during the year 1954, meant that a total of £47,300 had been received during the three years in which the Appeal was carried on. The result of the Appeal has been to release the College from the heavy debt which existed on its current account, and to reduce the mortgage on the Memorial Wing to £10,000, as well as to provide additional bursaries for the

benefit of students. The gift of St. John's, Parramatta, is a capital sum which has been invested for the benefit of the College. In September last year, largely through the good will of the Rev. E. H. Champion, stock valued at £1,000 was transferred to the College by Mr. Robert Moffatt, to form the capital for the R. and M. Moffatt Scholarship. By the Trust Deed the Scholarship is to be awarded to the student who obtains the highest marks in a Th.L. Church History paper who is returning to the College for a further year of study and has not been awarded another Scholarship. The end of the year also brought the welcome news that a sum of £1,000 had been left to the College under the Will of the late Dr. Stuart Ziele, to provide the capital for another Scholarship to be awarded at the discretion of the Principal.

The Centenary History of the College which was published by the College Committee has not yet quite paid for the cost of publication. Just over 1,100 copies have been distributed and £756 has been received. The total cost was £900, and a large number of copies is still available for sale.

The Service of Morning Prayer was broadcast over the A.B.C. from the John Francis Cash Memorial Chapel on Sunday, July 29th last year and again on Palm Sunday, April 14th this year.

In June last year two College students were presented for the Intermediate examination of the

London degree of Bachelor of Divinity, and in November news was received of their success. In June of this year the College has presented six candidates.

The College is grateful for certain valuable gifts during the past twelve months. The Committee has presented to the College Library as a Centenary gift a complete set of the latest edition of the Dictionary of National Biography. An anonymous member of the College has donated a Prado 500 slide and film strip projector. Mrs. Fowler of Epping has very kindly donated a Simpson Washing Machine for the use of students. The Women's Auxiliary has installed a potato and vegetable peeler and contributed £100 towards the cost of a dishwasher in the College kitchen. Four Namco chrome chairs have been given by members of the College for use in the Chapel. We are very grateful to all those who have so generously shown their interest and good will.

On February 20th this year the College grounds provided the rendezvous for a Garden Party held by His Grace the Archbishop during the meetings of Provincial Synod in order that Church people might meet the Bishops of the Province.

A large number of College students have been Ordained in recent months. On December 21st, 1956, John A. Brook was Ordained in Adelaide for the Bishop of Adelaide; David L. de Dear in Sale for the Diocese of Gippsland; Bernard Cox in Nelson for the Diocese of Nel-

son, and Mathew Burrows and Murray Richter for the Diocese of Armidale. On March 3rd twelve students were Ordained for the Diocese of Sydney as follows; Robert Andrews, Peter Dawson, Graham Beard, David Duchesne, Keith Gowan, Reginald Maddigan, William Ostling, Norman Lawless, Bruce Woolcott, Stewart Thorne, George Townend. At the same Service Terence Dicks was Ordained for the Diocese of Tasmania. On March 17th, James Winter was Ordained in Melbourne for the Diocese of Melbourne and on March 31st Mark Ma was Ordained in St. John's Episcopal Church at Taipei in the Island of Taiwan, by the Bishop of Honolulu.

The Lent Term this year began on March 4th. The enrolment for the Lent Term was 90 Theological students and six Matriculation students, of whom 44 were new members of the College. This was the largest number of new students ever to be enrolled in one year and the largest overall enrolment which the College has ever experienced. The largest number in any previous year was 81 in March, 1948, at the peak of the post-war enrolment. Our students this year include 13 University graduates and 17 men who are in training for Dioceses other than the Diocese of Sydney. Of the students enrolled this year 67 Theological students and the six Matriculation students are in residence while the other 23 are non-resident. The College as a result is very over-crowded and this is felt not only in the impossibility of providing accommodation for

every student but in the inadequate seating accommodation in the Chapel, dining-room and lecture rooms. We are grateful for the growth in the number of candidates for the ministry, both for our own home Diocese and other Dioceses, but this large increase in the number of students makes urgent the question of further extensions to the College.

It will be of interest to friends of the College to know that the Correspondence Courses continue to develop. During 1956 the enrolment for the S.P.T.C. was 400 and for the I.V.F.C. 750. At the beginning of this year the enrolments had increased to 500 and 800 respectively. The Correspondence Courses owe this tremendous expansion to the unflinching industry of Mr. Bates.

The Lent Term came to a close with a ten day Mission which was organised under the Diocesan Missioner, the Rev. Bernard Gook. College students were divided into thirteen teams and a Mission was held in almost all the Church centres between Helensburgh and Kiama. We believe that the unity and fellowship within the teams was of great value to those who took part in the Mission and that the Missions themselves had very encouraging results in the Parish centres concerned.

Since my last letter I have to record the home call of the following former students of the College.

The Rev. Leopold Charlton
(1900-1901).

The Rev. George Phillip Birk
(1912-1914).

The Rev. Charles William
Hammond (1929-1932).

The Rev. Eustace Charles
Coleman (1918-1922).

During the past twelve months the following former students of Moore College have gone forward in missionary service: The Rev. G. C. Bingham to Pakistan with C.M.S., the Rev. T. V. Jones to Penong with the Bush Church Aid Society, and the Revs. D. M. Douglass and C. W. Rich to

open up new work for the Bush Church Aid Society on the North-west Coast of Australia.

May I take this opportunity to express my very warm thanks and appreciation to the Trustees and Committee of the College, to my colleagues on the teaching staff, to the Matron and the members of her staff and all who have been associated in the life and work of the College. May it please God to continue to bless us "as workers together with Him".

MARCUS L. LOANE,

1st July, 1957.



*The Church exists
by Mission
as fire exists
by burning.*

New Testament Missions

by John Rostron

(In May this year 140 students from Moore College and Deaconess House under the leadership of the Rev. Bernard Gook and his associate missionaries combined with the members of churches in the Greater Wollongong area, in the Illawarra Key Mission. The College mission is a challenge to every student to realise his calling.)

Observant Christians are noticing the renewed interest in missions in today's Church. There are Parish missions, inter-Church missions, overseas missions and the like. However, there has been considerable criticism of this phenomenon; pertinent questions are even being raised about the justification of missions.

What is a mission anyway? Can we define it? Can we justify it?

We may say this much for sure in reaching out for a definition from the New Testament,

that mission is the function of the Church. It arises inevitably out of the nature of the Church. The Church is the People of God, a royal priesthood, chosen to declare to the world the wonderful deeds of the One who has called it out of darkness. Prior to the full enlightenment of the New Testament, Isaiah saw the Church as the true Israel, the Servant of Jehovah engaged in the One Servant's mission of bringing light unto the Gentiles; Salvation unto the ends of the earth. Paul, the great Apostle, sees the Church as the Body of Christ — the Christ whose Life and Spirit energises that Body, and who through its proclamation is reconciling all things to God. Just as Jesus' designation "My disciple" belongs to none but His witness, so the New Testament titles for the Church belong to none but the Mission Church. Apart from actual engagement in the task of being Christ's Am-

bassador to the world, the name "priests and kings unto God" is but a usurped title.

Bishop Newbigin writes, "The Church has its existence in relation to the salvation which has been wrought at Christ's coming into the world and is to be consummated at His coming again. Since that consummation concerns the whole world, the Church's existence is in the act of being the bearer of that salvation to the whole world. 'The Church exists by mission as fire exists by burning.' It has its being, so to say, in the magnetic field between Christ and the world. Its Fellowship in Him is a participation in His Apostolate to the world. Each Christian congregation is the earnest and foretaste of the gathering together of that great multitude out of every tribe and tongue around the throne of God and of the Lamb. It is true to its own essential nature only when it takes this fact seriously and therefore treats the world-wide mission as something which belongs to the very core of its existence as a corporate body. Between the Church militant here on earth, longing for the full possession of that which she has in foretaste, the marriage supper of the Lamb, there lies the unfinished missionary task. The first answer to her prayer 'Come Lord Jesus', is His commission — 'Go ye into all the world—and lo, I am with you'."

A mission then, seems to be more than an individual's witness. It is a specialised activity in which the whole Church in a particular locality engages. It is a united and concerted expres-

sion of the function of every member. It will not be sporadic or haphazard, rather it will be organised. The spiritual gifts of the membership will be arranged and marshalled. A Church may refuse to engage its membership in a mission but it may do so justly only on the grounds that they are fulfilling their functions more successfully in other ways.

From this we can answer another question. How much work must be put into a mission, and who is responsible for it?

To consider the mission as the responsibility of the missionary is to completely misunderstand a mission. It is first and foremost the work of the church membership. The initiative in deciding upon a mission should come from the membership. The missionary and his team are but in the employ of the church. The mission is the act of faith of the whole membership, just as the responsibility for preparation—visiting, publicity, prayer and planning—is theirs too. There is always a relationship between this kind of preparation and results. The recent Illawarra experience showed that churches which had prepared could have held longer missions, whereas in some that neglected this, four days was too long.

Another mission criticism is that results are never more than temporary. Once again this criticism can usually be laid at the feet of those who make it. When a church formulates its expectation about its mission, it should consider two things in the Scripture. Though God promises that when His Word is faithfully proclaimed, it will

accomplish that which pleases Him, this does not mean that it will please Him to bring every hearer to faith in Christ. Paul was acutely aware that the effect of his preaching was twofold. Though to some it was the savour of life unto life, to others it was the savour of death unto death and he was bound to suffer persecution at the hands of these hearers. There will be offences, but every Christian must endure the offence of the Cross. Secondly, not all who hear will be those who will bring forth fruit of the sixty and hundredfold variety. This does not mean that a church can sit back and see its follow-up work collapse, but rather, it redoubles its endeavours to present every member faultless in Christ by using God's means of grace; prayer, Bible study, sacraments, fellowship, and mutual service.

But assuming that the above has been considered, there may be deeper reasons for failure. The church may not be prepared to change to meet the demands of the new membership. New members must be received as fully into membership as a new baby must, into a family. It is God who has added them and

the church must receive them. The Bible study, the prayer meeting, and the fellowship must be waiting to receive the new members. Only this way will they grow. A church that fails to provide here, fails as completely as the mother who refuses food, clothing and home to her child. There is something here that is often overlooked in the healthiest of churches. They must provide avenues of service for the new members. "Unto every one is given gifts"—and these "for the upbuilding of the body". The new convert must be encouraged and taught to exercise his gifts, not only on the grounds that if he fails to do so, his own life will stagnate, but because the church needs his ministry for its own health. The Church can never say to any member that he has no need of him or her, any more than the hand can say it has no need of the foot.

So we see that after a successful mission the church may have to radically change its life. This much is certain that there must be some change. The life of the body after the new members have been added, cannot continue to be the same life it knew before. It is no longer the same body.

If a man loves not the immigrant in his own country, whom he has seen, how can he love the foreigner in the heathen country, whom he has not seen.

T.E.A.M. "Missionary Broadcaster."

If all were easy, if all were bright,
Where would the cross be, where would the fight?
But in the hard place God gives to you
Chances for proving what HE can do.

Anon

South African Journey

BY R. W. DOWTHWAITE

"Fill her up please, Sixpence, and check the oil, water and tyres."

"Yessah, what pressure, Sah?"

"Twenty-six all round, thank you."

The car checked to our satisfaction, we swung onto the Great North Road, 1,000 miles of bitumen linking Capetown with Johannesburg. We sped past the laden vineyards of the Paarl Valley, and up through the mountains to emerge onto the vast interior plateau, the Karroo. That night we slept out under a brilliant moon, over 600 miles away from Sixpence the petrol station attendant in Capetown, and the

following afternoon arrived in Johannesburg—the Golden City.

While here we visited the great Orlando Township, one of the many settlements for African workers along the Witwatersrand. These enormous areas where thousands of Africans live are safe enough by day, but at night when the *Tsotsies* (African bodgies) lurk in dark places ready to rob and to kill none dare go abroad.

The urban African presents the greatest problem in South Africa, for here is a people who have been separated by time and circumstance from their ancient tribal discipline, customs and rituals. The African born in the city has no remembrance of wide open spaces and clear skies, but only of the hard streets of the busy city which have been his playground. He desires to be as much like the white man as possible, to dress like him, to live like him, and will spend much of his wages



Congregation outside a city Church.

on fine clothes, an expression also of his natural love of display.

The African city worker is generally speaking fairly con-

tented, but footloose and unstable. He has lost the anchor he once had in the tribe and has found no adequate substitute. Some find the answer in the ideologies of Communism, some in one of the 1,800 syncretistic religious sects that have grown up in recent years, but others find the only true answer in One Who provides the anchor they so desperately need. The challenge to the Christian church is enormous, and, as new housing areas are opened up, so must churches be built and the Gospel of Jesus Christ proclaimed. It is to this end that organisations such as the "Dorothea Mission", "The South Africa General Mission" and the "Church of England Missions in South Africa" exist and work in these townships.

Leaving behind us the complex life of the great city, we travelled down into Natal, the home of the Zulu people and at the town of Ladysmith, famous for its role in the Boer War, we visited another section of the African peoples. Here the township on the outskirts of Ladysmith is quite different from those around Johannesburg, for here there is space . . . space to grow vegetables, space to graze cattle, space to build small homes. Consequently, the African is nearer to the soil and to his old customs, though the proximity of the town where most find employment tends to erase many of the old ways.

Here we had come to view disaster, for the Church of Eng-



African Minister and part of a Sunday School.

land buildings had been totally destroyed in a cyclone and the problem of re-building had to be faced. The only other church here is the Dutch Reformed Mission Church, and in their building we joined the local Zulu congregation at Evening Prayer in their own tongue.

There are many of these country towns and consequently, many Locations such as this, where there is an African Minister, or perhaps a Catechist, who serves his Lord and his people. May there be many more, for there is ample room for them.

Moving on once again deeper into the country, we paid a visit to a rural church. Here the church stands alone on a hillside, surrounded by vast open spaces dotted with huts. This is the real ancient Africa, where many still live as did their fathers and grand-fathers before them, observing the customs and taboos of the tribe. Unfortunately it often happens that there are few men to be seen, for they have gone to the towns and cities seeking more money.

Sometimes they return changed men, no longer content with the old ways, but thirsting for "white man's ways"—sometimes they do not return. Out here the "Church of England Missions" will be found working alongside the great "South Africa General Mission" and the "Swedish Zulu Mission", all seeking by every means to make the story of Jesus and His Love

real to these people of the open spaces.

So much can be said, for there was much to see and learn on this South African Journey, but the most important is this: that the only answer to the problem of South Africa is the Christian message properly preached and honestly lived out. Integration cannot work yet; for neither the white nor the black peoples are ready for it, both are too divided amongst themselves, and segregation (apartheid), either total, which is impossible, or economic, which is immoral, will never be continuously maintained. May God grant wisdom to those in authority in this complex situation.



A Country Church.



"The motto I have taken for my life is 'To evangelise the world in this generation, that every person might hear the Gospel once before the others have heard it twice.' My life, my money, my time, my energy and my prayer is being spent in sending or in going that the whole world might hear the Gospel."

Billy Graham.

Dr. Alan Cole

It has been announced that in third term the Rev. R. A. Cole, B.A., M.Th., Ph.D., will be lecturing at College. Despite the rather formidable array of degrees, Dr. Cole is really a most approachable person, as those who do not know him at College will soon find out.

He studied Classics at Trinity College, Dublin, after which he became a tutor at Oak Hill Theological College, London. While there he became a Doctor of Philosophy (of Dublin), and a Bachelor of Divinity of London University. When he had gained these degrees he read for the Master of Theology in Hebrew and Aramaic, serving as Curate in a London parish while doing so. It was in England that he came to know Shirley Powys, whom he later married in Australia. While in Australia, Dr. Cole lectured at Moore College but, unfortunately for the students, this was brought to an end in 1952 by his sailing, with his wife and baby son Andrew, for Malaya, as missionaries of the China Inland Mission.

They have been on the mission field, both in Formosa and Malaya, for nearly five years now. Although most of their time has been spent in the diligent study of several Chinese dialects they have occasionally found time to pen the most hilarious news-letters, as well, of course, as more serious prayer-letters. Their latest letter is entitled rather grandly:

COLE FAMILY NEWS-LETTER

Malayan Series, No. 2,
February, 1957.

Here are some excerpts:

"We have learned wisdom on the Mission field, and don't take our Christmas cards down now till about March the 1st, by which date we reckon all that are coming will have arrived. Don't laugh: last year we got one on the 1st of March that had been posted in London, by surface mail, at 11 p.m. on Christmas Eve. If that wasn't optimism, we don't know what is!"

"Some time about Easter, we leave Mambang here for Singapore. Then Shirley and children go on the good old "Charon" to Fremantle (hope the old crock doesn't hit another reef!) and then, we hope, on to Sydney by another ship. Alan meanwhile climbs sombrely on board the "Asia", an Italian ship which ambles round Ceylon, India, and East and West Africa, before depositing him, doubtless suffering from a surfeit of spaghetti and olives, at Genoa somewhere about the beginning of June. (Yes! the date is incredible, but correct.) From there he bounces over "Eurp" (that's the pronunciation our American friends employ—isn't it rather exciting?) in one of those French carriages labelled "six horses or 20 hommes", presumably with five other horses or 19 other hommes, according to classification. Ah well, it's a great life if you don't weaken."

*They were not
a mutual congratulation society
of like-minded nonentities*

What do you expect from your Young People's Fellowship?

by Victor Roberts

If we glance at the relevant verses in the New Testament, we will find that the meaning of the word fellowship is "companionship" or "friendliness".

We find, for instance, that the early Christians of the apostles' time had a desire to share one with the other this companionship or friendliness, for "they continued steadfastly in the apostles' teaching and in fellowship". (Acts 2:42). This is not at all a surprising thing, for we see in I Cor. 1:9 that God has called us "into the fellowship of His Son Jesus Christ our Lord". And John, in the first chapter of his first Epistle takes us even a more wonderful step when he writes that "our fellowship is with **the Father, and with His Son Jesus Christ**, and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin."

What a glorious thing this fellowship is! What a wonderful privilege each young people's group has in making this fellowship real to its members. Surely, every young people's fellowship should be providing in the name of Christ, this companionship or friendliness for its members.

But, it is necessary at this point to differentiate between the Christian fellowship outlined above, and secular fellowship. The aim of secular fellowship is certainly companionship and friendliness, but only on a human level. How poor this man-with-man fellowship is when we reverently compare it with the fellowship we have with the Father and His Son Jesus Christ.

Having come so far we must ask the question:

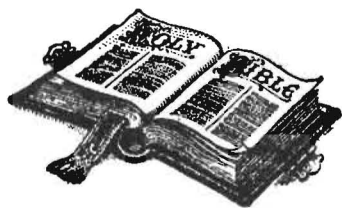
What do you **expect** from your young people's fellowship? You see, it is only when we

decide what we expect from our fellowship, that we will be able to see if our fellowship group is providing it. If you expect to have companionship in the name of Jesus Christ, and you do not receive it, nor see any signs of it, there is something wrong with your fellowship. If you do not expect to receive this fellowship in the name of Jesus Christ, nor desire to receive it, there is something wrong with you.

We must not only expect from our young people's group the Spirit of true Christian fellowship, but we must demand it. The Scriptural injunction: "if any man hath not the Spirit of Christ, he is none of His" is relevant here. Thus, what St. Luke writes in the Acts of the Apostles of the early Christians must also be what we say of our young people's fellowship today.

One of our English Bishops has very soundly stated, that those early disciples were not foolish enough to say that it did not matter what you believed so long as you were sincere. They knew that Christianity was not a vague cult based on general goodwill all round, but a faith based on a very definite apostolic teaching, which itself sprang from an irrevocable commitment to Christ.

They continued in fellowship, in that deep community of love and creative service which gave birth to a burning evangelism. They were not a mutual congratulation society of like-minded nonentities, but an army with banners. Their motto was not, "the more we are together the merrier we shall be", but "woe is me if I preach not the Gospel".



From 'The Sydney Morning Herald', June 13, 1946—

At yesterday's Big Four meeting in Paris, Mr. Acheson (U.S.A.), said Mr. Vishinsky's speech on a German peace treaty was "as full of propaganda as a dog is full of fleas".

He added: "In fact, I'd say all fleas and no dog".

Mr. Vishinsky: "Mr. Acheson has just made a very witty remark. But if I may quote from scripture, 'Don't try to catch fleas lest a camel slip through your fingers.'"

Mr. Bevin: "The Russian Bible must differ greatly from the King James version."

Mr. Vishinsky: "That's a perfectly correct quotation from the Bible as translated by Saint Vladimir."

“I
was
a
stranger”



It was at All Saints that I met him. Being a visitor, I had to look for the Parish Church that Sunday morning — how confusing a new place can be to a stranger!

As I approached the church, an elderly gentleman detached himself from a group talking outside and, with a genial smile, came and gave me a warm welcome. This was Mr. John Greatheart. Learning my name, he introduced me to the group and we stood chatting for a few minutes before moving into the church. Taking my arm, Mr. Greatheart invited me to sit with him, and I found that some other guests were already seated with his wife.

It was a wonderful experience being in this friendly atmosphere. What a contrast this was to other churches I had visited where no one bothers about the occasional visitor, except to give him the appropriate books — and looks! — as he walks in. In one church — perhaps an extreme case — I was coldly requested to move from an “important” parishioner’s seat I had innocently occupied!

But in All Saints it was so different, the family group opened out so naturally to include the stranger within its gates that he felt no stranger at all. Is it any wonder that many an occasional visitor has returned to this Church and joined it? I thought of the many, many Parish Churches where the members are so indifferent to visitors that they completely ignore them, where the only welcome one receives is a smile from the man handing out the books, or a handshake from the Rector as one leaves. We surely would not treat guests to our own houses like this, but would talk to them and be interested in them — why not then the guests and droppers-in to the Lord’s House?

“Then shall the King say...
‘Come, ye blessed of my
Father, . . . I was a
stranger and ye took me
in’.”

Perhaps you could be like the Greathearts in **your** parish, they even asked me to their home for lunch that Sunday.



*Much
reading
hath
made
thee
MAD !*

Reviews of recent books

THE BREAD-FREE ROLLS,
by R. Frank Hoshking, B.A.
(Syd.), D. Th. (Saskatch.).
Foreword by R.A.S. Shamra,
M.A. (Timbuk.). Dryway Press,
1957. Pp. xxxviii, 1328. £4/4/4.
Our copy from the publisher.

This monograph will prove of fairly wide interest and has been warmly commended by Professor U. Garit, S.P.T.C. (Syd.), of Tennessee. It is an attempt to demonstrate that the study of the starch content of the Bread-free Rolls, if it is to be of permanent value, must become a science requiring judgment according to objective dietary methodology, and not continue to be, as it has been for too long, a subtle art requiring imagination. The work is the substance of the thesis which Dr. Hoshking presented for his D.Th. at Saskatchewan, and has been published by the Dryway Press in their series of Studies in Critical Archaeology as No. 1047. It suffers grievously, however, from being almost devoid of properly annotated references, and a table of MSS, especially the miniscules, would have proved useful. It should be noted that on p. 973, it is possible to correct CDC by reference to DSD, and that on p. 1119, the *w' 'm* of DSD5-5 may be corrected by a parallel passage in CDC2-16 to read *w'shem*. Xenelasia is spelled incorrectly on p. 327.

—I.A.K.

* * *

PHONE-ETICS by "Marshmel-
low." Foreword by Hugh
Hoboh, Bleak House Publish-

ing Co., 1957. Pp. cl, 65.
2/6 (Cheap Edition.)

This further little volume, from the pen of "Marshmellow", is dedicated to the "glory" of the English language. Written in his well loved sentimental style, it deals with a somewhat uninteresting subject in a most engaging manner.

* * *

BONES I HAVE PICKED (A Conservative Treatment of Old Relics), by John Hemery, B.O.N.E.S. Bonaparte Press, 1957. 2 vols. pp. 1631.

This skeleton outline of evangelical movements, which is by no means a tall story, deals with some of the more leanly treated sections of these themes. The author is highly competent to undertake such a work, being head and shoulders over other scholars in this field. Nevertheless, we feel that in some sections the argument is rather thin, especially where he deals with the joint movements of the early days. The backbone of the work is his constantly recurring reference to the use of music in the different periods. In connection with this he gives unique details of the ins and outs of concertinas.

This is a meaty work and those who can spend time reading it, will enjoy a feast of good things.

—B. Flat.

* * *

NAUGHTICAL NONSENSE.
By H. R. Moses Radcliffe.

This autobiographical work shows the author's phenomenal rise from his early experience of

floating in a basket on the Nile to service in the Swiss Navy. One chapter, "How I made my dough", describes with unrivalled eloquence the years Mr. Radcliffe spent beside a pastry-cook's oven. At this period, his theme song was "If I knew you were coming I'd have baked a cake."

—R.N.



REFORMATION RUMBLINGS. By Barry Hates, A.V.F.C., F.P.T.C. (Syd.), Barnwell Book Depot, 1957, pp. 127 (D.N. 82, Sup. 45), price 12/6.

This book, a sequel to Emil Lone's "Masters of the English Consternation", treats some of the explosive aspects of the Continental Reform. The value of the work lies in its succinct and systematic treatment of the period. The author makes excellent use of an ingenious system of cross references and a colour chart is attached for the more advanced readers. Chapters of particular interest to theological students are "Hot-Dog" or "Sav-an-arola Please" and "When the Worm Turned" or "The Outcome of the Diet."

—I. Fayed.

GREEK WITHOUT TEARS,
OR EVERY BOY'S BOOK OF
HELLENISTIC TORTURES.

By B. L. Smyth, M.C.D. (1st Class), B.D. (1st Half?). Emeritus Prof. of Greek at Bore College. Bagster and Sons (Publish it not in Gath.). Pp. 12. 3d.

This small tract has been written by Prof. Smyth to meet a growing need among theological students who find nunn of the standard grammars adequate. The value of the work is that it does not treat in any detail the aorists, subjunctives, optatives and third declension, but the author contents himself with a lengthy discussion of the definite article, accents and the use of *kai* in the LXX and later Pseudepigraphical writings. The last nine pages contain a useful bibliography to assist the student in further reading. We feel that this is a significant contribution to the study of Greek and is full of interest.

—Fats Waller.

ICHTHYOGRAPHY. By Johann Schappmann, Waterworks Press, 1957, pp. 210, £2/2/-.

This learned treatise has at last provided the amateur ichthyologist and the professional ichthyophagist with a handbook which sets forth in a most dramatic way many interesting details of these sciences. Special treatment is given to detailed studies of ichthyolites, an outline of ichthyatomy and some brief notes are included on ichthyomancy. There is an interesting illustration of the ichthyodorulite at the beginning of the book. The finish of this work scales the heights of literary as well as scientific skill, as in ichthyomorphic language and with delightful intimacy the author illustrates his themes from his own experience of training goldfish in a theological college.

We note that on p. 96, line 4 should read "maple" instead of "Mabel."

——"Ichthus".



I have long since ceased to pray, "Lord Jesus, have compassion on a lost world!" I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world, and now it is for you to have compassion."

Dr. A. J. Gordon.

The Church of South India

The Fruits of its Union

The purpose of this article is to give a short account of three fruits of the Church Union in South India.

By K. M. GEORGE*

In his book "What is this church of SOUTH INDIA" Douglas Webster says "The C.S.I. is the first adventure in union of this kind. It is a vanguard into the future, a kind of the first fruits of the coming great Church. It has discovered that differences need not divide but can contribute to a richness and fullness of common life in which God's gifts and all the treasures of all the traditions belong to all. Its firm belief is that it has obeyed the Holy Spirit and gone forward and that the Holy Spirit will continue to lead it into all truth. Its prayer is that others will follow after. — Gamaliel's wise counsel, 'if this plan or this undertaking be of men it will fail; but if it is of God, you will not be able to overthrow them,' should guide even the most sceptical among us."

The purpose of this article is to give a short account of three fruits of the Church Union in South India.

1) UNITY—Vital.

In 1950, the Bishop of Chichester while visiting the C.S.I. said, "What struck me most was the reality of the church as a church; its quality as an Indian church in which the white man is increasingly invisible; the measure of unity achieved in worship and in council for the effective promotion of the evangelistic task."

From this one may get the idea that the C.S.I. has solved all the problems of disunity; but it is not so. Satan is still at its heels. The important thing is that it testifies to a unity which its members never had before—a gift of the Holy Spirit who led them to this belief when they came together in 1947.

* Mr. George is resident in Moore College during his stay in Australia to study methods of Youth Work. He is a member of the Church of South India, and a graduate from Madras and Bombay. He is at present reading in Theology for his Doctorate at Bombay University.

One example of unity can be seen in the voting methods of the Diocesan Councils. In its early stages the C.S.I. decided never to reach any decision by majority votes, but to allow them to be led by the Holy Spirit into a common mind. Leonard Schiff commented, "It takes longer but is more Christian. The first time I went to a Diocesan Council I could not tell what the previous traditions and church affiliations were of those who spoke. They had grown into real unity."

Another example of this vital unity is in the theological colleges where students of different traditions are trained by professors of different traditions. A member of the staff of one of these colleges has said, "There are never any denominational differences over our teaching of doctrine or of the Bible. — We still differ in our traditions of worship, but here also we are learning."

2) BISHOPS—Real.

The Bishops have a unique place in the C.S.I. When the Superior-General of the Cowley Fathers visited India in 1953 he said, "One thing I give the C.S.I. absolutely full marks for every time is that they really do show what episcopacy is. Their Bishops are leaders and centres of unity and peace for Christian bodies of different traditions." Marcus Ward in his book "Pilgrim Church" comments, "They are rapidly coming to be thought of as the chief pastors of the flock, fathers-in-God of the whole congregation in the diocese, visible embodiments of authority derived from something

much wider than the local church, and much higher than the diocesan council which elected them can give."

The discipline in the church administered by the bishops is becoming a reality. In the 1662 Prayer Book in the Communion Service the discipline of the early church is referred to, and the Service anticipates the time when "the said discipline may be restored again." In the C.S.I. the Bishops insist that the discipline of the church ought to mean that when any member of the church goes wrong he should be confronted with "the love and the wrath of God embodied in the local congregation."

3.—WORSHIP—Living.

From the beginning of the Christian Church liturgy and life were very closely related. The liturgy of the C.S.I. does not conform to the pattern of any one liturgy, but embodies elements drawn from many traditions. A large part of the liturgy is rightly given to the congregation, even in the Eucharistic Prayer. It combines all the traditions which went to form the church but also adopts some eastern usages. As in the early church the celebrant stands behind the Lord's Table facing west. After the Collect for purity comes the Gloria in Excelsis (as in the 1549 Prayer Book), then St. Paul's account of the Lord's Supper (I Cor. XI) is read followed by the Ten Commandments, Invitation, and Confession. The Offertory is accompanied by the words from the Presbyter, "Behold, how good and joyful a thing it is, brethren,

to dwell together in Unity. — I will sing and speak praises unto the Lord."

The "Kiss of Peace" which is taken from the liturgy of the ancient Malabar Church is then given. It is given first by the Presbyter to those with him at the Table, and these in turn give it to the congregation. The one who gives it places his right palm against the right palm of the recipient and closes his left hand over the right hand of the other. Each one says in a low voice "The peace of God" or "The peace of God be with you."

After the Eucharistic Prayer follows the act of memorial—"Wherefore O Father, having in remembrance the precious death and passion, the glorious resurrection and ascension of Thy Son, Our Lord. We Thy servants do this in remembrance of Him, as He commanded, until His coming again, giving thanks to Thee for the perfect redemption which Thou hast wrought for us in Him."

As in most of the Ancient Eastern Liturgies, the response is followed by the Invocation of the Holy Spirit (Epiclesis). Since it is not quite familiar to the Western Christians, it is quoted in full:

"And we most humbly beseech thee O most merciful Father, to sanctify with Thy Holy Spirit, us and these thine own gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup which we bless the communion of the blood of Christ. Grant that being joined together in

Him, we may all attain to the unity of the Faith, and may grow up in all things unto Him who is the head, even Christ, our Lord, by whom and with whom in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, World without end. Amen."

The climax is reached in the Lord's Prayer followed by silence, the prayer of humble access, and only then the breaking of the bread is done. At the administration, the following words are said:

"The Body of our Lord Jesus Christ, The bread of Life.

The Blood of our Lord Jesus Christ, The true Vine."

The Service ends with a prayer of thanksgiving and benediction, and as the minister goes out, a hymn, a psalm or the Nunc Dimittus may be sung.

When this service was celebrated in Sweden by a Presbyter of the C.S.I. at a students' conference, the following comments were made. "A young Anglican said that it was a very Anglican service. A young member of the Church of Scotland said that it was very Presbyterian. A member of the French Reformed Church said he felt it good that there was so much participation, the people of God joining in. A Lutheran said it reminded him of "Acts", where every man heard the wonderful works of God in his own tongue."

Though there are many problems which the C.S.I. faces these days, it goes ahead with these convictions and prayer that He who brought its members together will sustain them for ever so "that they all may be one."

ONE BOY

by Barry Skellet

Geoff Foster grew up a quiet boy in his parents' home at Newcastle and was popular with the staff at his primary, and then at his high school. His headmaster told him one day that he must have inherited his character from his father, whose reputation for industry and thrift was well known in the district. On that occasion Geoff had looked embarrassed and mumbled his reply. The head smiled at what he took to be Geoff's modesty.

Both Mr. and Mrs. Foster had been brought up on dairy farms in the Hunter Valley and had met at the local church. They married during the depression and Geoff was their only child. Mr. Foster had moved to the city as soon as possible and had qualified as a skilled tradesman at the factory where he is still employed. It was years before he could buy a house but once it was bought he and his wife worked continually to improve its appearance. They saved carefully against possible medical expenses and against the chance of another depression.

One reason for Geoff's popularity at school was that in spite

of his newspaper rounds and other chores at home, he could always be depended upon to top his class. He always gave his ambition as being to study modern languages at the University and then teach or lecture in them. He was so consistent that this was what he wanted to do that he was given extra tutoring in French and German by the teachers even though he was still in the lower forms of the school.

Then one evening just prior to his intermediate certificate exams Geoff climbed out the window of his room where he had been studying, taking with him ten shillings from his mother's housekeeping tin. His parents rang the police and told them Geoff was missing. Geoff returned later that night and was quizzed by his father and a constable about his movements.

He freely admitted taking the money and said he had taken it to "have a good time". The constable asked what he had done, and Geoff said he had gone to Newcastle and had a meal in a cafe, then watched a dance for a while and finally hired a taxi home. Mr. Foster asked what he had done with the rest of the money, and Geoff wordlessly handed it back. The policeman pointed out that the parents could drop the stealing charge against Geoff, since he had returned; however both Mr. and Mrs. Foster said they wanted the police to go ahead with the charge, since he would be dealt with lightly as a minor and a first offender. It would teach him a lesson.

Geoff was put on probation for two years by the magistrate

who also directed that the local officer of the Child Welfare Department visit Mr. and Mrs. Foster and try to help them see what damage their dour attitudes especially to money, and their lack of sympathy to Geoff were doing to him.

The next year, when Geoff turned fifteen, his father, backed by his mother, insisted that he leave school to commence as an apprentice at his father's factory.

Geoff began at the factory as an apprentice fitter and turner, but his work was slapdash and the foreman only recommended his continuance out of respect for his father. Then one morning Geoff left his machine, went to the changing room, took as much small change as he could find from the lockers, changed and left. This time he did not return and he was finally accosted by a policeman in Sydney.

The magistrate studied the Child Welfare Department Home Report and the report of the psychiatrist attached to the Court. He then told the court that in view of the attitude of the parents he was unwilling to return Geoff to his home and that he would grant custody of Geoff to the superintendent of the Charlton Home at Glebe, a home maintained by the Church of England for delinquent boys.

Geoff found it to be a rambling old house (with additions) housing boys from early school age to others older than himself. The superintendent, Mr. Sachisthal, apologised to him for the presence of a wall around the grounds and told him he would find the gate open any

time he wanted to go out. This was a surprise to Geoff, but he soon found there were other things about Charlton which he had not expected in a delinquent home. He found the boys who had been there longer enthusiastic about helping the Superintendent around the home, and for the first time, he found someone taking a sympathetic interest in him.

Soon Geoff, after a period of settling in and testing how far he could go, began to respond to the Christian friendliness of the staff, and began to talk to someone else about his problems—for the first time. He talked too, about the Saviour whom he heard of and saw demonstrated for the first time—at Charlton.

Geoff is just one boy of the many who have been through Charlton in the last fifteen years and who are there now; of course Geoff Foster is not his name, nor would you find anyone with just this story, but every boy there has had experiences like Geoff in neglect, and in love at Charlton; and I can only convey what Charlton and delinquency is like by speaking of one boy at a time.

If you are an Anglican, Charlton works in your name, as well as that of Christ, and there is always need for help in caring for the boys. Your interest—you are free to go over the building any time—your prayers and your money can all be used to help this work; a unique work in Sydney because of the number of boys who are vitally reached for good by the staff.

If I be lifted up

by

tony lamb

Underlying the whole of our Lord's earthly life was the expectancy of His death. Not for Him would there be a crown of gold or an earthly throne to the joyous cries of loyal followers, but a crown of thorns and a rough-hewn cross to the shouts of a jeering mob. He knew what His end would be, for, following Peter's confession at Caesarea Philippi "Thou art the Christ", He began to teach His disciples that "the Son of Man must suffer many things . . . and be killed". As the end loomed closer, He became more steadfast in His ultimate purpose — "Now is My soul troubled, and what shall I say, 'Father, save Me from this hour'? No! For this purpose have I come to this hour." (Jn. 12:27. R.S.V.) Death was the goal of His Life, not just the inevitable end. His mission was the Cross.

Obviously much power is attached to His death upon the Cross; "If I be lifted up, I will draw all men unto Me". As He was lifted up on the Cross, so the power of God flowed out to draw all manner of men to Him-

self. Jesus said, "I am the living bread which came down from heaven that a man may eat of it and not die . . . and the bread which I shall give for the life of the world is My flesh." (Jn. 6:51. R.S.V.) His Flesh, His Body was given as He was lifted up on the Cross and thus the Living Bread was made available to the world, and the world was to be turned upside down. This was not to be effected by the proclamation of an uncrucified Christ, nor by the ethics of the Sermon on the Mount, nor even by the declaration of His resurrection Glory. It was to be by the setting forth of Christ crucified — the power of God unto salvation.

All too plainly we see the ineffectiveness of the Christian church to-day. A cursory glance beneath the surface will reveal a pitiful shallowness in many cases. Bible-study Groups and Prayer Meetings are poorly attended in comparison with the more social activities of the church. Missionary zeal and interest is often of an equally low level, and the evangelistic work of the church is sometimes

pushed into the back-ground. The voice of the church as a whole exerts very little real influence in national and community life.

Is this because these activities of the church are not sufficiently attractive in themselves or "up-to-date" to draw the crowds? Or is it that in endeavouring to be thus "up-to-date" the meaning of Jesus' death on the Cross is being forgotten?

The Cross of the Lord Jesus Christ means both life and death. It signifies life to the repentant soul, for when the sinner comes and casts himself at the nail-pierced feet in humble repentance, he can rise knowing that the One Who died there died for him, and he will find that the burden of his sin will be rolled away.

But the Cross also means death, firstly to those who, seeing the Son of Man lifted up there for them, turn away procrastinating or bluntly rejecting the life offered for them, and secondly to the world, the flesh and the Devil. The natural life and all things proceeding from it (that is from any source other than God) were crucified with Him and are to be mortified on this earth. (Rom. 6:6; Col. 3:5). The Cross spells death to the influences of the world, death to the natural life of self, and death to the subtle suggestions of the Evil One. Those who live under the Cross must live separated from these things, and follow the One Who was despised and rejected of men — bearing His reproach.

If the Christian Gospel is to go out as the power of God unto salvation, it must be set out clearly, and the Death of Jesus on the Cross is its foundation and essence. The nature and principles of the Cross must be implicit in all preaching and must govern the organisation of every activity designed to promote the Kingdom of God on earth. "The way of the Cross is the way of God." If the work of God is attempted on any other basis, it is not pleasing to Him, and if the church is established on any other principles, it is little better than building a house upon the sand.

The Christian is but a stranger and a pilgrim in this world. He cannot compromise with its ways and methods, but must always stand apart, and because of this he is hated. "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you." (Jn. 15:19). The relationship of the one to the other is described by Paul as crucifixion (Gal. 6:14), separation and suffering.

Perhaps it is that we shrink from such an uncompromising attitude to the world; yet it is just this which imperils and destroys the spiritual power of the church and brings dishonour on His Name. Only in a renewed vision of Christ and Him crucified will the power of God's salvation be effectively made known to mankind.

"When I am lifted up, I will draw all men to me." (Jn. 12:32. R.S.V.)

IMPRESSIONS OF NEW BRITAIN

by Bob Friend*

The North East end of New Britain is known as the Gazelle Peninsular, which is one of the most fertile and densely populated parts of the Territory of Papua and New Guinea. Here, over forty thousand natives live comfortably, also about a thousand Europeans, a few thousand Chinese and some assorted mixed-bloods. The centre of activity in the Gazelle Peninsular is the town of Rabaul, the second city of the Territory, Port Moresby being the largest.

My first sight of Rabaul was from an aeroplane a few minutes before it landed at the airport there. From the air the most striking part of Rabaul is the group of volcanoes that surrounds it. At the present time none of these volcanoes are active, just quiescent, and there has been no cause for alarm for twenty years except for a little excitement during the Japanese occupation when one of the craters coughed up a little hot ash and belched forth some smoke. In 1937 there was a larger disturbance when there appeared a couple of new volcanoes during a somewhat more violent eruption. However, although considerable damage was done to buildings only one



* Bob Friend has just spent two years in New Britain working as a plant pathologist in the Department of Agriculture. He was stationed at the Government agricultural experiment station near Rabaul and was mainly occupied with the diseases and the processing of cocoa.



person is known to have been killed and that was by native looters and not by volcanic larva. Earth tremors are quite frequent though they rarely do more than rattle crockery and splash water around in tanks. I never met anyone who really lived in fear of erupting volcanoes and earthquakes.

Upon landing in Rabaul I was confronted with yet another factor with which, like the volcanoes and war wrecks, I had never had to contend previously, namely the native of New Britain. Natives were everywhere and, as I later found out, I was to have quite a bit to do with them. I found them strange creatures at first because they seemed so different and undoubtedly they found me strange too. The language barrier between me and the native was

very real but as soon as I had picked up a working knowledge of Pidgin English things were much better and I found them to be quite human after all. My house boy could not understand why all "new" white people were unable to understand Pidgin because every place that he had been to Pidgin was the lingua franca and so, thought he, it must be widely spoken in white man's land too.

So many of the white man's ways are strange to the native. The white man gets angry at such silly things or even for no reason whatever, and he does such stupid things as eating most unappetising food that takes so long to prepare, and wearing peculiar clothes. A friend of mine once asked his house boy to fill the bath up with hot water. He explained everything to the native who said that he understood perfectly. The native started to carry buckets of hot water from the cauldron on the stove to the bathroom upstairs emptying it into the bath. He laboured on until the last drop of water had been drained from the cauldron and then he announced to my friend that the task had been completed. In due course my friend went upstairs to enjoy his bath only to find the bath empty. Cailing the native he demanded an explanation as to why the job had not been done, but the native pleaded earnestly that he had done everything asked of him.

My friend: You really did put the water in the bath?

Native servant: Yes Masta.

My friend: Well where is it?

There is not even a plug in the bath.

Native servant, (with look of astonishment): But Masta, you did not tell me to put the plug in first!

All the natives I met are nominally Christian. In the Rabaul area about half are Methodist and half Roman Catholic. Certainly great strides forward have been made in a relatively short time considering that there are some natives still alive who remember the coming of the first missionaries—and also who helped eat some of them. However, although their heathen religion is a thing of the past, many of the old superstitions live on in a somewhat modified form but none the less very much alive. There is still a very real fear of spirits who wander around during the hours of darkness seeking to do mischief to any poor human they can find, and of black magic. Natives have been brought into hospitals with nothing wrong physically, but dying because a spell has been cast upon them. Spiritually the natives have a long way to go. Some of the natives have experienced a real spiritual awakening through a personal trust in the Lord Jesus Christ, but most have no such awakening and are like the great mass of nominal church adherents in Australia. Though one difference is that these natives go to church far more frequently than their white counter-parts in Australia, for when it is time for church the villages are empty and the churches full.

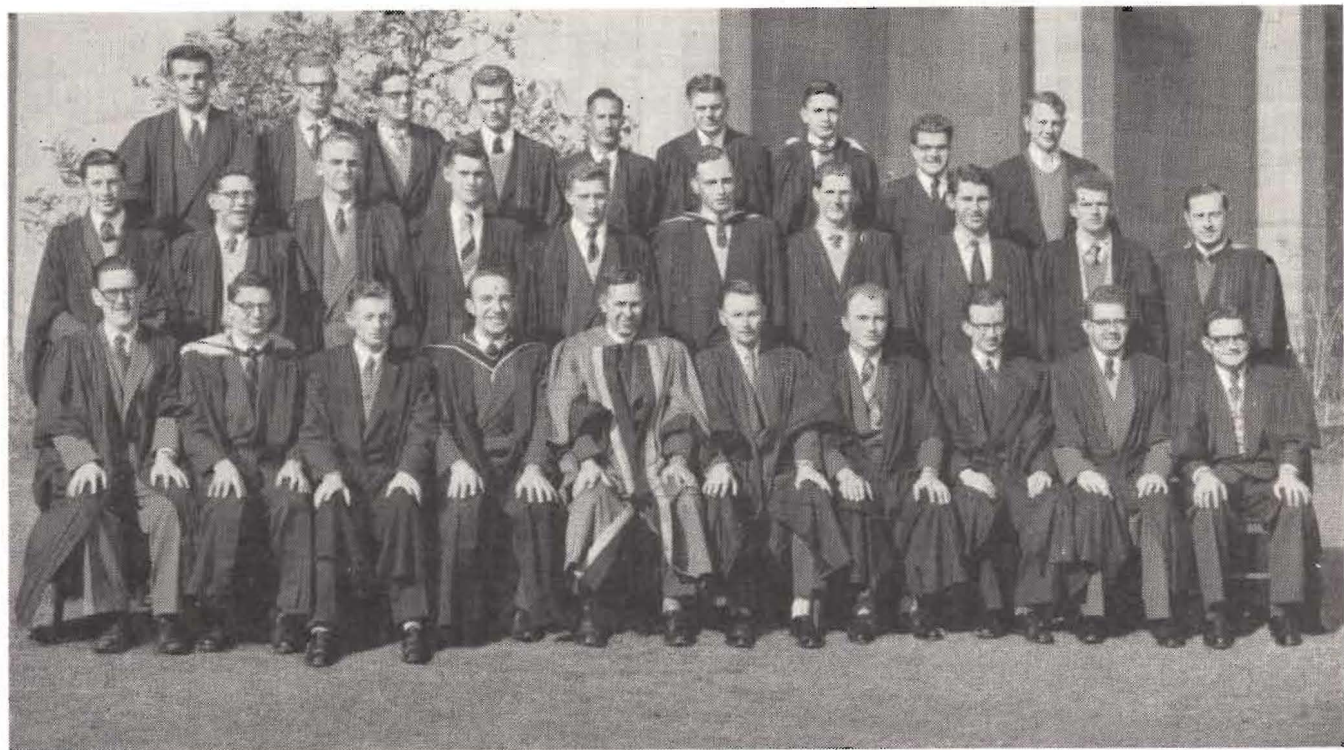
The standard of morals of the average native has not changed

much since the coming of the missionary. There are not nearly so many murders these days, and differences of opinion are not so likely to be settled with clubs and spears. They are an emotional people quickly stirred to tears or laughter and likewise to anger. They have a generous share of pride and vanity but in spite of all they are a loveable people. Stealing is rather common. Before the missionaries came theft within a tribe was most severely punished but theft from another tribe greatly applauded. Now that the penalties have been relaxed it is worth "a go" because one is not likely to have one's head removed if caught. These days if a native is caught stealing he will appear most sorry and they really are. The blushing of shame shows clearly beneath their dark skins. But it is not sorrow for thieving, it is sorrow for having the misfortune of being caught. They will earnestly try their hardest to improve—to improve in technique so that they will not be caught next time. Adultery is more common now among the natives than in the days before the missionaries came. Previously, adultery was next to unknown because it was punishable by death — a slow agonising death in front of the whole tribe—but now even if one is found out not much happens, certainly there is no being tortured to death. So why not commit adultery?

There seems to have been too much thrusting of rules and

regulations upon the natives, and of forms of worship and ways of life without introducing them to the living Christ as Lord of their life. The great need of these people is not just to be told that Christianity is the best way but rather to be shown Christ in lives consecrated to Him. Education is good and needful, but if it stands alone it manufactures nothing but clever devils. Medicine is good and needful, but if it stands alone it only provides healthy bodies with sin still actively destroying the soul. Knowing these dark skinned people of New Britain has only proved the old fact again that humans are not changed from the outside working in but only from the inside working out. I met some natives who really had been made new in Christ. Life to them was not just the following of a set of rules or keeping a list of prohibitions but rather living unto Him. Their natural anger, vanity, pride, and covetousness had been overcome from within by God Himself touching them. It is only through experiences such as this that the natives can be lifted to a high moral plane. This people has a great potential in Christ but so have the people in many other fields who have had far less opportunity.

"... Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. 9:37, 38).



FINAL YEAR, 1957

BACK ROW (left to right): D. Allan, J. Holle, H. Voss, C. Kelley, D. Pierce, J. Collins, G. Goldsworthy, H. Radcliffe, B. Slamon.
 MIDDLE ROW: L. Vitnell, B. Powers, J. Emery, W. Lawton, A. Laing, F. Edwards, J. Jones, O. Weaver, T. Thorburn, R. Herbert.
 FRONT ROW: M. Eagle, R. Hosking, B. Marsh, D. Foord, The Principal, H. Goodhew, J. Taylor, R. Dowthwaite, K. Baker, J. Imisides.

The Syrian Orthodox (Jacobite) Church in India

by Deacon Abraham Thomas*

The Syrian Orthodox (Jacobite) Church is the most ancient church in India having been founded by St. Thomas the Apostle. Originally it was limited to the present state of Kerala in the South-west, but now, since her members have gone out into different parts of India and outside, there are Syrian Churches in most cities in India and in countries such as Ceylon and Malaya. The Church is connected with the Syrian Patriarchate of Antioch, and uses Syriac (Aramaic) as its liturgical language. The name "Jacobite" (not connected with the Jacobites of England) is derived from a Church father, Jacob Zanzalus or Baradaeus, who was instrumental in saving the Church in Syria from the persecution of Emperor Justinian who upheld the Chalcedon Synod in the 6th Century.

Early Period

Very little is known about the early period, but one writer has evaluated it thus: "Twice during the early centuries small colonies of Christians from Syria settled in the land. The local Rajahs bestowed certain privileges on the Christians, and the

Syrian Christians hardened into a caste and remained unevangelised and unevangelising." There is another side to the picture: "The political and cultural set-up in which the Syrian Church existed for centuries was not always conducive to its vital growth. It has been preserved by God through its long history. Its distinctiveness was never lost through syncretism or compromise. This is a matter of great significance when we think of the tremendous capacity of Hinduism in assimilating new systems."

Modern Period

The first C.M.S. missionaries came to this part of India in the early part of the nineteenth century. After a period of friendship and co-operation between the Church and the missionaries (perhaps a bit forced and artificial because of the British political backing for the missionaries), there came a time of

* Abraham Thomas is a Deacon of the Syrian Church in India and is a graduate (B.A. Honours) from Madras University. He is at present studying at Moore College.

total estrangement and breach. The formation of the Anglican Communion in Kerala dates from this time. Under the influence of the protestant church, a part of the Church separated itself about eighty years ago to form the independent group which has since grown to be the present Mar Thoma Church. The Church gained much from its association with the Protestant Churches by grasping afresh its missionary and social responsibilities.

Doctrines and Practices

The Syrian Church, in common with other Orthodox Churches, believes in the Real Presence in the Holy Qurbana (Eucharist), but does not hold the doctrine of transubstantiation. It believes in prayers for the faithful departed (but not in purgatory) the seven Sacraments, and intercession for and through the saints (without any use of icons or idols). Normally the Parish priests are married, but there are monastic orders from the ranks of which bishops are consecrated. The chief liturgy of the Church is that of St. James, the brother of our Lord, but others are also used. Although the liturgical language is Syriac, most parts of public worship are conducted in the native tongue. The Services are rather long but the congregation takes a major part by saying the many responses and singing hymns.

* * *

The Archbishop of Canterbury has made the following observation: "The task of the

Christian Churches in India to-day is a particularly pressing and important one; and of all the Christian bodies in India none has greater opportunities or a greater responsibility than those who claim direct descent from St. Thomas the Apostle, the Syrian communities, the most ancient Christian centres in India." The Church is conscious of its many failings in the past and of its special responsibilities to the people of India as the Church of the soil. It has yet a long way to go before it could be said to be fulfilling the task entrusted to it. Disunity and lack of sufficient training institutions for the clergy are but two of the things which hamper its progress.

There are, however, many things for which thanks must be given to God. To quote one writer: "The Syrian Christians form a substantial section of the Indian Christian population. They are amongst the most educated people in the country and have a great tradition of independence and leadership. They have excellent resources in men and material. More than all these they are an unanswerable refutation to the idea that Christianity is a recent importation from the West. On account of its constant association with the Churches of the East and its acclimatisation in India for centuries, its ways of life and worship are eastern. In social and cultural spheres it does not function as an alien group. If there is an indigenous Church in India to-day, it is this. No scheme of Church union or Christian action in India will

be satisfactory or complete without the Syrian Church."

The Church has a number of missionary bodies working both within and outside Kerala. Through the work of one small organisation alone, "The Servants of the Cross", over a period of thirty years some 25,000 people have been baptised into the Church. Fifteen bishops and about 600 priests minister to the spiritual needs of a million members of the Church in 700 parishes. All the clergy are native (except a bishop from Syria who represents the Patriarch, and a monk). The Church runs a number of

educational institutions including two affiliated University Colleges and many philanthropic institutions such as hospitals and orphanages.

While we should not forget to thank God for the witness of the Syrian Church during the nineteen centuries of its existence, and for what it is doing now, one's earnest and fervent prayer should be that this ancient Church be led to make full use of its rich heritage to fulfil its destiny in the vast land of India by bringing the message of the Gospel to every son and daughter of that land.



We can never make up for lack of obedience by giving extra ministry, or by becoming more enthusiastic in some particular sphere. The Lord wants obedience, and if we yield ourselves to Him for a life of obedience, He will look after our character and build it up into the likeness of His Son; and there will be no doubt about conquest in the realm of ministry. — World Conquest.

When your knees begin to knock — kneel on them.

R. B. S. Hammond.

The Dead Sea Scrolls

BY RICHARD HOSKING

"The Dead Sea Scrolls" is a phrase sufficiently familiar for most people to dread its entry into a conversation for fear of revealing their abysmal ignorance of the subject. What are the Dead Sea Scrolls? The dramatic story of the finding of the scrolls and scroll fragments in caves by the Dead Sea, and the difficulties connected with their purchase, have been frequently written up, but the contents of the caves and their value is not so widely known.

Since the summer day in 1947 when a young Arab shepherd heard the smash of pottery—which turned out to be scroll jars—broken by a stone he had thrown into a cave, eleven caves, containing scrolls, scroll fragments and inscribed potsherds, have been discovered in the vicinity of Wadi Qumran, a seasonal water-course running into the northern end of the Dead Sea. As well as this, scroll fragments have been found in caves at the Wadi Murabba'at and at Khirbet Mird.

Only a few complete scrolls have been found, the greater part of the finds consisting of parchment, some so small that they have only one or two letters on them. The piecing together of these fragments is a highly intricate and exacting task, and it must be very rewarding to see a column of a manuscript some two thousand years old, being built up from pieces of dirty, crumbly leather

brought to the museum in a cigarette carton. Seven scrolls were found in the first cave at Qumran: two MSS of Isaiah, the "Manual of Discipline" of the monastic sect that deposited the scrolls in the caves, a collection of thanksgiving hymns, an apocalyptic battle-order for the "War of the Sons of Light with the Sons of Darkness", a commentary on the book of Habakkuk, a highly fanciful Aramaic commentary on Genesis, and of course many fragments.

The Americans got off to a good start by publishing a complete Isaiah scroll, the commentary on Habakkuk and the Manual of Discipline. The Hebrew University of Jerusalem has now published the other scroll of Isaiah, the Hymns and the "War" scroll, and the fragments have been published in the first volume of a series to cover the rest of the finds, being published by Oxford University press. This is being made possible, as much of the work is, by a munificent grant from Mr. John D. Rockefeller. The series is called, "Discoveries in the Judean Desert" and will occupy about ten volumes. These volumes will make available to scholars of Hebrew, Aramaic and Greek, throughout the world, a great quantity of material which will throw light on many problems of Biblical criticisms, not only of the Old Testament, but also of the New. Indeed the distinguished Biblical

scholar, Professor W. F. Albright has written:

"In general, we can already say emphatically that there is no longer any solid basis for dating **any** book of the New Testament after about 80 A.D., two full generations before the date between 120 and 150 given by the more radical New Testament critics to-day."

Another great value of the scrolls is that they date mainly from a period which has not up till now been very well documented, and from which we had no Biblical Hebrew MSS at all, with the possible exception of the Nash Papyrus.

The contents of the first cave have been described. What of the others?

In cave 2 there were found 187 fragments representing MSS of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jeremiah, Job, Jonah, Psalms, many apocryphal works including Ecclesiasticus, as well as eschatological works including one called "A Description of the New Jerusalem". There is a number of texts in crytic scripts and fragments of some works in Aramaic, a language which is not, as many suppose, a dialect of Hebrew, but a distinct, though distantly related, language.

Of the 274 fragments in cave 3, only 90 are of some use. These include fragments of Genesis and Lamentations and a commentary on Isaiah 1-1. Here again are apocryphal and apocalyptic works, some in Aramaic. But cave 3 had more of interest than this. Perhaps the most fascinating of the Dead Sea finds were several rolls of copper, — but the metal had

been completely converted into brittle oxide, and was impossible to unroll without spoiling the writing that had been engraved on it inside, and the imprint of which showed through in places on the outside. Eventually the rolls, originally one roll, were opened by cutting them in strips with a very fine saw. They proved to be a collection of traditional folklore, perhaps about the location of the supposedly lost treasures of ancient Israel, and an interesting feature of them is the colloquial Hebrew dialect in which they are written.

Cave 4 eclipses all the other caves for the quantity of fragments, and alone will have three or four volumes in the Oxford series. A number of scholars are working on the material from this cave. Dr. Frank M. Cross is in charge of 61 fragmentary MSS. There are five of Genesis, six of Exodus, three of Leviticus, two of Numbers and eleven of Deuteronomy (making altogether 14 MSS of Deuteronomy in cave 4), two of Joshua, two extremely fragmentary ones of Judges, three of Samuel, one of Kings, three of Jeremiah, two of Ezekiel and seven of the Minor Prophets. He also has one of Job, two of the Song of Solomon, two of Ruth, one of Lamentations, two of Ecclesiastes, three of Daniel, one of Ezra-Nehemiah and one of Chronicles.

Mgr Patrick Skehan has fragments of 32 MSS, some in the Old Hebrew script (Genesis, Exodus, Deuteronomy and Job). Isaiah, Psalms, Proverbs and the Minor Prophets are also represented.

Abbe Jozef Milik has charge of the fragments of about 75 MSS. There are several phylacteries in his lot. The book of Tobit is represented by three MSS, Jubilees by five, Enoch by eight, the Manual of Discipline by eleven, the Damascus Document by seven, and there is also The Testament of Levi in Aramaic and some MSS in cryptic scripts.

Mr. J. M. Allegro is editing fragments of 24 MSS. Best represented are commentaries on Hosea, Nahum, the Psalms, and three on Isaiah. There is an anthology of Biblical passages with commentary, a paraphrase of Genesis and Exodus, and an **esoteric** work with the words spelt backwards and written in a mixture of scripts.

Mr. J. Strugnell has fragments of about 80 MSS, containing a large number of Thanksgiving Psalms.

The greater part of the Aramaic MSS is in the care of Abbe Jean Starcky. Apocalyptic and midrashic texts are predominant. He also has fragments of a mere dozen Hebrew MSS, including two liturgical collections.

The remains of three or four MSS of the "War" scroll (of cave 1) from cave 4 are with Dr. Claus-Hunno Hunzinger, who also has some liturgical texts.

The fragments from cave 5 are almost entirely decomposed, but there are several pieces from Deuteronomy, I Kings, Lamentations and the "Description of the New Jerusalem".

From cave six, 57 leather fragments and 718 papyrus

fragments were retrieved, representing several Biblical works, as well as the Damascus Document and apocalyptic works in Hebrew and Aramaic.

Caves 7-10 are not of very great interest, but cave 11 contains two fairly intact scrolls as well as fragments.

From this it will be seen what a vast quantity of material has been found. From cave 4 alone, parts of 330 MSS have been identified. Even when all this is published, it will be years before it is thoroughly evaluated. The textual criticism of the Old Testament, an extremely important subject considering the problems of the Hebrew Old Testament, will be put on an entirely new footing, since previously the oldest MSS of the Old Testament available dated from the seventh to the tenth centuries A.D. But the scrolls will broaden other fields of Biblical studies than textual criticism. A journal such as "The Biblical Archaeologist" keeps its readers reliably informed of recent developments, and is well worth reading, and there are already available some very good books on the scrolls:

J. M. Allegro, *The Dead Sea Scrolls*, Pelican, is fascinating.

Another authoritative work is

Millar Burrows, *The Dead Sea Scrolls*, and also

F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls*.

Shortly there will be available a handy translation of the more important scrolls

T. H. Gaster, *The Scriptures of the Dead Sea Sect*.

UP IN THE AIR!

*"During the time that the quiz show has been broadcast over a national network, the quiz-master has assisted many people. He has even enabled an Anglican minister to fly to New York to attend a religious conference."—
Heard over a Sydney Radio Station.*

The Wardens drew hard on their old briar pipes,
They just did not know what to do.

"Surely," they said, ascratching their heads,
"These rumours we hear can't be truc."

"We don't mind our minister narrow or broad,
Modernist, liberal or high,
But we must rule the line when it comes to the time
That a quiz-master helps him to fly."

"The people around will laugh in their boots,
And others will think it absurd,
When the Vicar is seen, on our village green
Leaving the ground like a bird."

So they summoned the Vicar to meet them one night,
To ask if the rumours were true.
And he gave them his word, that the things they had heard,
Would never be carried right through.

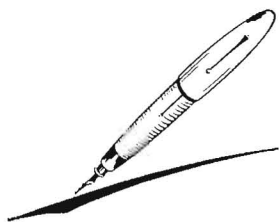
The Wardens all uttered a sigh of relief,
And the Vicar then bade them good-bye,
But you should have seen how their faces went green
When he said to them, "Now I must fly."

From the Pen of the Senior Student . . .

We live at a very significant time in history. To review the wide sweep of world events that have occurred during the past decade would immediately confront us with a bewildering series of changes in every sphere. Technical and scientific advances in recent years have been tremendous, bringing with them untold benefits to humanity. But man's scientific advances have outstripped him morally and spiritually, and now he is faced with the danger that this knowledge will be used for destructive rather than peaceful purposes. On the international scene world leaders are faced with a confusing situation. The arms race gathers momentum, world economic problems are mounting, peace hangs by the barest thread. War smoulders in Europe and the Middle East, whilst other areas are potential tinder boxes.

The common denominator which underlies the whole gamut of the world in which we live, is human nature. Man is in desperate need of a radical recreation of heart and nature. History demonstrates that this cannot be effected by any humanistic philosophy — only God can do this. Man needs a personal encounter with the Living Christ.

It is a singularly sobering fact that there are more people in



the world today who have never heard the name of Jesus Christ than there were on the day of Pentecost. In point of fact over 60 per cent of the people on this planet have never heard of the Gospel of Jesus Christ.

Two thousand years ago Jesus Christ gave to His Church its marching orders, "Go ye into all the world and preach the Gospel", and this is the unfinished task that lies before the Church. We can never blame world conditions for our failure to evangelise. Whilst the overwhelming upsurge of nationalism and the triumph of communism may present great obstacles to spreading the Gospel, they cannot prevent Christians, on fire with the love of God, from taking the good news of salvation to their fellowmen. The days are critical, for the communist is almost winning the world with a lie whilst the Christian Church is losing it with the truth.

The lethargy and indifference which seems to characterise many Christians today is perhaps largely due to a deterioration of spiritual standards. Love of this world and a desire for ease and pleasure have invaded the Church, giving rise to the lack of emphasis upon the disciplined life and personal communion with God. Hundreds of intelligent and gifted Christian young men now "lost" to secularism could have provided the Church with an imposing array of scholars in every department of learning and provided for a stronger ministry and a more intelligent laity. Today these talented people in education, business and professions, using their talents and energies for these tasks, leave a crippled and

weakened Church, humanly speaking, in their wake.

The insistent injunction of the Son of God is still "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life". Where are the men who will forsake position, salary, the comforts of material benefits, and face the challenge whether God would have them serve Him in the ordained ministry of the Church?

I urgently invite you to beseech the Great Lord of the Harvest that He will call forth many new recruits to be trained as workmen in the fields that are ready and waiting for harvest. "For he that sleeps in time of harvest is a son that causeth shame."



THE LIFE OF OUR STAFF

An Oriental paper having an English news section distributed the following notice:

"The news of English we tell the latest. Writ in perfect style and most earliest. Do a murder commit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders sombre. **Staff has each one been college, and write like the Kipling and the Dickens.**"—Smith's Weekly.

The Choice of Hymns

*by Robert Beal**

Those who accept the responsibility of leadership in the many phases of Christian work are confronted — some more often than others — with a task which some may find irksome and tedious; they have to choose hymns.

On the face of it there may seem little reason for finding this task tedious. Does not the Rector choose eight or ten hymns every Sunday without any trouble? Surely the Sunday School Superintendent does not have to give much thought to the selection of hymns week by week? Certainly that may appear to be so, but therein lies the reason for so much that is objectionable and undesirable in our hymn singing. The Rector chooses his hymns without taking any trouble over them, and the Superintendent does not give any thought to his task. Caricatures perhaps? Yet in some cases too life-like to be laughed at.

What, then, constitutes a good hymn? Who is to say which hymns are good and which are not? The organist? There are the usual objections that he is too academic, and interested only in the tunes. The Rector? Certainly it is his responsibility, but perhaps he is tone deaf and

has not yet outgrown Alexander's.

In many churches where one worships, those who read the lessons take care in so doing and prepare the lessons beforehand. We assume that the Rector would never think of preaching his sermon without much thought and prayerful preparation. Yet so often in these same churches the hymns are chosen perfunctorily and without thought, and the congregation responds by singing them in a thoroughly perfunctory and thoughtless manner. However, if one insists, to the annoyance and irritation of other loyal parishioners, that only the best is fit for the worship of the Triune God in the hymns as in all other parts of the service, one may find difficulty in rallying support. Sir Sydney Nicholson wrote ⁽¹⁾, with a deal of personal feeling, "The path of the would-be reformer is strewn with difficulties; he is constantly accused of being a 'crank', or of being prejudiced: and the trouble is that the accusation is

* **Bob Beal**, a Final Year Medical Student, has made a considerable study of Church Music in the Church of England and has also been the College organist for the past three years.

made in perfectly good faith, because the person who prefers the bad to the good cannot understand how there can be any inherent distinction between the two."

It is true that the standards which govern the assessment of a work of art, and this includes church music, are to a certain extent intangible. In the special instance of church music these standards are related to the musical education and experience of the individual as well as to his spiritual experience.

Nevertheless, there are certain concrete and empirical criteria by which even the most inexperienced and unmusical person can assess whether, in any particular instance, the hymn being considered is a good one.

It must be said that there will be a few hymns to which one will be unable to apply these rules. We all know of hymns which we recognise to be inferior, yet which have for us some particular association or significance, which renders us incapable of dispassionate judgment. The number of these should be small, and should not be added to as we become mature. Into this category of hymns come a number whose tunes leave much to be desired musically, yet which possess the indefinable but imperative quality which Harvey Grace called ⁽²⁾ "singableness", without which no tune, however correct, will stand the test of time.

Here then are our working principles:—

WORDS.

1) The most important factor in the assessment of a hymn is

to decide whether or not the **words are worthy.**

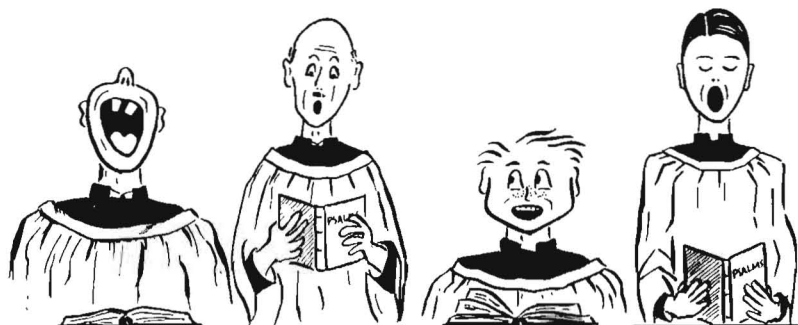
"Music in Church" ⁽³⁾ suggests a key question in this connection—"Am I choosing this hymn because it is worthy of a place in divine worship, or because people like to sing it?"

Nobody wants to dissect and analyse each line of a hymn, or to insist on poetic perfection throughout, but a careful reading of the hymn will indicate whether or not it presents an adequate and doctrinally sound facet of Christian experience and teaching. Careful application of this principle will weed out those unsatisfactory hymns which present an inadequate, if not at times incorrect, approach to their theme. Who thoughtfully could sing "O Lord, how happy we should be, IF we could cast our care on thee," when he is aware of the scriptural statement misrepresented here?

Significant proof of this principle lies in the fact that so many of our best loved and most enduring hymns are simply paraphrases or near paraphrases of scripture. To repeat this principle: The words must be a fitting and worthy expression of a scriptural and doctrinal truth, or of some genuine Christian experience.

2) The words must be **meaningful**. This may appear to be an obvious quality not worthy of mention — yet congregations are asked to sing hymns the meaning of which even their authors would have difficulty in explaining. Two examples of hymns containing obscure and meaningless imagery are "Three

IN QUIRES & PLACES WHERE THEY SING

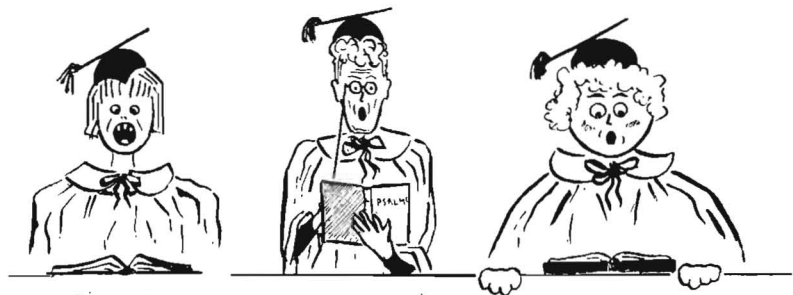


Parish Bull

More Ancient than Modern

"Common" Praise

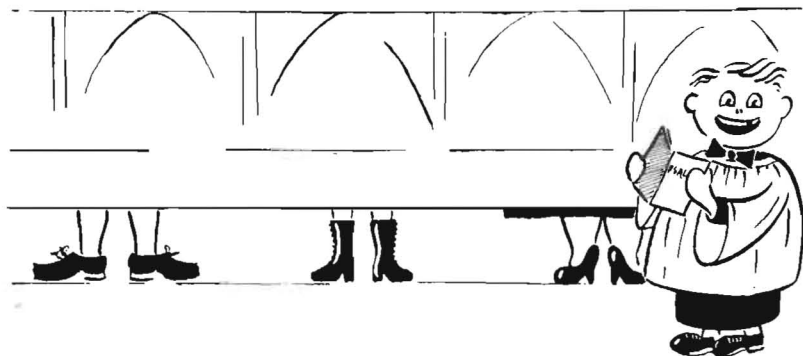
Pious & Precise



Discord

Beyond Repair

Gabble & Thump



in One and One in Three", and the hymn for St. Matthew's Day "Dear Lord, On This Thy Servant's Day".

3) The words should be **in keeping with the spirit of the liturgy**. Each hymn should be appropriate to the part of the service in which it is to be sung. Thus if a hymn is deemed necessary before the service of Morning or Evening Prayer, it should be penitential in theme, and a hymn following the third collect is best a prayer hymn.

TUNES.

1) The tune must be pre-eminently a **fitting expression of the words**. To choose a set of words to fit a well known tune is a deplorable habit.

2) The tune must be **good music**. Kenneth Long ⁽⁴⁾ draws this excellent analogy:—"... however good the theme of a story is, nobody would read it unless it was expressed in reasonably good English, and properly punctuated, according to the accepted rules of grammar." So our hymn tunes must stand the scrutiny of a musician, who will look for these qualities:

- i) expressive melody;
- ii) interesting, musically strong, and tasteful harmony;
- iii) range within the reach of the congregation.

How are these principles to be put into action in the Parish Church? One method is for the Rector to set aside an evening, call in the organist for advice,

and together select the hymns and tunes for the following three or four months, considering special occasions and the introduction of new hymns.

A second idea is that those that have to choose hymns should familiarise themselves with the principles of metre, and thus be able to find a tune for familiar words which are set to an unknown tune.

Finally, the best way to introduce new hymns and tunes is the congregational hymn practice. These are best held once monthly after Evening Service. The choir, having learnt the new works beforehand, can be distributed among the congregation.

While we busy ourselves in the selection of worthy hymns for the praise of God, let us ever keep before us the idea expressed in these words which are to be found in the vestry of a Worcester church:

Non vox, sed votum, non
chordula musica, sed cor;

Non clamans, sed amans,
psallit in aure Dei.

(Not voice, nor tuneful instrument,

But with devout and heart
intent;

Not loud, but loving strain
God's ear in song doth gain.)

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2. Grace and Davies: "Music and Worship." P. 143. (Eyre and Spottiswork.)
3. Report of the Archbishop's Committee, 1951: "Music in Church." P. 35.
4. K. R. Long: "Church Choir Management." P. 64. (Faith Press.)

FIRST IMPRESSIONS

By Len Abbott

There was that hole in the path just inside the gate. I remembered how I had tripped as I carried my bags in on that first day. I vowed that I would fill it as soon as I could, but that was weeks and weeks ago. It is strange that I had not noticed it recently. I walked over it a dozen times a day; a hundred other students besides me did the same. It had seemed a foot deep that first day.

When I think back to that day I realise now how completely I have settled in. There was that blue gate without a name. It had looked to be the right one and banged as I passed through. Every window seemed to be full of eyes that stared rather resentfully at me. I had started on something new; I was in unknown territory. Would it work out?

I remembered the matron's courteous welcome. I had wondered how I would manage in new quarters, and was shown to a comfortable and adequate room. Hurdle number one was over. I had wondered about the food too; strange that, because it is good. People say how well

I look. How wonderfully God had answered my prayers for material needs. It was beyond my dreams.

I had not been sure how I would get on with the other students, and the first day a few curious expressions made me feel like a show exhibit. Perhaps I made them feel like that too. They were a good crowd when I got to know them. I found that I was not very different from them. They had similar problems and experiences, and sharing these helped me. It was the little things that counted; the fellow who went to a lot of trouble to get me some paint, and the neighbour who knocked off from his own work and spent a day painting my room. Working together that day had helped a lot; I learnt many things and made a good friend. Then there was that business with the Hebrew. I was very green and could not make it out and that quiet fellow had spent an evening with me explaining it. These were small tastes of the Fellowship of the Saints. There were times of fun and laughter, times of thoughtful discussion, times of prayer and study together.

What a joy to share life in Jesus!

I experienced the same in my Parish work. It is satisfying to preach God's Word, even if poorly done. That first Sunday I had gone out in fear. What would they be like? Would my message help? Would the transport arrangements work out? I came home that night and knew that I had gained more than I had given. I found welcoming

The Brother in Need

God calls men to train for the ministry from all occupations. Nearly always this entails considerable financial sacrifice, and careful planning of material resources is required during College years. Some men are constrained by God's spirit to come to College when, humanly speaking, the financial provision seems hopeless. Many wonderful stories of God's gracious provision can be told.

Often in these circumstances a sudden illness, a rise in costs, inexperience in money matters—many things—may bring a student to financial crisis and great anxiety. St. John writes these words: "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in Him?" (1 Jn. 3:17, 18.)

Some years ago the "Student's Mutual Assistance Fund" was started to help students in need. Trustees are elected annually

by the students. Income is mainly from boxes which students take for their personal use. Last term £22 was collected in this way. Disbursements are made anonymously, the Senior Student being the point of contact between a student in need and the trustees. Experience has shown that students apply for assistance only when in extreme need and after having made considerable efforts to help themselves. Help is limited by the funds available, but is always a gift and not a loan. Occasional gifts indicate that ex-students who have prospered do not forget their younger brethren in their day of need.

The spirit behind the fund is a voluntary self giving according to the pattern of a Saviour who died that He might share His Life with us. The boxes are marked:—

"... they had all things common."

Acts 2:44.

First Impressions—(cont.)

hands and hearts, some unexpected old friends, some ready ears, some needy hearts, and boundless opportunities. How inadequate I felt, but how happy. What a privilege to speak of my Saviour. What matter that I returned very tired. There were folk out there upholding me in prayer. I had worried about Parish work, but I found

it to be true that God's calling is God's enabling. I had wondered how many were putting off God's call to them to the ministry because of unnecessary worries.

I went and got my tools. The hole in the path ought to be fixed, and when others come they will feel a little more welcome.

A Plea

for a return

to Bible reading

Ruminate and as it were Chew the Cud

BY BARRY MARSH

Perhaps you are thinking that this is a strange title for an article which is sub-titled "a plea for a return to Bible reading". It is, however, a phrase which appears in the second part of the homily entitled "A Fruitful Exhortation to the reading and knowledge of Holy Scripture". The homily concludes with this statement, "We have briefly touched some part of the commodities of God's holy word, which is one of God's chief and principal benefits given and declared to mankind here in earth. Let us thank God heartily for this his great and special gift, beneficial favour, and fatherly providence. Let us be glad to revive this precious gift of our heavenly Father. Let us hear, read, and know these holy rules, injunctions, and statutes of our Christian religion, and upon that we have made profession to God at our baptism. Let us with fear and reverence lay up in the chest of our hearts these necessary and fruitful lessons. Let us night and day muse and have

meditation and contemplation in them. Let us **RUMINATE AND AS IT WERE CHEW THE CUD**, and that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort, and consolation of them. Let us stay, quiet, and certify our consciences with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God, the only Author of these heavenly studies, that we may speak, think, believe, live, and depart hence, according to the wholesome doctrine and verities of them. And by that means in this world we shall have God's defence, favour, and grace, with the unspeakable solace of peace and quietness of conscience, and after this miserable life we shall enjoy the endless bliss and glory of heaven. Which he grant us all that died for us all, Jesus Christ: to whom with the Father and Holy Ghost be all honour and glory both now and everlastingly. Amen."

The reformers became acutely aware that the life of the church

was dependent upon the thorough understanding and reading of the Bible. Thomas Cranmer, writing in the Preface to the Book of Common Prayer of 1549 (which Preface appears in our Prayer Book under the title "Concerning the Service of the Church"), said, "They so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's Word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.' Perhaps their view is more adequately expressed in Article VI, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or thought requisite or necessary to salvation." Again in Article VII, "both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man."

Two of England's leading Evangelicals have recently made

statements about Bible reading. "The practice of daily Bible reading", said John R. W. Stott (Rector of All Souls, Langham Place, London), "whether by individual Christians or in family prayers, is becoming rare." Again he said, "There is no greater need among Christian people in our generation than that we should allow our minds to be conditioned, and our lives reformed, by the Word of God." Rev. Canon T. G. Mohan (Secretary, Church Pastoral-Aid Society), speaking at this year's Islington Conference, quoted the late Archbishop of York and said, "The majority of men and women neither say their prayers (except in some terrifying emergency), nor read their Bibles (unless to look for help in a crossword puzzle) . . ." A third has said, "Two things which threaten the spiritual life of the Church of England are ignorance and indifference of the Word of God, both of which produce unbelief."

This situation ought not to be. There is only one remedy. It is best expressed in the words of the Collect of The Second Sunday in Advent, "Blessed Lord, Who has caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, **READ, MARK, LEARN, AND INWARDLY DIGEST THEM**, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen."

Side- Stepping Stewardship

by MONTY POWERS

One of the dangers inherent in a church finance-raising scheme is that it is likely to encourage people to sidestep their stewardship responsibilities. There is a tendency these days to call giving to the church by the name of "stewardship". But the terms are by no means synonymous, and with so much emphasis being laid on giving to the church, we are in danger of losing sight of what true stewardship involves.

The teaching of Scripture on stewardship may be summarised in three propositions:

- 1) All the possessions that we have are given to us by God on trust.
- 2) We are expected to use our possessions to God's glory and in accordance with His Will.
- 3) One day we will be held accountable for our stewardship.

If these propositions are true, it follows that we cannot exercise our stewardship by proxy; we cannot delegate it to someone else. Therefore, if we assess what we are able to give to

God's work and then hand that amount over to the church, we can hardly qualify as faithful stewards. If the church which receives our gift spends it all upon its own needs, then the faithfulness of our stewardship is suspect because we have given all of our available resources to the work being done in a limited sphere and ignored our wider responsibilities. If the church uses some of our gift for its own work and distributes the rest as it sees fit, then we have in effect tried to pass our personal stewardship responsibility over to the officers or committee of our church.

Each church should seek to encourage each member of its congregation to be not only a liberal giver, but a faithful steward. The church may, for instance, investigate what Christian causes are worthy of its gifts, plan its distribution accordingly, and advertise what the allocation will be. If this is done, one who gives to that church is giving money to be used in a way which he knows and of which he approves. He is exercising stewardship. This scheme is still inadequate, however, for

it assumes that the church in question will make a fair investigation of what groups should receive its support. But in practise many churches which claim to work on this principle merely allocate funds to their own needs and to one or two other groups of which they already have knowledge. Moreover, this method makes no provision for those who, while willing to channel their giving through the church, do not agree with the church's allocation of its funds.

A second suggestion, then, is that the church encourage its people to designate how their gifts shall be used. It must aim to educate the people concerning Christian organisations outside the parish which are worthy of financial support. This method has the threefold advantage of encouraging a personal sense of responsibility and stewardship among the people, of enabling the church to educate them concerning the work being done by the various Christian organisations, and yet of leaving the individual free to follow the dictates of his own conscience in designating his gifts as he believes himself to be led by the Lord.

There have been many Christian organisations which, apart

from the local churches, were able to obtain their support direct from the Christian public. But the present trend is that less and less money is being given in this way, and more and more is being channelled through the churches. Many Christian groups which are exceedingly valuable to the overall work of the whole church of Christ are suffering financially as a result. These include such organisations as the Children's Special Service Mission, Everyman's Army Welfare Huts run by the Campaigners for Christ, the Open Air Campaigners, and many others in the homeland, also such missionary groups as the British and Foreign Bible Society, the Christian Radio Missionary Fellowship, Gospel Recordings, the Missionary Aviation Fellowship, Wycliffe Bible Translators and a considerable number of others which are making an important contribution to the work of world evangelisation.

A church therefore, which encourages its congregation to give sacrificially to its funds must take care lest it deprive its people of their stewardship responsibilities and must also seek to have a broad and instructed outlook when it distributes its undesignated money.

Replace the Authorized

It is high time that the Authorized Version of the Bible should be replaced in all our churches by a translation that is in the English of to-day. There are several good reasons for this.

Firstly, an automatic lapse into seventeenth-century idiom, when studying spiritual matters, must tend to dissociate, however slightly, our spiritual thinking from our everyday life in the world. It provides us with a ready-made compartment within the compass of which we can think and act as Christians. The danger of this is that our Christian convictions, instead of affecting the whole of our conduct and permeating the whole of our lives, may become confined to a single book (our Bible) and a single building (our church). For some it provides the thin end of a wedge on which hypocrisy, even unconscious hypocrisy, may work. For others the mental effort required to relate an archaic language to their own personal circumstances proves too great. Put at its very lowest, worshipping in a partly defunct language smacks of the unreal.

Secondly, the AV represents a stumbling-block to the many

non-Christians who, understandably enough, find it tiresome when reading the Bible to be constantly paraphrasing in their minds. To the irregular church-goer the Bible must sometimes appear as the acknowledged symbol of a religious clique to which he cannot gain entrance. He mistakenly assumes that the dark secrets of the Bible are known only to those who are bred in them from birth. As the church service wears on, the recurring seventeenth-century phraseology grates on his mind, and he begins to label those in the pews around him as "old-fashioned fogies"—for, rightly or wrongly, the modern man demands a modern presentation, even of the age-old eternal truth.

Thirdly, the AV partly obscures the truth also for all those ill-equipped to read the books of the Bible in their original languages and for all those lacking an extensive philological knowledge of the English language.

Fourthly, a church, as a missionary society, must move with the times and make all profitable use of modern techniques and inventions. The Christian Church must endeavour at all times to address its neighbours, through its services and publications, in an up-to-date language.

English protestants in 1549 very wisely changed the daily public prayer service that was entirely in Latin to one that was entirely in the vernacular. In 1611 the further step was taken of commissioning the best scholars in the country to produce a fresh translation of the Bible. But that was 346 years ago. The

old story of God's redemptive love has not changed one iota since then, but the English language, we suggest, has. Yet the King James Version still holds pride of place in our public worship, despite its antiquated vocabulary.

What is now needed is a renewed national attempt to bring the Bible, linguistically speaking, within the reach of ordinary folk. For how much use is a Bible where "which" often means "who", "of" means "by", "suffer" means "allow", and "without" means "outside"? "Conversation" in Philippians iii 20 does not mean conversation; it means citizenship. "Want" in Psalm xxiii 1 is not synonymous with desire, but means lack or deficiency. Too often with the AV is it a case of "Follow the RV reading here; AV is almost certainly wrong"—as the I.V.F. **New Bible Commentary** says of I John iv. 17.

Think of a young person of moderate education, not trained in the discipline of sixteenth-century English, who attends a parish mission and believes in Christ. He is exhorted to read his Bible and is given a book which explains the Christian life to him. It is not expected that he will easily discover this from his Bible, because it took those who are now helping him years to get a clear picture of what the Bible teaches on this subject. Is it that God intended His revelation to be obscure, or are we obscuring God's revelation and its relevance to ourselves, by labouring on with a translation against which it was complained when it was first published, that

its language was old-fashioned? Indeed there is no doubt that a great deal of the indifference, often unconscious, to Bible reading, found in many young Christians, is caused by the lack of vitality and ready intelligibility of the AV. When one compares such works as Ephesians and James in the AV with a good modern translation such as the Revised Standard Version, one's eyes are opened to see how the Scriptures can come alive when put in an up-to-date form.

"But the AV is so beautiful!" the enchanted devotees pipe. To hear some of them talk one might almost be forgiven for thinking that Christ Himself spoke in the language of Puritan England! Granted that the AV is highly pleasant to the ear, and a thing of beauty is a joy for ever—but should joy be the primary requirement of the Bible? Which should we desire more when reading the Bible—to be filled with a warm inward glow of appreciation at its literary brilliance, or to be filled with a clear, if sobering comprehension of its staggering truth? As Thomas à Kempis wisely wrote: "In the Holy Scriptures truth is to be looked for rather than fair phrases."

No, we must replace the Authorized Version with a good translation into twentieth-century English. As a literary and ecclesiastical gem the value of the AV will always remain, but its removal to the museum of well-serviced but now rusty weapons of evangelization is long overdue.

—adapted with permission from 'Inter-Varsity' (Eng.), Spring Term, 1957.

Sporting Round-up

Cricket

Two games were played amongst the students in first term, resulting in a victory for Second Year. Final Year defeated First Year by 62 runs to 42, but were themselves defeated by the Second Year team, the score being 152 runs to 112. Plenty of talent was evident and this should mean that the Clergy team will be in for a tough game in the annual match to be played later this year. Last year the Clergy won in a good match by 205 runs to 180, and the College will be out to gain revenge for this defeat.

Rugby Union

The first match of the season was against St. Andrew's, Roseville, and we lost 9-6.

In the annual struggle against the University Evangelical Union, the College was shamed by a 15-0 defeat. It was remarked on the side-line after the match that the only time the College combined as a team was when they cheered the E.U. at the close of play! Other matches are still to be played, and we hope that we can yet show better form.

Tennis

After the first day's play in the Inter-College Competition, our team (Peter Chiswell and Don Allan) was in third place behind the Baptist College and

Leigh Methodist College, and the doubles matches on the second day's play resulted in a win for the Baptist College, with Leigh College and Moore College filling second and third places.

Table Tennis

A tournament conducted within the College drew much interest and Noel Hart became College Champion for 1957. We were able to enter a strong team in the Inter-College Competition and succeeded in reaching the finals to be played against the Baptist College. The match against Leigh Methodist College we won 5-1, while against Camden Congregational College we scored a 6-0 victory.

Athletics

Last year, after a close finish in the final relay, the Baptist College succeeded in drawing with Moore for possession of the Athletics Cup — but they be assured that it will not be quite so easy this year, when the Athletics Meeting will be held in the final term.

Soccer

Throwing caution to the wind and walking more by faith than by sight, the College entered a team in the Protestant Churches Soccer Football Association this year. Under the able captaincy of Harry Goodhew, the team has continued to show ever improving form, even



SOCCER TEAM, 1957

BACK ROW (left to right): J. Fowler, R. Barker, R. Beal, D. Foord, R. Buckman.
 2nd ROW: L. Vitnell, H. Goodhew (Capt.), The Principal, A. Donohoo (Vice-Capt.), T. Thorburn.
 FRONT ROW: G. Robinson, G. Birch, P. Carmen.

if our results have not been startling. At the end of the first round we managed to secure three wins out of nine matches. (We will not mention scores for fear that we shall blush with embarrassment!) Many players had not participated in competitive soccer before, and this

fact, together with our inability to keep a regular team and good combination, has been a barrier to consistent play. Nevertheless, with this experience behind us, we look forward to renewed battles with those teams that caused our downfall in the Inter-College matches last year.

Once again we thank Dr. F. Arnott for permission to train on St. Paul's Oval, and other friends who have assisted or encouraged the sporting activities of the students. Unfortunately there have been one or two injuries in the course of some of the games—the Senior Student poked his big nose into someone else's business and suffered the inevitable consequence

of a broken nose! Ray Smith injured his shoulder in the Rugby match against E.U.

Sport has been a helpful means of recreation after study and the various activities have provided the necessary physical exercise. We have enjoyed good fellowship in all games and contact with our brethren in other Colleges has been profitable to all.

College Personnel

FOURTH YEAR

- The Rev. R. E. Andrews** (Mosman).
The Rev. G. Beard, Th.L. (Liverpool).
The Rev. B. C. Black, Th.L. (Seven Hills).
The Rev. P. D. Dawson, Th.L. (Penrith).
The Rev. D. G. Duchesne, Th.L. (Nowra).
The Rev. K. Gowan (Herne Bay).
The Rev. N. H. Lawless (Wollongong).
The Rev. R. L. Maddigan (Sutherland).
The Rev. W. H. Ostling, Th.L. (Miranda).
The Rev. G. S. Thorne, B.E. (Belmore).
The Rev. G. W. R. Townend, Th.L. (Port Kembla).
The Rev. B. A. Woolcott, Th.L. (Corrimal).

FINAL YEAR

- ALLAN, Donald Frederick:** Cleveland Street Intermediate High, 1939-42. University of Technology, 1943-52. Fitter and Turner, and Mechanical Draftsman, 1947-54. From St. Andrew's Cathedral, 1955. Catechist, Prov. Dist. of Flemington with Homebush, 1955-56. Faculty of Arts, 1956-57.
- BAKER, Kenneth Francis:** North Sydney Technical High, 1942-44, Commonwealth Bank, 1945-55. Matriculation 1954. From St. Stephen's Willoughby, 1955. Catechist, St. Thomas' Kingsgrove, 1955-56, All Saints' West Lindfield, 1957.
- COLLINS, John Thomas Edward:** Canterbury High, 1946-50. Dept. of Railways, 1951-53. Insurance Clerk, 1954. From St. Albans, Corrimal, 1955. Catechist, All Saints', Austinmer, 1955-56-57.
- DOWTHWAITE, Robert William:** Kingswood College, South Africa, 1943-48, University of Cape town (Medicine), 1949-52. Accounts Clerk, 1953-54. London Bible College, 1954-55. Assistant to Chaplain, Missions to Seamen (Sydney), 1955. From Church of England in South Africa. Also reading for B.D. (Lon.).
- EAGLE, Michael Brian:** Parramatta High, 1948-51. Surgical Appliance Fitter, 1952-55. From St. Alban's, Epping, 1955, Catechist, St. Albans, Epping, 1955. Faculty of Arts, 1956-57.
- EDWARDS, Frederick Joseph,** B.Sc., Dip. Ed.: Canterbury High 1943-48. University of Sydney 1949-52. Sydney Teacher's College, 1953. Teacher, 1954-56. From St. David's, Arncliffe.

- EMERY, Ernest John:** Homebush High, 1945-49. Commonwealth Bank, 1950-55. From St. Mark's, Granville, 1955. Catechist, St. Paul's, Riverstone, 1955-56. Holy Trinity, Panania, 1957.
- FOORD, Dudley Tucker, M.Sc.:** Homebush High, 1936-38. Probate Clerk, 1939-42. A.I.F., 1943-46. University of Sydney, 1948-51. Executive, Ford Motor Co. From St. Matthew's, Geelong, Vic., Catechist, St. Andrew's, Sans Souci 1956. St. Stephen's, Willoughby, 1957. Reading for B.D. (Lond.).
- GEORGE, Kaipuraidom Mathai, M.A., T.D.:** C.M.S. College, Kottayam, 1943-45. B.A. (Madras) in mathematics, 1948. M.A. (Bombay) in Philosophy, 1955. Teacher's Diploma, St. Xavier's College, Bombay, 1956. Reading for Ph.D., Bombay University. Member of the Church of South India. Studying Youth Work in Australia for the Church of India, Burma, Pakistan, and Ceylon.
- GOLDSWORTHY, Graeme, B.A.:** Sydney Grammar School, 1949-51. University of Sydney, 1952-55. From St. Andrew's, Roseville. Catechist St. Andrew's, Roseville, 1956-57. Also reading for B.D. (Lond.).
- GOODHEW, Richard Henry:** Dulwich Hill Central School 1944-46. Audit Clerk-Accountant, 1947-53. Staff Worker, Church of England Youth Department, 1954. From Holy Trinity, Dulwich Hill, 1955. Catechist, St. Peter's, Cooks River, 1955. Prov. Dist. of Panania, 1956. St. Peter's, Cooks River, 1957.
- HERBERT, Ronald Walter, B.Sc.:** Church of England Grammar School, Brisbane, 1941-45. University of Queensland, 1946-49. Brisbane Teachers' College, 1950. School Teacher, Queensland, 1951-53. Master, King's School, Parramatta, 1954. Entered College, 1955. Catechist, St. George's, Hurstville, 1957. Also Reading for B.D. (Lond.).
- HOLLE, John:** Sydney Technical College, 1953 (L.C.) Electrician, 1940-54. From St. Cuthbert's, South Kogarah, 1955. Catechist St. John's, Ashfield, 1953-55; St. Alban's, Epping, 1956-57.
- HOSKING, Richard Frank, B.A.:** Sydney High, 1945-50. University of Sydney, 1951-54. Tutor in Hebrew, Ridley College, Melbourne, 1955-June 56. From St. Michael's, Rose Bay and Vacluse, June, 1956. Catechist, Provisional District of Flemington with Homebush.
- IMISIDES, John Evelthon:** Wollongong High, 1947-49. Accountancy Course, 1950-51. Clerk, 1950-55. Matric. 1953. From St. Stephen's, Port Kembla, 1955. Catechist, St. Silas' Waterloo, 1955-56; St. Barnabas', Broadway, 1957.
- JONES, John Elliott, Ph.C.:** Grafton High, 1942-46. University of Sydney, 1948-50. Registered Pharmacist, 1951. Pharmacy Manager, 1952-56. From St. Paul's, Riverstone. Catechist, Christ Church Gladesville, 1957.
- LAING, Allan Glanville:** Rangiora High, N.Z., 1948. Telephone linesman, 1949-51. Mixed Farming, 1952. Qual. Matric., 1953. From Nelson Diocese, 1953. Catechist, Douglas Park and Wilton, 1954-56. Prov. District of Flemington with Homebush, 1957.

- LAWTON, William James:** Fort Street High, 1950-51. Accounts Clerk, 1952. Salesman, 1953. From St. Augustine's, Stanmore. Catechist, St. Peter's, Campbelltown, 1954. St. Alban's, Five Dock, 1955. Faculty of Arts, 1955-56. Catechist, Holy Trinity, Panania, 1957.
- MARSH, Barry Graham:** Fort Street Boys' High, 1947-48. Audit Clerk, 1949-51. Clerk, 1952-53. From Par. District of Abbotsford and Russel-Lea, Catechist, St. Paul's, Riverstone, 1954. Christ Church, Gladesville, 1955. Faculty of Arts, 1955. Catechist, St. George's Earlwood, 1957.
- KELLEY, Cecil Allen:** Canterbury High, 1948-50. Clerk, 1951. Commonwealth Bank, 1952-54. From St. Mark's, Brighton-le-Sands, 1955. Catechist, St. David's, Arncliffe, 1955-57.
- PIERCE, Duncan Dennis:** Bishop Cotton School, Simla, India, 1940-48. Tyre retreader, 1951-54. From St. Hugh's, Joliment, W.A., 1955. Catechist, St. James', Croydon, 1955. St. Saviour's, Punchbowl, 1956. St. Anne's, Merrylands, 1957.
- POWERS, Beaumont Ward, A.A.S.A.:** Newington College, 1943-47. Sydney Tech. College (Accountancy), 1948-51. Sydney Bible Training Institute, 1952-53. Accountant, 1954-55. From St. Thomas', Kingsgrove. Catechist, St. John's, Sutherland, 1956. The Oakes, 1957.
- RADCLIFF, Henry Robert Moses:** Scots College, 1942-45. Pastrycook, 1946-54. R.A.N.R. (Sick Bay Attendant), 1951-54. Matric., 1954. From Holy Trinity, Erskineville, 1955. Catechist, St. Stephen's, Newtown, 1955. St. Paul's, Carlingford, 1956-57.
- SLAMON, Barry John:** Cleveland Street Inter. High, 1947-49. Sales Assistant-Clerk, 1950-53. From St. Paul's, Redfern. L.C., 1954. Catechist, Holy Trinity, Erskineville, 1954-55. St. Alban's, Belmore, 1956. St. Stephen's, Bellevue Hill, 1957.
- TAYLOR, James Arnold:** Workshop Technical School, Notts., England 1947-48. Apprentice Toolmaker and Trades Course, 1948-53. From St. Paul's, Lithgow. Matric., 1954. Catechist, St. Alban's, Belmore, 1955. C.M.S. Candidate.
- VITNELL, Leslie George:** Homebush High, 1945-48. Window Dresser, 1949-52. Sydney Bible Training Institute, 1953-54. From St. Phillip's, Eastwood. Catechist, Prov. Dist. of Pagewood, 1955; St. Anne's, Ryde, 1956-57.
- VOSS, Hugh Raymond:** North Sydney High, 1940-44. Land Surveying, 1945-55. From St. Stephen's, Willoughby. Catechist, St. Andrew's, Lane Cove, 1955. St. Alban's, Fivedock, 1956-57.
- WEAVER, Owen, M.P.S. (G.B.) Ph.C. (N.S.W.):** Scot's College, 1944-47. Apprentice Pharmacist, 1948-52. Pharmacist, 1952-56. From St. Michael's, Vacluse. Catechist, St. John's, Darlinghurst, 1956-57. Also reading for B.D. (Lond.).
- WHEELER, Raymond Norman:** North Sydney Junior High, 1936-37. Audit Clerk, 1938-41. A.i.F. and R.A.A.F., 1942-45. Bank Officer, 1946-47. Parliamentary Officer, 1947-54. Parliamentary Accountant, N.S.W. State Parliament, 1954-56. From St. John's, East Willoughby. Catechist-in-charge, St. John's, Wilberforce, 1956-57.

SECOND YEAR

- BALL, Peter Bradshaw:** Grafton High, 1946-48. Service Mechanic, 1949-50. Bank Officer, 1950-55. From St. Faith's, Narrabeen. Catechist, St. Alban's, Fivedock, 1956. St. Mark's, Pennant Hills.
- BARKER, Reginald Stanley:** Hurstville Secondary Tech., 1946-48. Pre-Apprenticeship Court (Fitting and Machining), 1949. Apprentice Aircraft Mechanic (Air Frame), 1950-54. From St. George's, Hurstville 1955. Matric., 1955. Catechist, St. Andrew's, Summer Hill, 1956-57.
- BLACKWELL, Gordon Donald:** Drummoyne Junior High, 1947-50. Apprentice Fitter and Machinist, 1951-56. Matric., 1955. From St. Anne's, Ryde. Catechist, St. Mark's, Malabar, 1956. St. Anne's, Merrylands.
- BLAXLAND, Gregory Montgomery Alfred:** Barker College, 1945-48. Accountancy 1949-50. Bread Carter, 1951-53. Driver-clerk, 1954. From St. Stephen's, Willoughby, 1955. Matric., 1955. Catechist, Roland Lamb Memorial Church, Lane Cove, 1956-57.
- BUCKMAN, Rossly David:** Penrith High, 1952. Insurance Clerk, 1953-55. From St. Stephen's, Newtown. Catechist, St. Stephen's, Newtown, 1956. St. Alban's, Lindfield, 1957.
- CAMERON, Ewen Donald, A.A.S.A.:** S.C.E.G.S., North Sydney, 1940-41. Accountancy, 1942-56. From St. Paul's, West Manly. Also reading for B.D. (Lond.).
- CHANDLER, Geoffrey Charles:** Croydon Park Junior Tech., 1957-49. Mechanical Draughtsman, 1950-55. Matric., 1954. From St. Luke's, Concord. Catechist, St. John's, Ashfield.
- CHAPMAN, John Charles, A.S.T.C.:** Sutherland Inter. High, 1943-45. Sydney Tech. High, 1946-47. Sydney Tech. College, 1948-50. Sydney Teachers' College (Manual Arts) 1951. Teacher, 1952-56. From St. Paul's, Oatley. Catechist, St. Barnabas', Punchbowl.
- CHISWELL, Peter, B.E.:** Sydney Tech. High, 1946-50. Univ. of Technology, 1951-54. Civil Engineer, 1955-56. From St. Paul's, Oatley. Catechist, St. Mark's, Malabar.
- CROFT, Thomas Geoffrey:** Stanmore High, 1933-36. Clerk, 1943-40. A.I.F., 1940-46. Sheet Metal Worker, 1946-56. From St. James', Chipping Norton. Catechist, St. Mark's, Granville.
- DONOHOO, Alan Frederick:** Sydney Tech. High, 1946-50. Survey Draughtsman, 1951-56. From St. Andrew's, Summer Hill. Catechist, St. Oswald's, Haberfield, 1956. St. Silas', Waterloo, 1957.
- FOWLER, John Eric:** Canterbury Junior High, 1944-46. Letterpress printer, 1947-52. Advertising Agency (Technical Production), 1953-56. L.C., 1952. From Holy Trinity, Dulwich Hill. Catechist, St. James', South Canterbury.
- GREGORY, William T., M.I.R.** Enmore High School; Diploma of Radiography Sydney, 1940; Chief Radiographer Parramatta District Hospital, 1939-56; From St. Paul's, Castle Hill.
- HOWARTH, William:** Wollongong High, 1945-50. Sydney Teachers' College, 1951-52. Teacher, 1953-56. From All Saints', Austinmer. Catechist, Prov. District, South Granville.
- MCDONALD, John Ewin:** Penrith High, 1947-50. Apprentice Electrical Fitter, 1951-56. From St. Alban's, Rooty Hill. Catechist, St. Peter's, Campbelltown.
- McELVENEY, John William:** Newtown Tech. School, 1948-50. Apprentice Electrical Fitter, 1951-53. Matric., 1953. Faculty of Arts, 1954-57. From St. Stephen's, Newtown. Catechist, St. Mark's, Brighton-le-Sands, 1956-57.

- McINTYRE, Kenneth**, B.Ec.: Fort Street Boys' High, 1934-38. University of Sydney, 1939-40. R.A.A.F., 1941-46. University of Sydney, 1946-47. From St. Thomas', Enfield. Catechist, St. David's, Surry Hills, 1956.
- McKENZIE, Angela Grace** (Mrs.), Dip. F.A. (N.Z.): Nelson College for Girls, Nelson, N.Z., 1947-51. Canterbury University College, Christchurch, N.Z., 1952-56. Laboratory Assistant, Christchurch Public Hospital, 1956. From Cathedral of Christ Church, Nelson, N.Z.
- McKENZIE, Keith Grace**, M.B., Ch.B.: Southland Boys' High, Invercargill, N.Z., 1938-39. University of Otago, Dunedin, N.Z., 1946-54. House Surgeon, Christchurch Public Hospital, 1955-56. N.Z. Division, Middle East, 1942-46. From Invercargill, N.Z. Warden, University Men's Hall.
- NEWING, Edward George**, A.S.T.C.: North Sydney Tech. High, 1947. University of Technology, 1948-54. Civil Engineer, 1948-56. From St. James', Turramurra. C.M.S. Candidate. Also reading for B.D. (Lond.). Catechist, Holy Trinity, Millers Point.
- OATWAY, Hugh Malcolm**: Nottingham High (Eng.), 1939-45. H.M.S. Worcester, 1946-47. Furness Houlder Lines Ltd., Navigating Officer, 1948-52. Sales Clerk, 1956. From Parish of Lower Hutt, N.Z.
- PARKER, Douglas Stephen**: Kogarah Inter. High, 1943-45. Sydney High and Darlinghurst Tech. College (Health Inspection Course) 1946-47. Butcher, 1946-48. Newsagent, 1949-53. Contractor, 1949-56. From St. John's, Padstow.
- PERCIVAL, Keith Thompson**: Fort Street Boys' High, 1946-50. Clerk, 1951-55. From St. Anne's, Ryde. Catechist, St. Aiden's, Annandale, 1956-57.
- ROBERTS, Victor William**: S.C.E.G.S., North Sydney, 1950-53. University of Technology (Optometry), 1955. From St. Paul's, West Manly. Catechist, St. George's, Hurstville, St. Stephen's, Villawood, 1956. St. Paul's, West Manly, 1957.
- ROBINSON, Ronald Gordon**: North Sydney Boys' High, 1947-52. University of Technology (Civil Engineering), 1953-55. From St. Clement's, Mosman. Catechist, St. Phillip's, Eastwood, 1956-57.
- ROSTRON, John Edward**: Mosman Intermediate High, 1945-47. Earth Moving, 1948-52. Matric., 1953. Faculty of Arts, 1954-. Shop Assistant, 1955. From St. John's, East Willoughby. Catechist, St. Barnabas', Punchbowl, 1956-57.
- SCOTT, Hugh Raymond James**: Newcastle Boys High, 1946-50. Newcastle Teachers' College, 1951-52. Teacher, 1953-55. From St. Thomas', Enfield. Catechist, St. Mark's, Chester Hill, 1956-57.
- SKILLICORN, Walter Stanley**, B.A.: Homebush Boys High, 1944-49. Sydney Teachers' College, 1950-51. University of Sydney, 1952-55. School Teacher, 1952-57. From All Saints' Woollahra.
- SMITH, Raymond George**: Dulwich Hill Commercial, 1948-50. Bank Clerk, 1951-56. Matric., 1953. University of Technology (Accountancy), 1953. From St. George's Earlowood. Catechist, St. John's, Campsie, 1956-57.
- THOMAS, Deacon Abraham**, B.A. (Hons.): St. Bercham's High, 1944-50. St. Bercham's College, Travancore, India, 1950-53. Madras Christian College, Hambaram, 1953-56. Teacher in Catholicate College, 1956-57. Sub-deacon of the Syrian (Jacobite) Orthodox Church.
- WIGGINS, Gordon Vaughan**: Wollongong Junior Tech., 1947-48. Apprentice Mechanical Fitter, 1949-55. Matric., 1956. From St. Stephen's, Port Kembla. Catechist, St. Clement's, Marrickville, 1956.

FIRST YEAR

- ABBOTT, Leonard Mackay:** Adelaide University B.E., 1943 (Klug Medallist), S.A. School of Mines, Fellow 1943, Associate Royal Australian Chemical Institute, 1944. Metallurgist, Steel Industry, 1942-1957. Practice Assistant for Open Hearth Steel Making, Port Kembla Steel Works from 1955. From St. Michael's, Wollongong. Catechist, Pittwater, 1957.
- ADAMS, John Henry:** Sutherland Intermediate High School, 1948-50, L.C. 1953. Clerk, Sheriff's Dept., Supreme Court, N.S.W., 1950-56. From St. Silas', Waterloo. Catechist, St. Alban's, Belmore, 1957.
- BIRCH, Gordon Kenneth:** Wynnum High, Brisbane, 1947-50. Clerk, 1951-53. Shop Assistant and Storeman, 1954. Clerk, 1955. Matric. 1956. From St. Peter's, Wynnum. Catechist, St. Michael's, Flinders Street and St. John's, Darlinghurst.
- CARTER, Ivan John:** North Newtown Intermediate High, 1943-45. Apprentice Hatter, 1946-50. Hatter, 1951-56. Matric. 1956. From St. Clement's, Marrickville. Catechist, St. Saviour's, Punchbowl.
- CARMAN, Peter George:** Barker College, Hornsby, 1944-50. Gordon Institute of Technology, 1951. Textile Technician, 1952-56. From St. Swithun's, Pymble.
- COLEMAN, Ronald Leslie:** Eastwood Tech. High, 1947-49. Electrical Fitter and Mechanic, 1952-54. Leaving Cert. 1956. From St. Anne's, Ryde. Catechist, St. Paul's, Rose Bay.
- DEFTY, Grahame John:** Canterbury Boys High, 1947-49. Intermediate Accountancy, 1952-53. Sydney Tech. Coll. Qualifying Exam., 1955-56. Metropolitan W.S. & D. Board, 1950-55. Storeman and Packer, 1956.
- FELDMAN, Ralph Carlisle:** Homebush High, 1947-48. P.M.G. 1949. Salesman, 1950. Accountancy, 1950-57. From St. Peter's, Hornsby. Catechist, St. Oswald's, Haberfield.
- FOWLER, Russell Charles:** Drummoyne Inter. High, 1940-43. A.I.F., 1945-48. Sales Manager and Director, 1950-57. From St. Bede's, Beverley Hills.
- FRIEND, Robert John,** B.Sc. Agr. (Syd.): The King's School, Parramatta, 1946-50. University of Sydney, 1951-55. Plant Pathologist, Dept. of Agriculture, Stock and Fisheries, Territory of Papua and New Guinea. Lowlands Agricultural Experiment Station, Keravat, Rabaul. From St. Paul's, Chatswood. Catechist at St. Barnabas', Roseville East.
- HARRISON, Graham Leslie:** Penrith High, 1945-9. Farming 1950-56. From St. Thomas', Mulgoa. Catechist at St. Andrew's, Lane Cove.
- HART, Noel Edward,** A.A.S.A.: Canterbury Junior High, 1947-49. Sydney Technical Coll., 1950-54 (Accountancy). From St. James', South Canterbury. Catechist, St. Clement's, Marrickville.
- JOHNSTONE, David:** Fort Street Boys High, 1948-52. Accountancy, 1953-4. University of Sydney, Arts, 1955-. From St. John the Baptist, Ashfield. Catechist, St. Martin's, Killara.
- KEMP, Peter Scott:** Tumut High, 1946-50. Wagga Wagga Teachers' College, 1951-52. Teacher, 1953-56. University of Sydney, 1954. From St. Paul's, Harris Park.
- LAMB, Richard Eglinton,** A.S.T.C.: Bowral High, 1937-41. Wollongong Technical Coll. (Metallurgy), 1942-6. Australian Iron and Steel, 1942-57. From St. Jude's, Bowral, St. Michael's, Wollongong.
- LEE, Maurice Charles:** North Newtown Inter. High, 1948-50. Clerk, Sheriff's Dept., Supreme Court, N.S.W., 1951-56. From St. George's, Mt. Colah, Catechist, St. Andrew's, Sans Souci.

- McDONALD, Ross Francis:** Goulburn High, 1946-50. Wagga Wagga Teachers' College, 1951-52. Teacher, 1953-56. From SS. Simon and Jude's, Warialda, N.S.W. Catechist, St. John's, Beecroft.
- PAYN, Peter Richard:** North Sydney Boys High, 1946-50 (Mat'ic., 1956). Clerk, N.S.W. Ministry of Transport, 1951-56. From St. Stephen's, Willoughby.
- ROBINSON, Daryl:** Gravesend Rural School, Various Occupations, Newsagent, 1953-56. From SS. Simon and Jude's, Warialda, N.S.W.
- RICHARDSON, Duncan Stanley,** B.Ec.: Fort Street, Boys High, 1948-49, University of Sydney, 1950-56. Clerk in Commonwealth Public Service, 1950-56. From St. Peter's, Burwood East. Catechist, St. Mary's, Guildford.
- SINCLAIR, Bruce Gregory:** Cleveland Street Junior High, 1951. Sydney Tech. High, 1952-54. University of Technology (Civil Engineering), 1955. Truck Driver-Storeman, 1956. From St. Clement's, Marrickville. Catechist, All Saints', Cammeray.
- TAYLOR, Geoffrey Albert:** Richmond High, 1955-56. Orchardist. From St. Stephen's, Kurrajong. Catechist, St. Philip's, Kurrajong.
- TUNBRIDGE, Colin Geoffrey:** Norwood High, S.A., 1948-52. Adelaide University, 1953-55. Clerk, P.M.G., 1956. From Holy Trinity, Adelaide, S.A. Catechist, St. Stephen's, Newtown.
- WATKINS, Edward George:** Adelaide High, 1949-50. P.M.G. Technical Training School, 1951-55. Telecommunication Technician, 1956. From Holy Trinity, Adelaide, S.A. Catechist, St. Stephen's, Villawood.
- WILSON, Donald Jese:** Naremburn High, 1945-47. Fort Street Evening Coll., 1956. Sales Clerk, 1949-50. Commercial Traveller 1951-56. From St. Clement's, Mosman. Catechist, St. Silas', Waterloo.

MATRICULATION

- BRADFORD, Donald Thomas:** The King's School, 1945-50. Parramatta Boys Junior High, 1950-4. Parramatta High, 1955. Wholesale and retail salesman, 1956. From St. John's, Parramatta.
- BROWNE, John Edward:** Bowral High, 1948-51. Bank Clerk, 1951-54. Accounts Clerk, 1954-56. From Holy Trinity, Dulwich Hill.
- COPLAND, Frank Frederick:** Westmead Technical High, 1947-49. Printing Trade, 1949-51. Commonwealth Aircraft, 1951-56. From St. Mary's, Toongabbie.
- O'BRIEN, Peter Thomas:** Fort Street Boys High, 1948-51, Bank Clerk, 1951-56. From St. Philip's, Eastwood.
- REES, Tudno:** Crows Nest Junior Tech., 1949-51. Cashier Clerk, 1952-56. From St. John's, Willoughby.
- WARD, David Carleton:** S.C.E.G.S., North Sydney, 1948-52. Clerk, 1953-55. Salesman, 1956. From St. Swithun's, Pymble. Catechist, St. Swithun's, Pymble.

RESIDENT NON-THEOLOGICAL STUDENTS ATTENDING SYDNEY UNIVERSITY

- BEAL, Robert William:** Newcastle High, 1946-50. Faculty of Medicine, 1951. Assistant Organist, Wesley College, 1951-53. Organist, Moore College, 1955-57. Organist and Choirmaster, Christ Church, Gladesville, 1956-57.
- HULME-MOIR, Francis Ian:** S.C.E.G.S., North Sydney, 1948-54. Nelson College, N.Z., 1955. Faculty of Medicine, 1956-57. From All Saints', Nelson, N.Z.
- SKELLETT, Barry John,** B.A.: Homebush Boys High, 1947-51. Faculty of Arts, 1952-55. Diploma in Social Work, 1956-57. From Holy Trinity, Concord West. Catechist, St. Anne's, Hammondville.

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Deputy Senior Student:

R. H. GOODHEW

Organist:

R. W. BEAL

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THE REV. A. A. LANGDON, B.A., B.D., Dip. Ed., Dip. R.E.
THE REV. N. BATHGATE, Th.L.
MISS CYNTHIA BEGBIE, B.A.

Choirmaster:

THE REV. D. W. B. ROBINSON

*and you shall
be my people.*

Jeremiah 7:23.