

1/6

Societas

1948



Moore Theological College
Sydney

Almighty God,
the Giver of all good things,
without Whose Help
all labour is in vain,
and without Whose Grace
all wisdom is but folly,
grant that Thy Holy Spirit
may so direct our thoughts
words and works,
that we may always obey
Thy Holy Will



Moore College Students' Union

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Societas

Magazine of the Moore College Students' Union

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Editorial

There is general agreement that the present system of Church organisation is unsatisfactory and incapable of functioning efficiently in terms of modern society.

Let us consider, for instance, the impossible task facing the Rector of a large parish. Rectors, being mostly only average men, cannot be expected to shine in every sphere of activity—a capable pastor may be a poor preacher. To this must be added the fact that his job is such that no one man, even if he is fortunate enough to have a curate, can possibly accomplish the amount of work that requires to be done.

More clergy would be a most satisfactory solution, but there are several factors that make this impossible, such as the limited finance of the Church and the difficulty, as matters stand, of securing sufficient men to maintain its present inadequate staffing.

The real solution is possibly to be sought in a greater and more enlightened use of the laity.

The report, "Towards the Conversion of England," stresses this as one avenue which has been neglected by the Church in facing her staff problems. The large churches in America, we understand, have all the organisation attended to by laymen, with the clergy concentrating on specialised pastoral work and preaching.

The problem is a most urgent one. At present the Church in this country is able to pursue her course without restriction, but no one knows how long this state of affairs will continue. Even so, she is making little real headway in the accomplishment of her task. The day of opportunity will not last for ever. To this must be added the fact that with their overcrowded lives, our clergy cannot secure enough time for Bible study, meditation, and general reading. The results are obvious and highly detrimental to the true welfare of the Church.

The ultimate solution of our difficulties would seem to consist in a combination of the episcopal and early "charismatic" systems, the episcopal safeguarding the necessary central authority and the "charismatic" enabling a more intelligent use of the abilities latent in the general body of the Christian community.

The Senior Student's Letter

1948. This year sees the largest number of men ever enrolled in the College, and we rejoice in this fact. So far it has been a full and happy time and we pray that God's richest blessing may continue upon all our activities and endeavours in the months which remain.

Our beloved Principal is deeply missed by the students. Though little has been heard from him, or about him, during his stay abroad, we know that his work and witness have been blessed of God, and he is daily being remembered in our prayers. We shall know much more about his experiences when he takes the morning chapel services on his return.

The 1947 Senior Student, Mr. R. E. Coulthard, was ordained to the Diaconate in the Diocese of Christchurch, New Zealand, on 11th April, 1948. Our congratulations and prayers go out to him.

Once again the students of Deaconess House entertained the Moore College men at a social evening during second term. We express to them our sincere appreciation of their hospitality. Already there exists between the two bodies a very close tie which this year seems to have been strengthened considerably.

On 8th July we were the guests of Leigh College and joined them in worship in their College Chapel, the preacher being the Rev. A. J. Keeling of Gordon who gave us a most inspiring and challenging address. After the service we were entertained by the Principal and Mrs. Hayward. Our bond with the Methodist College is strong indeed and we rejoice that we are One in Christ Jesus.

During the year we have been honoured by the visit of many fine speakers to our mid-day Chapel service on Fridays. These include Rev. David Hood of the Mildmay Movement, Rev. R. C. Kerle of C.M.S., The Rev. C. E. Hulley, Rector of Haberfield, Rev. J. R. LeHuray, Rector of Croydon, the Rev. F. Arnott, Warden of St. Paul's College, and Mr. G. Waldeck, of the Bolivian Indian Mission.

As the time is drawing nigh for the demolition of the old chapel, the Rev. D. B. Knox read to us on 13th July the address delivered by Bishop Barker at the dedication of the Chapel on 17th December, 1857. We are anxiously awaiting the time when we shall worship in the John Francis Cash Memorial Chapel.

Thanks to the kindness and generosity of the Rev. Dr. Frank Cash, four photographs of past principals have been hung in the

dining room. It has been suggested that the painting of the late Thomas Moore be likewise photographed and reduced to the same size as the principals' photos in order to obtain uniformity in the mural decorations.

The new wing of the College was officially opened by Dr. S. H. Roberts, Vice-Chancellor of the University of Sydney, on 12th April. This provides 18 new rooms for students. The hostel now caters for two married students.

Considerable interest has been shown by all students in sending food parcels to fellow theological students in England. These are despatched every month, and sincere letters of appreciation have been received.

A number of our men have joined the recently formed Theological Students' Fellowship which helps to bind us yet closer to students of other theological colleges and to share with them in Christian fellowship.

Our hearty congratulations are extended to Messrs. B. Butler, P. Whitcomb, G. Fuhrmeister, D. Waterson and R. Ingham upon the announcement of their engagements; to Messrs. H. Edwards, F. Ingoldsby and M. Williams on their recent marriages; and our esteemed Acting Principal, the Rev. M. L. Loane on the birth of Winsome Margaret.

This year there seems to be more interest and pride being shown in the College by the students, and we are all endeavouring, by the grace of God, to raise the spiritual tone of our College to the very highest peak so that, as we pray day by day, "from it there may ever go forth men duly qualified to serve Thee in Thy Sacred ministry, to the benefit of Thy Holy Church, and the glory of Thy Holy Name".

—RAY WEIR, Senior Student

Middle Watch

Are these islands real, or mysteries of the deep,
Shrouded in mists mysterious, as phantasies of sleep.
With the midnight moon caressing their rough crags reaching
high,
And yet—I may have dreamed them now we have passed them by.

—RALPH FRASER

Sermons and Stained Glass

Familiar to all College students are the Chapel windows and the texts they represent. And we are indebted to Harold Rogers, in this, the last year of the old Chapel's life, for these welcome words on what they have meant to him.

When the sermon is boring, a phenomenon which occurs even in Moore College Chapel, there are two alternatives. Either one drops off into a gentle doze, as gentle as the angle of the pews will allow, or else one studies the windows. By "the windows" is meant, of course, the three at the eastern end erected to the memory of one "William Hodgson, M.A., for seven years Principal of Moore . . ."

Flowers, leaves, stems, frills and flounces, dots, circles, triangles and crosses seem jumbled in a wild profusion over the surface of the window. The purple and the red and the green and the white are mixed in such a way that at first glance it seems as though someone has stood back and simply hurled dashes of colour which have adhered where they have been thrown.

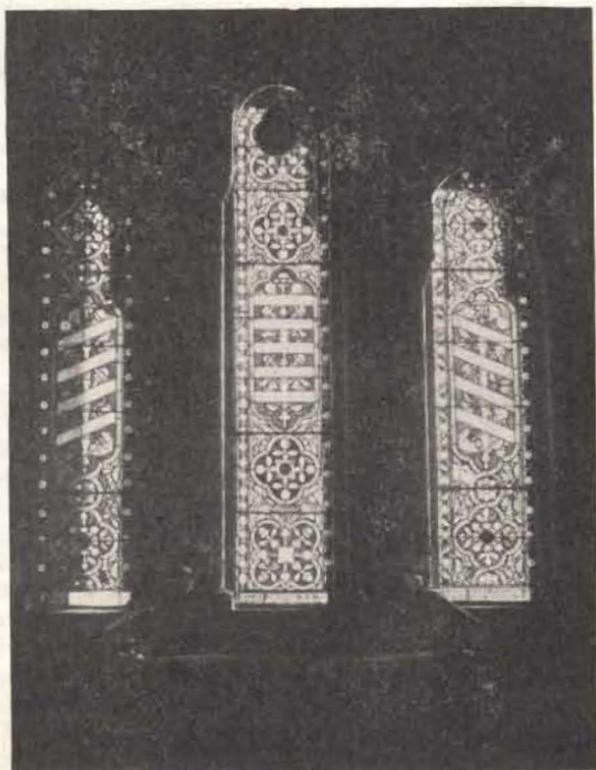
But on closer inspection, and this is possible when the sermon is long and dry instead of being just dry, one discovers a deliberate pattern and a careful colour design. The more the windows are inspected and reflected upon the more one appreciates them. The places where a stone or a tennis ball or perhaps even a hailstone has interrupted the pattern, constitute a real break in the design.

In the left hand window we have the words, "And He said unto me, My grace is sufficient for thee". These words have been a source of comfort and joy to men and women down the ages ever since they were spoken to the apostle Paul and are words which theological students in particular might take to themselves. How we need the "grace of Christ" in our college days. The little things which annoy in the course of our daily routine, the monotony of the curriculum, the impatience to be through and out into the ministry, the temptations which come to each one of us, all need the grace of God to lift, to calm and to encourage. How often there are home difficulties, financial problems, intellectual doubts and it is in these things that we can prove the sufficient grace, meeting every need and carrying us through every doubt.

Then the central window has a text which every theological student should determine to set in a central position in his ministry. If all our preaching and all our teaching and all our living will be in the strain of St. Paul's words to the Corinthians, "I determined not to know anything among you save Jesus Christ and Him crucified", then our ministry will not be in vain. The preaching of the Christ is still folly to many and an offence to more but to thousands it is "the power of God unto salvation".

If this is the dominant theme of our work in the ministry then we shall keep close to the centre of the Faith and we shall be building upon a foundation which will stand for eternity.

The right hand window, the third, carries us beyond our College days, beyond our ministry, beyond life itself. "Be thou faithful unto death, and I will give thee a crown of life." The message of the angel to the church at Smyrna lifts our eyes beyond and bids us remember the hope of our calling, the certainty of our prize if we are faithful. The doubts and trials



of College days, the difficulties and disappointments to be encountered in the ministry, dissolve in the light of these words. They pale into insignificance as we see the ultimate glory which is ours in Christ.

At night the windows are an unintelligible mass of lead and glass but in the mornings when the sun is streaming through them, the design and the message of the texts is illuminated and can be clearly seen. So too it is only as the Spirit of God illuminates the Word of God to us that we can understand and apply to our hearts the message He is wanting to teach us.

Here and There

There are sins of the mind as well as sins of the flesh. They are more subtle because we do not see them; but God who searches the heart sees them. "God saw that . . . every imagination of the thoughts of the heart was only evil continually" (Gen. 6:5). It is not what enters into a man that defiles, but what proceeds out of his heart. "As a man thinketh in his heart, so is he." Hence the Apostolic injunction to bring into captivity every thought to the obedience of Christ. This would be the cure of: (1) intellectual doubt; (2) mental indolence and day dreaming; (3) wasteful and foolish introspection. If we make every thought captive to the will of Christ, it will put an end to the mental aberrations which mar the character of so many Christian men and women. Consecration of mind should go hand in hand with consecration of heart if we mean the prayer: "Take my intellect and use, every power as thou shalt choose."

Reading is a pleasure and a duty. We need to bear in mind the Apostolic dictum: "Give attention to reading" (I Tim. 4:13). Life is too short to read everything, and that makes it desirable to think out for ourselves the principles which will guide us. We may read for recreation, information, or inspiration; but all our reading should be with an eye to the glory of God. This calls for a balanced judgment and a wise discrimination. There are some books which we ought not to read; there is no need for us to put our finger into the fire to see whether it burns. It is one thing to waste our money buying a bad book; it is far more serious to waste our time reading it. Does not God look over our shoulders and take stock of what we read? The reading of a Christian man should be sanctified for the Glory of God.

It is easy to accumulate books on our shelves, but not so easy to read, mark, learn, and inwardly digest them. There is a lamentable lack of "attention to reading" among the Clergy of to-day. The pressure of other duties crowds it out of their lives. Many have to choose between reading books and reading magazines; there is not enough time to do justice to both. It is wise to make rules to govern our reading if we mean to get much done in a worth while way. We ought to read the best books, and read to a schedule. It is useful to read with a pencil in our hands, and a note-book nearby. We need to master the art of reading with an eye of discernment, and of storing mind and memory with the choice things that come before us. Let us pass on the books which we do not require for permanent reference. And let us remember the dictum of Lord Bacon: "Reading maketh a full man."

—MARCUS L. LOANE



One Interpretation of Life

Shu Hwa Song, the author of this article, is the fourth child of the Right Reverend C. T. Song, Bishop of West Szechwan, West China. He has been living with us in College for 18 months, during which time he has been doing post-graduate studies at the University of Sydney. He expects to return to China at the end of this year.

One's life is just like a book in which one himself composes the contents. Some of the books are voluminous and some of them are very small. The books are turned over page after page and chapter after chapter by a power which is above all and beyond measure. No one can stop turning pages of his book. Frankly speaking, there is no possibility of stopping it. When the last page of the book is turned over one's life ends. And this book is by no means forgotten. It will be judged and the appraisal will be determined by whether it involves a good content. A good book will be read and re-read by many people; while a book of bad contents will be put aside and nobody will notice it, and it will really and entirely be forgotten. In case the reader be sitting by the fire when he reads the bad book, he can cast it into the fire as soon as he discovers it is nonsense. Then this book will become ash and the ash will be this book—that is all. However, it is not impossible to compose a good and better book. Even if one's book has been written half way through, it is still possible to change it into a good book. It is the same with our life.

Time flies like an arrow. Though the bullet of the rifle flies much quicker than it, I still like the old primitive weapon. Everything should progress except the so-called peace-maker weapons. It is a year and a half since I arrived in this land. The day on my arriving here was the beginning of a new chapter of my life. In due time I shall disappear from here and go back to the place from whence I came, and this chapter will be closed. I am not going to recount what I have been putting in this chapter, but one thing I feel more true than I did previously, and that is that life itself is a wonderful role in the grand opera of the universe.

On the outskirts of Heaven we are together.

We meet, and do we care whether we met before? In the street, in the tram, and everywhere, we meet various people. We know not from where they came and to where they go. We talk about weather and sometimes we talk about even serious business, yet we don't know each other. We happen to meet and we happen to depart. We shall no more meet each other in this world. This is life.

One Sunday night on my way back from Lindfield, I hurried into a train and sat quietly. Just after a few moments, I noticed that someone was looking at me purposely. When our eyes met, both of us were startled. The man who looked at me was a northern Chinese whom I met in West China. None of us knew each other's whereabouts after our departure at Chengtu, my home city. Then exclamations and questions followed. Memories long lost to sight came out again. We had a good talk and supper together, then departed. A few days after he went back to China. I have not heard from him since.

Anyone, if he resides in a strange country for a long period of time will make some friends. I have. I hope that I shall be able to visit Sydney again after another ten or fifteen years. I can easily imagine the picture when I meet my old friends again. I cannot write any better words to depict that picture than this following Chinese poem:

*Like stars that rarely see each other,
In life we do not often meet.
What eve is this that brings us now together
Where these bright candles greet?
Our youth, our strength, alas, how soon depart,
Our beards, our hair, are streaked with flecks of grey.*

*How tell that twenty years would first be sped
Ere I again should enter in your hall,
For when I left you, you were still unwed.
Lo, now your boys and girls are growing tall,
Their father's ancient friend with pleasure see,
And whence I hither came enquire of me.*

*Then, says the host, "When shall we meet once more?"
So deep my grateful memories him retain
To-morrow, by the cragged hills parted,
Unconscious of each other widely parted.*

Is not the role of life in the grand opera of the universe wonderful?

—S. H. SONG

William Temple

A Short Biography

William Temple has been described by a leading non-Anglican preacher in England as "the greatest gift of God to this generation." This biography, though necessarily very brief, gives some idea of the magnitude of this truly great character.

"William Temple was not only one of the greatest men of his day, but also one of the greatest teachers who have ever filled the Archbishopric of Canterbury." This is the description given him by the Bishop of Chichester. His vitality, his many-sidedness, his all-embracing humanity and his serene and humble faith were astonishing.

He was born in 1881 when his father, Frederick Temple, was Bishop of Exeter. He studied at Rugby and then in 1900 he went to Oxford and took two First Class Honours, the Classics and Philosophy, and became President of the Union. In 1904 he was elected to a Fellowship and Lectureship in Philosophy at the Queen's College, Oxford. He read widely in this period and made a special study of the works of St. Thomas Aquinas.

Two special interests developed while he was at Oxford. One was his deep concern in social problems, the other was his life-long activity for educational reform. He revolted against class distinction in educational opportunities. It was this interest which led to his election in 1908 as first President of the Workers' Educational Association. Also in these Oxford days he became closely associated with the Student Christian Movement, and it was on the invitation of Dr. John R. Mott that he visited Australia in 1911 for the World Student Christian Federation.

This latter student activity led him to perhaps his greatest work, that for the World Church or Ecumenical Movement. This began actively for him when he was appointed to the Archbishop's Committee on Faith and Order in Church Re-union in 1913.

He had been ordained to the Diaconate in 1908 by Archbishop Davidson, of Canterbury. After ordination to the priesthood the following year he left Oxford and went to Repton School as Headmaster.

He became Rector of St. James, Piccadilly, 1914, while another outstanding personality, Dick Sheppard, was at the adjoining parish of St. Martins-in-the-Field. While at Piccadilly, he married Frances Anson and joined the British Labour Party.

He took an active part in the Archbishop's large-scale evangelistic campaign of 1916 throughout England. In 1917, together with Dick Sheppard, Cyril Garbett and others, he launched the "Life

and Liberty" Movement. Temple resigned Piccadilly Parish and campaigned untiringly for greater freedom for the Church. This movement ended in the Enabling Act of 1919, which established the Church Assembly and greatly facilitated procedure for Church legislation.

After being Canon of Westminster from 1919 to 1921, he succeeded Dr. Knox as Bishop of Manchester.

He conducted many University missions in England and America.

Temple always gave an amazing impression of a man with a fully integrated mind and soul due to the fact that he always placed prayer above any other activity, so that his intellectual achievements were completely interwoven with the spiritual visions and revelations given him through a life dedicated to the true worship of the creative, redemptive and sanctifying work of the Holy Trinity.

It was in 1928 that he succeeded Dr. Cosmo Lang as Archbishop of York. Despite the burdens of his position, his deep personal interest in many "unconsequential" people of all classes never waned. His active concern and public pleading for the unemployed and under-privileged and against social evils and injustices was often done at the expense of public criticism from within and without the Church.

He was the main spirit of the "COPEC" and Malvern Conferences and many such conferences, and from 1922 to 1938 he chaired and guided the Archbishops' Commission on the "Doctrine of the Church of England." In his introduction to this Report he wrote: "If the security of the 19th century, already shattered in Europe, finally crumbles away in our country, we shall be pressed more and more towards a theology of Redemption. In this we shall be coming closer to the New Testament . . . Redemption, Justification and Conversion. It is there that, in my own judgment, at least, our need lies now and will lie in the future."

In 1934 he published his Gifford Lectures on "Nature, Man and God." He had already produced two striking volumes of Christian philosophy, *Mens Creatix*, in 1917, and *Christus Veritas* in 1924. These three works and his "Readings in St. John's Gospel" (printed in 1940, but delivered in his four years at St. James, Piccadilly) stamped him as one of the Church's outstanding scholars. The scholarship he brought to the Faith and Order Movement of the World Church has had a profound influence in every part of the globe. He was also a leader in the Religion and Life Movement, and by his great efforts and vision he brought these two movements together to form one World Council of Churches, of which he was the first President.

On St. George's Day, 1942, William Temple was enthroned as Archbishop of Canterbury just forty years after his father's occupation of that great historical See and 1337 years after St. Augustine founded this Primary See of the Church of England.



Dr. William Temple, Lord Archbishop of Canterbury and Primate of All England, 1942-44, and First President of the World Council of Churches.

He worked ceaselessly to bring the Christian values and principles into post-war thought and planning. This is seen by his part in the Education Act of 1944.

The report, *Towards the Conversion of England*, is a living memorial to his great stress upon evangelism. He always said that evangelism was the essence of the Christian task and that to-day social witness is an indispensable part of it.

He suffered from gout all his life and a severe attack causing thrombosis, in October, 1944, suddenly ended his earthly life, and he was laid to rest in Canterbury Cathedral on All Saints Eve.

Anyone who reads any of his writings will be struck by his humility and God-directed life and thought. Above all there will be discovered in him an astonishing blend of the three great strains of the Anglican Church, namely, the Catholic worship and tradition, the Liberal Churchman's understanding and scholarship and the Evangelical fervour for the personal relationship of the soul, through the work of Christ. He stressed equally as one, in his life and teaching, the implications of creation and the incarnation, redemption and the Cross, sanctification and the Holiness of God. Also in Temple will be seen the true qualities of a leader, a prophet, and a teacher who combines vision, imagination, courage and simplicity. "We cannot expect to look upon his like again in our lifetime."

—GEOFF. V. HALLIDAY

The Great Prayer of St. Thomas Aquinas

Ineffable Creator, who out of the treasures of Thy wisdom hast appointed three hierarchies of angels and set them in admirable order high above the heavens and hast disposed the divers portions of the Universe in such marvellous array, Thou who art called the True Source of Light and supereminent Principle of Wisdom, be pleased to cast a beam of Thy radiance upon the darkness of my mind and dispel from me the double darkness of sin and ignorance in which I have been born.

Thou who makest eloquent the tongues of little children, fashion my words and pour upon my lips the grace of Thy benediction. Grant me penetration to understand, capacity to retain, method and facility in study, subtlety in interpretation and abundant grace of expression.

Order the beginning, direct the progress and perfect the achievement of my work, Thou who art true God and true Man and livest and reignest for ever and ever. Amen.

An Appreciation



Intending candidates for Holy Orders are often disappointed when it is known that they must matriculate before entry into College. It is not long before they, who choose to matriculate in College, realise the virtue of this requirement, for this year affords them the privilege of studying under a very gracious lady.

We are singularly fortunate in having on the staff of the College Miss M. J. Steel, who is Lecturer in Matriculation Studies. None who have passed through her hands have regretted the time spent in her class, and it may well be said that Miss Steel makes a virtue out of an irksome necessity.

Sometime Lecturer in Education at Southampton University College, together with Professor A. A. Cock, she was the editor of an anthology of 19th century prose and verse. Her knowledge of literature and her enthusiasm in imparting it to those whom she teaches, have sown the seeds of a love for letters in many a young student.

For seven years she was Headmistress of S.C.E.G.G.S., Moss Vale, and that following an intended one month's stay!

A graduate of Edinburgh University and a Scholar in Theology, she also possesses a Diploma in Education. A keen insight into human nature has led to her being a teacher of no mean order.

Her quiet dignity and godliness will be remembered for a long time by those who have been associated with her, and her selflessness is an example for all to follow.

Above all we appreciate the twinkle of an eye which so often precedes a rare flash of Scottish wit and an infectious chuckle.



Ordination Group, December, 1947. All the ordinands were Moore College Students, and the photo was taken on the steps of St. Andrew's Cathedral, Sydney.

Back Row: The Revs. L. Buckman, D. Crawford, A. Crigan, K. Walker, G. Tooth

Second Row: Major-General the Rev. C. Osborne, The Revs. R. Sherlock, G. Morris, R. Palmer, W. Fisher-Johnson, D. Langford.

Third Row: The Revs. R. Woodward, R. Ash, J. Johnston, R. Gray, J. Ross, H. Ctercteko, G. Fletcher.

Front Row: The Very Rev. The Dean of Sydney, The Most Rev. The Primate of Australia, The Rev. The Precentor.

(Photo by courtesy "Daily Telegraph").

The Goal: Ordination

The men who appear in the photograph on the opposite page standing behind the Most Reverend the Primate, the Very Reverend the Dean and the Reverend the Precentor, are those who were ordained from the College last December.

The College course includes a preliminary year and two years' studying for the Licentiate of Theology of the Australian College of Theology. Some students extend their course over longer periods to permit of studying for the Degree of Arts at the University of Sydney. Thus ordination is in one sense a graduation from the College and from a study of sacred theology which Bishops require of their ordinands.

A further course of one year follows ordination. This is the course for the Moore College Diploma and is a requirement of the Diocese of Sydney for ordination as a priest.

However, a far greater thing happens to these men than mere graduation from a course of study at a College. These men have been accepted by the Bishop for training for Holy Orders. When their training is thus completed after at least three years and they are of the age of 23 years or over, an Archdeacon of the Church brings them to the Bishop at his decree in the following manner, "Reverend Father in God, I present unto you these persons present. to be admitted Deacons." The Bishop replies, "Take heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation to exercise their ministry duly, to the honour of God, and the edifying of His Church." The Archdeacon replies to the Bishop, "I have inquired of them, and also examined them, and think them so to be." This is done at the beginning of the service in which the Bishop lays his hands upon them and gives them the Church of God's authority to execute the office of Deacon and to read the Gospel and to preach the same if licensed by the Bishop.

Later, usually after another 12 months' study and training, the Deacons come before the Bishop once more for ordination to the Priesthood. During the service of ordaining them Priests within the Church of God, the Bishop, with the Priests present, will lay their hands severally upon each while the Bishop says the following words: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And

be thou a faithful Dispenser of the Word of God and of His Holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Bishop then gives them a Bible and gives them authority to preach the Word of God and to minister the Holy Sacraments.

So all their training and study has been to prepare them to receive the ordination of the Church of God through their Bishop to the Office and Work of a Priest.

This is the highest vocation to which God calls men and it must necessitate thereafter a continual life of work, of thanksgiving, of service, of sacrifice and of suffering as they daily follow the godly ensample of Our Saviour and High Priest, Jesus Christ, Who is Head of His Body, the Church.

7.7.4.4.

mr loane
is quite well-knoane
for a strident singing toane
in this we oane
hes not aloane.

7.8.7.8.

mr minn
abhors the sinn
of students creating a dinn
one thing more i must put inn
that mr minn is very thinn.

7.8.8.8.

mr knox
at times unlox
a most confusing paradox
and though we count the clox tik tox
we grant he has a soothing vox.

—neville chynoweth

Study to be Quiet

It's as difficult to be still with God in a theological college as anywhere else. But here third-year student and B.C.A. candidate, the Rev. George Fuhrmeister, reminds us of the absolute necessity of doing so.

In this feverish, hurried life any one of us is likely to be caught up in its whirl, and it is most necessary to be continually reminding ourselves that this is not the atmosphere for attaining a deep knowledge of God, for God has said: "Be STILL and know that I am God."

Being people of activity it is most difficult for us to be still and quiet, and all kinds of suggestions come before our minds to keep us from waiting upon God. The Devil knows that if he can keep us on the move all the time our spiritual life will be shallow and count for very little in God's service; for it is only they who know their God that shall be strong and do exploits (Daniel 11:32).

The records of the gospels show us that the Lord Jesus found it necessary to seek the secluded spot that He might be alone with the Father (Matthew 14:23, Mark 1:35), and it is not to be wondered at that He thus enjoined His disciples—"Come ye yourselves apart and rest awhile", and commended this attitude of soul to Martha when her sister Mary sat at the feet of Jesus.

Most strong men know times of silence. Abraham, alone with God, made the father of a nation; Moses in the quietness of the desert received God's message at the burning bush; Elijah was convinced that God's sovereign purposes would be fulfilled by the brook Cherith and in the still small voice; St. Paul was prepared for the great task of being the apostle to the Gentiles in Arabia's desert; John the Baptist was also in the deserts till the day of his showing unto Israel.

To be still before God:—Is it listening to what He would say to us in His Word? Is it speaking to Him in prayer as a child to a Father? Yes! and yet more than that; it is the silent communion of the soul with its God, delighting in the sunlight of His presence.

I have found it a helpful practice when coming before God to listen to His voice—"Be still and know that I am God", and to exhort myself—"My soul, wait thou only upon God for my expectation is from Him".

If we are to be like Christ, to be strong and do exploits for our God, it is essential to KNOW God; and to have this knowledge we must be still before Him. Daniel regularly frequented his trysting place and knelt upon his knees three times a day and prayed.

TAKE time to be still—MAKE time to be still!

Sportsman, Pioneer, Soldier-Saint

This is a brief but very interesting account of the greatest social worker our Church has seen for many years. This article is written by the Curate-in-Charge of Hammondville, the settlement established by Archdeacon Hammond for unfortunate members of the community.

"A servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God." Such was the Venerable Archdeacon R. B. S. Hammond, O.B.E., whose life will ever remain a challenge to easy-going Christianity.

If R. B. S. Hammond had not been a clergyman; if he had been a statesman, there is little doubt that he would have proved one of the greatest Australia has ever produced; if he had gone to foreign fields instead of concentrating on the Home Front, his name might now be coupled with names like those of Hudson-Taylor, C. T. Studd and David Livingstone.

Born at Brighton, Victoria, on June 12, 1870, "Bob" Hammond was educated at the Melbourne Grammar School, where he began a brilliant sporting career. Not only did he captain the football and cricket teams but also the rowing crew, and was the all-schools champion gymnastic. He became a regular member of the famous Essendon football team which in 1890 created an unbeaten record, later becoming an interstate footballer.

At the age of 19 or 20 he was converted at the George Grubb Mission in Melbourne and soon became prominent for his bold testimony for the Lord Jesus Christ. He was further helped by Professor Henry Drummond when he visited Australia. In 1894 he was ordained to the Church of England ministry in Victoria, where he laboured till 1896. From 1896 to 1898 he was assistant minister of Balmain, Sydney. In 1899 he moved permanently to Sydney as Assistant-Minister at St. Philip's, Church Hill, 1899-1900; Missioner-in-charge of the Mission Zone of Sydney, 1901-1906; Rector of St. Simon's and St. Jude's, 1907-1917; Rector of St. Barnabas', Broadway, 1918-1943. He was a Canon of St. Andrew's Cathedral from 1931-1943 and Archdeacon of Redfern from 1939 to 1942.

In 1906 he established his newspaper, *Grit*, through the pages of which for 36 years he waged an incessant warfare on booze and gambling. He had signed the pledge in 1890, recognising in beverage alcohol one of the greatest of all enemies to men's souls. "When I see the wrecks to which this foul poison reduces men,

can you wonder that I hate it!" he would exclaim with bitterness of soul. In 1907 he opened a Home for Derelicts in Sydney, and in 1913 he began a daily attendance at the Central Police Court, known as the Drunks' Court, where more than 104,000 men and women signed the pledge, and where records show that only 13% of these people ever appeared again before that Court—an amazing record.

Because of his uncompromising denunciation of sin and of his clear and powerful gospel messages he was used of God to snatch from the jaws of death and Hell many who had made shipwreck of their lives. Perhaps the most outstanding of these were Jack Creagh, Arthur Stace, indirectly, the late Charlie Woodward, and the late Mr. Graham. The stories of the conversion of these men read like thrillers.

A Prodigal Son

R.B.S.'s greatest work was his social work. During the depression he opened nine hostels for the unemployed with accommodation for families, and provided weekly concerts and debates to keep up the morale of the guests, as he called them. He established an unemployment bureau. The Hotel Hammond for single men is still open at the Glebe, a Missioner is provided at the Drunks' Court, a worker at the Children's Court and an emergency clothing depot at St. Barnabas' Church. In 1931 he founded the now world-famous village of Hammondville for unemployed men with three or more children, evicted or under threat of eviction. One hundred and fifteen cottages have been built, at a weekly rental of as low as 5/-, the occupiers being allowed to purchase their houses and the land interest free.

With the late Mr. W. ("Cairo") Bradley, the Archdeacon established in 1923 the United Intecessory Meeting in the Lower Town Hall, and a few years later the Business Men's Bible Class, where the messages of R.B.S. were a constant source of inspiration to many thousands of Christian men. Few people in this country have ever had such an influence for Christ on such a cross-section of the community.

A unique ministry was carried out by the pithy sentence sermons which appeared weekly on his notice board outside St. Barnabas'. One might see, "The Devil pays bad wages, why not go on strike?" or "The boozier here to-day and gone to borrow," or "Little things hurt—you can sit on a mountain, but not on a tack," or "Where there's a swill there's a sway."

His work was not confined to men of low degree. He also helped in other ways. One of his workers, passing St. Barnabas' very late one night, saw a light in the passageway between the Church and the Hall. Thinking it strange he went in to investigate. On arrival at the side door of the Church he saw the

Governor and Lady Game kneeling at the Communion Rail with the then Canon Hammond. They had come for his assistance during a time of great anxiety and crisis.

Archdeacon Hammond was a born orator, being especially adept at open-air preaching. He saw on one occasion a crowd of wharflies on strike in the park opposite St. Philip's. He got down on his knees and prayed for them and felt God urging him to go and speak to them. "What do you want to speak about?" they said. "A man who struck because the wages were too high," was the reply. Standing on an improvised platform he delivered an address on "the wages of sin is death, but the gift of God is eternal life." As a result a number of men accompanied him across the road to the church and surrendered to Christ.

He was essentially a practical man. His religion was not a matter of painted windows, but of bound-up hearts and reconstructed lives. He was the friend of prisoners, drunkards, clods, fools, misfits, scholars and illiterates—they all belong to his church—for his church was the Church of Humanity.

A man of child-like faith to whom the Bible was the supreme rule of faith, R.B.S. had a burning passion for the souls of men and women. It was not sufficient that men and women should turn over a new leaf: they must be born again.

Like most great men he had his faults. He was a lone worker; few could keep pace with him, and if you couldn't, you just fell by the wayside. He hated committees. "There should be only two men on a committee," he once said, "and one should be dead." The result was that he never trained a successor. But these are only as Froude wrote of Carlyle: "the mists that hang around the mountain." "Men who want no mists must be content with plains, but give me the mountains! It will be but a little while and the mists evaporated, the mountains will stand out in all its grandeur." Thus wrote Alfred Buxton of C. T. Studd. Thus I feel about R.B.S. Hammond, who passed quietly but swiftly to his reward on Sunday, May 12, 1946.

"He had ten talents and he used them all:

Courage to face and fight his Captain's foes,

Patience to wait for dawn at eventide,

Strength to endure the conflict to life's close.

Vision to scan the grand invisible,

A heart in tune with the Eternal plan,

A soaring soul, a steadfast, eager will

To right the wrongs of every fellow man.

Passion for toil, for truth, for native beauty,

He showed what our mortal hours may be—

A walk with God in joy, transfigured duty—

Beneath love's waving flag of liberty.

Lord, help us now, the poor one-talented men,

Bravely to spend our "one" as he spent "ten."

—ROY GRAY

Sidelights on the New Chapel



The Vice-Principal in an unusual pose.



A prominent and unusual feature of the new chapel stonework.

Vignettes of the Faith

"Join thyself to the Eternal God, and thou shalt be Eternal."
Augustine.

"Faith, like light, should always be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren."
Martin Luther.

"Prayer will make a man cease from sin, or sin will make a man cease from prayer."
Bunyan.

"The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure."
McCheyne.

"If we are to be members of a body whose Head was crowned with a crown of thorns our service cannot be one of softness."
St. Bernard.

Behind The Iron Curtain

There is an unlimited supply of news in the College this year owing to the large number of men now enrolled, but newsprint difficulties being what they are, some of the choicest have been perforce omitted.

The various social functions, sporting activities and parish duties, not forgetting the study syllabus, give the students little opportunity for work. However, the routine of the college life is pleasant, the days pass with constantly accelerating speed as the end of the year with the final examinations approach.

The College Chapel, with the services of Morning Prayer, Evensong, and Holy Communion, plays not a small part in the life of the student. At each of the morning services, one of the staff usually give an address, with the exception of Friday, when a final year man preaches his trial sermon, so-called on account of the nerve-shattering experience of speaking to an audience replete with pen and ink, paper and ruler. As yet no typewriter has made an appearance. A seminar is held after breakfast on Saturday to criticise the student's address, and the Acting Principal presides over the gathering.

The staff play a valiant and most beneficial role in continually discoursing to the pews of students, and they (naturally, the staff) are to be commended on their patience and fortitude during the year. Mr. Minn always intrigues his hearers with the unorthodox style of his addresses and is rapidly gaining followers by his unusual procedure. He may commence by quoting from Thomas Aquinas and conclude by asking the students what are they there for. During last term the Acting Principal and Mr. Minn graciously submitted to a seminar. On Friday at mid-day some clergy have been invited to grace the College pulpit and have delivered instructive addresses.

The Convention, held in the final week of Lent Term, was well attended in the evening sessions. Inspiring talks were given by Rev. A. Begbie, Dr. Paul White, Mr. Oswald Sanders, Rev. G. Delbridge and the Acting Principal.

Rev. Basil Williams conducted the daily Bible readings and these were most profitable for the students. The discussion period, embracing such topics as the Christian and Money, The Christian and Recreation, Reading, Friendship, proved the highlight of the week, and as can be imagined with such vital subjects, lively discussion ensued.

Keen interest was shown in the intra-college debates held in Lent and Trinity Terms, while the debate last term, "That the House Refuses to Recognise the State of Israel," aroused widespread interest. Incidentally, the house lost the motion.

During the past few months the Missionary Committee has arranged regular meetings for prayer and discussion, with missionaries speaking at a number of the meetings. The fields of Africa, Borneo, China, the Islands of the Pacific, the Northern Territory, and our own outback, have been covered by representatives from various Missionary Societies, thus enabling us to pray more intelligently for the missionary work. Discussion groups have centred around such topics as the basis for missions, the call to missionary service, and the spiritual equipment of the missionary. The committee has also endeavoured to stress the importance of missionary zeal in the parishes at home.

Throughout, special emphasis has been laid on supporting those on the fields in prayer and in seeking God's guidance for ourselves. It has been heartening to see answers to prayer. News just to hand tells of Stuart James, an old student of the College, who has been delivered from shipwreck and starvation, and we feel that he has in no small way been supported by the prayers of friends at the home base.

Missionary News

As a result of the meetings, we have been further impressed with the urgent need for the presentation of a living, personal Saviour in a chaotic world, and we have been presented with the challenge, "Whom shall I send, and who will go for us?"

In the College, life has proceeded at a fast pace and as yet no move has been made to support a suggestion of evangelical monasticism. Weird noises and disturbances occur occasionally, and holes in the caneite bear eloquent testimony. No serious epidemic has laid the student body low as yet, although several have been visited by the 'flu bug and fibrositis. A queer sect of horn blowers has sprung up surreptitiously during the winter evenings and their weird calls to one another are often heard by the would-be pensive student. Life has not been too tranquil for the purveyors of these musical novelties and they have endured some hard Knox.

The Society of Cynical Celibates is functioning again, and this radical movement received a new source of impetus from the statement alluded to earlier on monastic life. Plans are being made for a drive for new members, and the first rally will be held in Deaconess House.

As this bulletin goes to press, it has been decided to convert the common room into a picture gallery, but students are requested to hang only one admirer on account of space.

Islam

A Challenge to Faith

The subject dealt with in this article by Mr. Elliot is one which is very dear to him. As a member of the A.I.F. in the Middle East during World War II, he was able to study at first hand the adherents to a faith which has proved to be a tremendous obstacle to Christian missions. He has done much among the student body to awaken interest in this great problem.

"La-ilaha-illah-llahu; Muhammadu-Rasul-allah."

"There is no god but God; Mohammed is the Apostle of God."

Five times a day, from hundreds of thousands of minarets, this creed rings out, calling the "Faithful" to prayer. Across the whole of North Africa, through Palestine, Syria, Turkey, Iraq, Iran, and Central Asia it is repeated, in the very lands where early Christianity flourished. To-day, however, the mosque has replaced the church, the Crescent has supplanted the Cross, and Mohammed has usurped the name and place which alone belongs to Jesus Christ.

Islam is the largest of the non-Christian religions in our midst to-day, claiming the allegiance of over 250,000,000 believers. It is an aggressive religion, and as such it constitutes a grave danger to the spread of the Christian Faith. Every Moslem is a missionary, and the faith is propagated by traders as they journey in many lands. What a rebuke to our Western civilisation, whose traders not only hinder the work of Christian Missions, but so often cause the degradation of primitive peoples!

Islam is on the march in every field. Christian missionary societies are awake to this ever-increasing menace, and are in need of our prayers and support.

In England, Moslem tracts have been distributed on the streets of London. Moslem mosques have been built in Woking and Cardiff, and well-educated English men and women have embraced the religion of the "Prophet."

Islam is on the march, and it is increasing in numbers at an alarming rate. A perusal of history informs us that it almost absorbed and destroyed the Church of the seventh and eight centuries. In those days the faith was spread by the sword. To-day it is being spread by zealous convert-seeking followers of the "Prophet" by means of infiltration.

A challenge to Faith indeed! And not alone to Faith, but to the political realm as well. For we only have to look at India, torn asunder by bloody internicine strife—the outcome of the Moslem demand for Pakistan; or at Palestine, where the Moslem Arab sets a problem in the plan to establish a Jewish National home; or at the political attitude of Moslem Egypt which presents difficulties in the joint Anglo-Egyptian control of the Sudan. These facts in themselves should be enough to make us realise that we are not dealing with some insignificant sect, but with a powerful and vigorous religion. Everyone knows and speaks about the Jewish problem, but what about the Moslem problem?

His Religion

To understand the Moslem, we must endeavour to understand his religion, and to do this we must know something about the founder of that religion. According to historians, Mohammed was born at Mecca about 570 A.D. He was regarded by some as wayward and as being slightly mental, but we must beware of being unjust in our criticism of him, as he was a mystic and he wanted to give his people a pure religion.

At first his own people would have nothing to do with him, and he had to flee to the city of Medina about 621 A.D. This flight is known as the "Hegira" and it marked the beginning of the history of Islam, although Mohammed had been preaching for 12 years previously.

Modern Moslem writers refer to Mohammed as the "Unlettered Apostle." Yussef Ali, in his book, "The Message of Islam," says that: "Other prophets were born in darkness, beyond the reach of history . . . Mohammed came in the fullest blaze of history, and with no learning he put to shame the wisdom of the learned." Yussef Ali goes on to tell us that his task was to lead men to do the right and to forbid the wrong.

This all sounds very grand coming from the pen of a modern Moslem, but the Faith in action demonstrates it to be sheer "hypothetical bubble-blowing." It is unprogressive and fatalistic. It has no sense of sin, and some of the most obscene literature ever written is dedicated to Allah. The status of womanhood is very low and the standard of living, coupled with the appalling lack of hygienic knowledge, is, to say the least, abominable. The Moslem Faith, as practised in Moslem lands, has nothing in it that would commend itself to many Westerners, but this new move on the part of Moslem leaders to modernise the faith is an endeavour to win converts from among the educated classes by offering them the religion of the "Prophet" under the form of an intellectual and ethical Unitarianism, which may find support amongst those who feel the need of religion, but find the Cross a stumbling block.

Having no sense of sin, the Moslem cannot understand our doctrine of the Atonement. To him it is cruel and immoral. The story of the Cross is foolishness to them. The Koran has endeavoured to prove that Christians have falsified the facts of the life of Jesus Christ. In order to do this it denies that Jesus died upon the Cross, and states that another died in His place.

Some Moslem commentators endeavour to prove that Mohammed is the comforter whom Christ promised to send and that Islam is therefore the fulfilment of Christianity.

They cannot understand the doctrine of the Trinity, and it would seem as though Mohammed received his ideas about the Trinity from heretical and debased sources, because the Koran speaks of the Trinity as consisting of God, Jesus, and the Virgin Mary. Mohammed must have come in contact with the Apocryphal Gospels, because the story of Jesus making the clay pigeons fly is embodied in the Koranic records.

Like all false religions, the Moslem Faith contains certain half-truths and it is in these that the source of danger is to be traced. While they believe in the Virgin Birth of Christ, and there is evidence that they believe that Jesus lived a sinless life, they detest, and deny most vigorously, the Crucifixion and Resurrection.

While it would seem that we have much in common with the Moslem regarding the Person of Jesus, do not let us forget that they regard Mohammed as the supreme prophet, and look upon Christians as idolators, unbelievers, liars and enemies of the One true God, only worthy of Hell-fire.

No Sense of Sin

It is reported that on one occasion the Scandinavian S.C.M. cabled a message to a conference being held in Europe: "Make Jesus King." The defiant answer of the Moslem Faith is: "Islam defies your King." This is the feeling that exists so strongly to-day. We face a militant Islam, but while so many millions of people still reject the love of God as revealed in Jesus Christ; while they still live in the darkness of error; while they still live in the bondage of their sins, and under a system which binds them in a blind subjection to the will of a capricious Allah, we must face the challenge. The sword of the Moslem is cold steel, but we must meet it with the Sword of the Spirit which is the Word of God.

Over the doorway of a large mosque, in Damascus, which was once a Christian church, this inscription can still be read: "Thy Kingdom, O Christ, is a Kingdom of all ages; And Thy dominion endureth throughout all generations." While this prophecy still remains unfulfilled and while Islam vies with us in order to gain supremacy, and challenges the Faith of the Christian Church, we have failed to fulfil the command of the Master: "Go ye into all the world."

Islam is a challenge to faith, but we are assured of the victory if we do His will, because of His eternal promise: "Lo, I am with you always."



The day will soon dawn: "When the kingdoms of this world shall become the kingdoms of Our Lord and of His Christ; and He shall reign for ever and ever." For Jesus Christ still lives, and in His Risen Power He continues triumphantly to assert His unique and challenging claim, which none but He has ever dared to utter: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

—JOHN S. ELLIOT

Warragamba

Matric. Student Bill Rich, who for some years worked on the Warragamba Scheme, and held services there, tells something of the work and the possibilities there for the Church.

Situated in the foothills of the Blue Mountains, some two miles from Wallacia, is to be found a hive of human activity peculiar to the quietness of the neighbouring countryside. Here under construction on the Warragamba River, is the largest water conservation scheme in the Southern Hemisphere. It is proposed to throw up a concrete wall which will impound the waters of the Warragamba and the Cox Rivers along with several others over a large lake area. To be built in a sheer gorge some 700 feet deep, the wall will have a crest level 385 feet above river level and a supply capacity of 200 million gallons daily.

At the moment there are two townships in existence on separate spurs of the mountains on the Eastern side of the river. The first was constructed in 1936 for the emergency scheme and was to be the site for the new township. A change in the construction site of the dam has made it necessary to construct a new township some two miles by road from the existing one. This civic construction is being undertaken by the Board and it is planned to be complete and self supporting. Six hundred cottages are planned, with the civic centres and other amenities needed also taken into consideration.

At the present juncture the majority of the men labouring on the job are living in barracks or tents with only a comparative few in cottages. This, of course, will improve as the township progresses but at the moment the conditions are not ideal. Off the job and in camp it has been likened to "the army without the discipline". With the money good, spare time plentiful, recreation in the way of sport very little, and an absence of home life, there is an element of unreality which enters into some.

At present the spiritual needs of the residents are partially met by a Church Service and Sunday School recently established, but there is no contact with the men through the week. With a recognised Church and Hall instead of the Town Hall, which is the Picture Theatre, Dance Hall, and every thing else, some definite approach could be made.

There is a scheme on foot to provide the new township with a Church, and though that is meeting with difficulties, it is felt that therein is the solution to the problem of the "Floating Population."

There is a challenge in the need of work at the present and in the future, and it is hoped that those who are now witnessing may be strengthened that His Name be Glorified!

John Taylor Smith, K.C.B., C.V.O., D.D.

Everybody's Bishop

Ten years have passed since the Home Call of this revered and loveable figure, John Taylor Smith, but a flood of memories remain, memories cherished by thousands who were influenced by his unswerving Christian character, by millions who could not escape the unfailling kindness of this "Bishop with the merry soul".

His visit to Sydney in the year of his death will be recalled by many. In conjunction with this Continent's sesqui-centenary celebrations, he, a world acknowledged Prelate, fused the Church's festivities with those of the State. His very heavy programme, despite his seventy-eight years, proved a toll upon his health, for he had journeyed on from America, where he had been laid low with a severe attack of pneumonia, to keep his appointment—Sunday Schools, public dinners, the Katoomba Convention, Harbour Service, St. Andrew's Cathedral and Parish Churches.

As a God-fearing lad, he came from a home where there was comfort, but not luxury. Receiving a sound, average education at the Kendall Grammar School, he entered St. John's Hall, Highbury, before he was twenty, but no years at a University were to be his lot. Whilst at the College, he acted as Chapel Organist and this ministry of music he extended throughout his life. Realising the importance of keeping fit, "without, within", from his youth he was a keen cyclist.

Over the mantelpiece of his College study was the cryptic phrase, "AS NOW . . . SO THEN". To the enquiry, "what on earth is the meaning of that, Smith?" he would reply, "It means that if I mean to be spiritual in the days to come, I must be spiritual now. If I expect to have power in the days to come, I must get that power now."

Upon Ordination he laboured as Curate in the Parish of S. Paul, Upper Norwood. By his attractive gifts of character and deep spirituality of his preaching, Taylor Smith soon became popular with all classes of people. Influenced by the life of David Livingstone, he later accepted the position as Canon-Missioner in the Diocese of Sierra Leone. Here he acted for a time as Chaplain to the Ashanti military expedition. Prince Henry of Battenberg accompanied this expedition but was stricken with ill-health. Canon Taylor Smith ministered to him during the moments when life was fleeting and was entrusted with messages to his wife and the Queen. These he faithfully conveyed to Her Majesty and daughter and soon there developed that friendship which would often cause

the Queen's grand-children to request, "Let's have Taylor Smith to tea." Appointed Archdeacon of Lagos in 1896, he was elevated to the episcopacy of Sierra Leone the following year.

Again accepting the advice of Archbishop Temple, he assumed the nomination to the Chaplaincy-General. With the thoroughness of purpose which was so characteristic of him, he tackled this task by first appointing a group of suitable men as Chaplains to the South African Army. Beginning a life of almost ceaseless travel around the Empire, he visited every position where British troops were stationed. The First World War threw an immense extra burden upon him as C-G, as he re-organised his department to meet this new emergency. His resourcefulness acquired over many years of campaigning, brought into existence an efficient department to meet the needs of the citizen soldier. A tribute from the Rev. Michael Adler, D.S.O., a Jewish padre, bears evidence. "All Jewish Chaplains retain a warm affection for his memory as a man of exalted spiritual character . . . who inspired all under his command with enthusiasm for their work." He was indeed the confidential adviser of monarchs and the trusted friend of great military leaders.

Chaplain General

The irrepressible humour of the Bishop was infectious. Some of his pleasantries have become proverbial, but when the occasion arose, he was not slow to turn the tables on any who came without reasonable consideration of the matter in hand. On arrival in New York, a young journalist approached with the assurance of his craft and said, "Well, Bishop, and what do you think of religion in America?" His Lordship looked at his interrogator and then said suddenly, "What do you think of religion in yourself?" "I—I don't give it a thought", he stammered. "Well, when you have done, come and ask me your questions. It's scarcely reasonable to ask me to discuss something you've not even begun to consider yourself, is it?"

Many will remember his "Best Thought" habit, as also his effective method of gripping the attention of his hearers. Striking texts—"By this time he stinketh"; "One of you hath a devil", were as natural to him as his ability and eagerness to speak to young people.

To travel with the Bishop was a liberal education. Though he was in journeyings oft, his Home Call aboard the "Orion" in the Mediterranean, closed a fully consecrated life and ministry. The Sunday evening had experienced an inspiring Service. The following morning he went through his usual physical exercises—his swimming, his prayer. As he sat at the breakfast table he bowed his head again, and before he could lift it from his thanksgiving, he had passed to Higher Service.

At sundown the simple Committal Service was read by the Dean of Brisbane, for "everybody's Bishop" had gone Home.

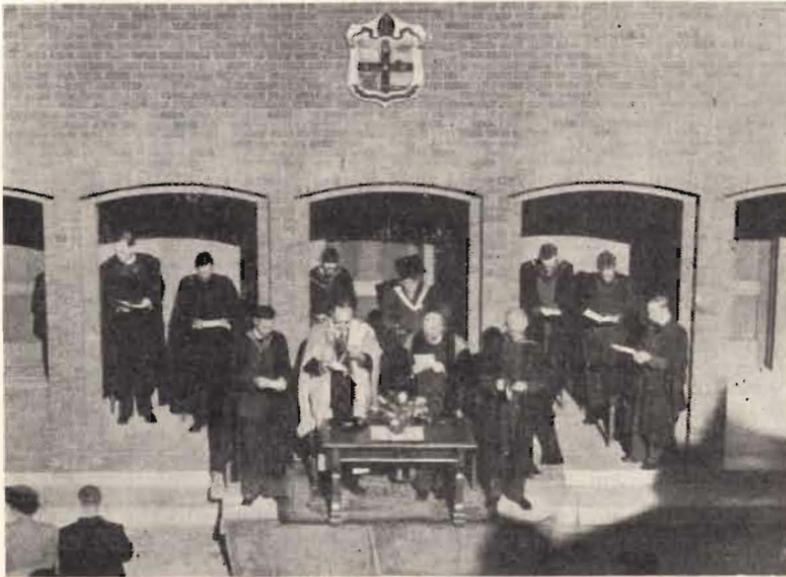
—JAMES J. GOODMAN.

Opening of New Wing

A gathering of nearly three hundred people assembled on April 12th to witness the Vice-Chancellor of the University of Sydney's official opening of the New Wing of the College.

Earlier in the day the bleak appearance of the sky had daunted a few timid souls, but the sunshine after lunch dispelled any fears of rain. Dr. S. H. Roberts, M.A., D.Sc., Litt.D., in his address, gave a graphic sketch of the history of the College from its earliest days at Liverpool in 1846.

"It has been a story of achievement", he remarked.



"The College has answered the challenge of to-day, and can look forward to the future with confidence", the Vice-Chancellor concluded. The Acting Principal (Rev. Marcus L. Loane) was called upon to speak by the Archbishop's Commissary, the Right Rev. C. Venn Pilcher.

After thanking Dr. Roberts for his stimulating address, the Acting Principal stressed the importance of a higher standard of scholastic work in the College. Eighty students were enrolled and eighteen men were reading for Arts at the University, he added. Others present in the official party included Right Reverend Bishop Hilliard, The Rev. Felix Arnott, Warden of St. Paul's College, the Rev. Abba of Camden College, and members of the College teaching staff.

Do We Believe?

Our football captain has dealt with some of the fundamental issues of our faith in this article. When thinking of our relationship to God we are indeed pondering the deep things of the Spirit. If it proves to be "strong meat," it is necessarily so.

Week by week we express what we say we believe in our creed, the fundamentals of which our Catechism summarises in three succinct statements.

The first is that we believe in "God the Father, Who made me and all the world." By this we learn that God is indeed the Father of all men, inasmuch as He is the Maker and Sustainer of all life, which means that my own existence is the result of the handiwork of Almighty God—the "me" is most significant. But there is a richer relationship with Him than this merely physical one—a moral and spiritual relationship, which is far more intimate and personal. This feature of the Fatherhood of God is not universal, for we find that Our Lord Himself speaks of another class of men, children of the Devil (John 8:44).

By this personal relationship we claim that we are His children through Creation, and more intimately through our relationship with Jesus Christ. Imperfectly we seek to conceive what will be the ideal of fatherhood realised in our Heavenly Father. We may surely declare in humble gratitude that He imparts His goodness, wisdom, love and power on our behalf, and as we see something of the magnitude of these gifts from the Eternal Father's limitless supply, our hearts are filled with deep thankfulness and joy. He has the ability and willingness to provide all things sufficient for our life and godliness. His power in creation is an overwhelming proof of His omnipotence, and we may exclaim with the Psalmist, "My help cometh from the Lord which made heaven and earth" (Ps. 121:2).

But there is another aspect that we should consider. Let us try to imagine our attitude to things of our creation; how proud we are of them! How it delights us when they respond to our touch or desire—even though they are inanimate and incapable of thought or feeling. How much more should we imagine our Heavenly Creator should expect of us—His highest form of creation; how He would long for, and rejoice in the response of love, devotion and heartfelt worship from His creatures of free-will. We realise this, and yet how often we have the audacity to sink so low as to be condescending in our attitude to God, to claim His benefits as our right, to rationalise our neglect of worship, and to hold ourselves, it seems, in some esteem while we say with our lips—"All our righteousnesses are as filthy rags."

One of the most blatant examples of this is the lack of Sunday observance; and here we find nominal Christians, and even Christian leaders themselves taking their part in the desecration of God's Day in sport, or finding that the pressure of study demands that the Day of Rest shall be so used; other things equally detrimental to the spirit of worship, and dangerous to the spiritual life are blithely adopted. How these must grieve our Heavenly Father, and cause Him to sorrow over His children; surely if our relationship with Him was right it would produce spontaneous worship all the time, but especially on this day that we set apart to turn our thoughts unreservedly Godwards; and these other distractions would have no place with us.

The second truth is that we believe in "God the Son Who hath redeemed me and all mankind." Here we learn that the object of our faith is no mere creed or doctrine, but a Person, and to Him should our devotion be shown.

In consideration of what He has done for us, we find that His death was more than one of martyrdom or example: it was a death of sacrifice. Such a death seems necessary that we might have that more intimate and personal relationship with the Father through Jesus Christ; so our Church describes it as "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Scripture affirms this universal aspect: "The Lamb of God that taketh away the sin of the WORLD" (John 1:29). But once again there is a fuller and richer truth contained here, and more clearly expressed by St. Paul: "The Son of God Who loved ME and gave Himself for ME" (Gal. 2:20). "The dying love of Jesus embraces the race, and yet it concentrates itself with direct—as it seems to us—with exclusive intensity upon each separate soul." Not only did He die on my behalf, but He died in my place, "the Just for the unjust that He might bring us to God" (1 Pet. 3:18).

Do we ask—what can be the need for His death? It is because the sin of our lives affects our relationship with God, proclaiming us guilty before Him, declaring our condemnation before His righteousness, and separating us from His holy presence. But not only this, for sin bears its influence into every part of man's nature, dulling his conscience, perverting his understanding, and confusing his spiritual perspective.

What should our response then be to the One Who has done so much for us? Surely it will be no hardship to obey His commands, knowing that He will never assign to us a task without providing us with the ability to fulfil it to the end; it will be a joy to follow His leading, even though at times it does not appear to be along the path that to us seems most propitious at the moment; it will be a welcome duty to exemplify His conduct, in little as well as in great things, guarding at all times against doing

anything that would displease Him or bring discredit upon His Name; and it will be a privilege to testify to His Redemption, fulfilling the injunction of the Psalmist, "Let the redeemed of the Lord say so" (Ps. 107:2).

The third fundamental is that we believe in "God the Holy Ghost Who sanctifieth me and all the elect people of God." "This is the will of God, even your sanctification" (1 Thess. 4:3). We are told that when our Lord returns, "we shall be like Him . . . and every man that hath this hope in Him purifieth himself" (1 John 3:2-3), and therefore we should have the desire now for holiness increasingly.

This desire may be satisfied by the work of the Holy Spirit, as the present tense—sanctifieth—points to the "present, continual, and perpetual work of the Holy Spirit in the hearts of the people of God, whereby everything that God is, and that Jesus Christ our Lord has done becomes ours in blessed reality, in conscious possession and ever deepening experience." It is then our duty to maintain in our lives what He obtains for us. We are told something of His function and of how this work of sanctification will be carried on; He is the One Who reveals and makes real to our souls the benefits and blessings of belief in God by teaching, reproving, speaking and witnessing. He will teach us as we read the Word of God—"Thy Word have I laid up in mine heart that I might not sin against Thee" (Ps. 119:11 R.V.). But more specifically, "He shall teach you all things, and bring all things to your remembrance"; "He will guide you into all truth" (John 14).

The set things are very definite, but unless the individual is prepared to respond wholeheartedly we may say that their value is lost. We must heed diligently His conviction, listen earnestly to, and for, His voice, and follow uncompromisingly His direction. It is because we fail to do these things that our growth to be "like Him" is so slow and almost negligible.

We are acknowledged rational beings and it gives us satisfaction to rationalise our actions, and explain away what our conscience clearly tells us are failings; we are too prone to allow a logical intellectual argument to outweigh our passion for the Saviour; we delight in speculation and theorising, and often to such a degree that our conscience is numbed into silence, and the "still, small voice" cannot be heard.

Some even think of the Holy Spirit merely as an influence which is quite inconsistent with Scripture; Dr. Torrey has said, "If you think of Him only as an influence, you will be anxious that you may have more of it; but if you think of Him as a Person, you will desire that He may have more of you," and how vitally significant is the change of ownership.

If we are to maintain this sanctification, then consecration is required of us, as we see in Romans 14:9, "To this end Christ both died, and rose, and revived, that He might be Lord"—having

the rightful direction of our whole existence, an absolute and universal direction. This will be followed by the dedication of our lives to Him, yielding ourselves to Him so that we may show by daily experience that we are His.

*Not what, but Whom, I do believe
That in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give—*

*Not what, but Whom!
For Christ is more than all the creeds,
And His full life of genile deeds
Shall all the creeds outlive.*

*Not what I do believe, but Whom!
Who walks beside me in the gloom?
Who shares the burden of wearisome?
Who all the dim way doth illumine,
And bids me look beyond the tomb
The larger life to live?*

*Not what I do believe
But Whom!
Not what
But WHOM!*

—(J. Oxenham)

WALTER H. NEWMARCH



The Broughton Chapel, opened on 17th December, 1857, by the Right Rev. F. Barker, D.D., Lord Bishop of Sydney, and moved to its present location at Newtown in 1902.

An Example of Prayer

"And this I pray that your love may abound yet and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness which are through Jesus Christ, unto the glory and praise of God." (Philippians 1:9-11.)

"God," says the eloquent Adolphe Monod, "left to the Jews the first twelve apostles and gave to the Gentiles one only whom He prepared expressly for them. Like a spiritual Atlas, Paul carried the whole heathen world upon his shoulders. That Roman Empire, the most powerful on the face of the earth, which required seven ages to be established, Paul took only a quarter of a century to regenerate. The greatest among men was Jesus Christ, the greatest among apostles was Paul."

But yet in Paul's greatness his work was continued among his converts by his fervency of prayer. M. Renan has said that St. Paul felt for his Churches the same affection which ordinarily people feel for the dearest objects of their love. Paul understood their need and he had a conviction as to things essential for those begotten of the Gospel. Thus he laboured incessantly in the ministry of intercession.

It is profitable to analyse this prayer in Philippians and measure our own prayers for the need of those in Christ in our present day.

First, he prayed for the more abundance of love in knowledge and discernment. Love with St. Paul was not a mere sentiment but an energising force which drove him onward in his service for God. At the same time it was not impetuous and spasmodic but affected the whole human life. It cleansed the heart, it illumined the mind; love made the spirit sensitive. He prayed for his converts that by the increase of love, their knowledge and discernment may be so sharpened that they may be endured with insight to apprehend with profit for themselves, and their fellows, the profound things of God. Their intellectual capacity places them head and shoulders above their neighbours, but their earthly wisdom does not necessarily enlighten one of the wisdom of God.

Secondly, Paul prayed for the purpose of increased love in knowledge and judgment, "that ye may approve the things that are excellent."

How often in our daily experience do we hear "that is good enough." It has been suggested that such an attitude is one of an Australian's shortcomings. Even so in religion there are those who have arrived at "satisfaction point." They are content with the present goodness of their life: this is not the case with Paul, for he covets the best for his converts. "That ye may approve things that transcend, distinguishing the better from the merely good."

The ability to distinguish "things which transcend" is of those whose growth is continued in grace and in the knowledge of our Lord. Love can never be judged by mere feeling. The true test of love is in how much is willing to be done for the one to whom the love is professed. The proving of love for God is obedience to His known will and the earnest of choosing of things which transcend.

St. Paul prayed for a type of character founded upon the habitual choice of things which transcend: for life is a succession of choices and even in spiritual spheres growth depends upon the right choice.

Thirdly, St. Paul revealed the product of right selection, sincere and void of offence . . . filled with the fruit of righteousness.

There are many people clamouring for our patronage in this world, but with a sense of what is vital the right choice can be made with a positive result. "Men are not to be judged by the presence or absence of faults but by the direction of their lives" (Strahan). When the apostle prayed for the converts that they may be void of offence, he surely had in mind the consistency of the Christians' walk—the life of the godly must not be a hindrance to any man. Sincerity has to do with right motive; void of offence with conduct. A right motive means the right conduct. The life of the believer is absorbed in the life of Christ, the natural consequence will be fruitfulness.

"The apostle looked forward into the day of Christ and then spoke of the Christian life being lived unto the praise and glory of God."

Everything is to tend toward the manifestation of the splendour of God in human life . . . this was the apostle's constant thought and towards this he strained every nerve. We must not be depressed or disheartened or discouraged as we ponder the marvellous details and contemplate the stupendous heights of the Christian life as depicted by St. Paul's wonderful spiritual insight. Prayer will be answered as we set ourselves resolutely, humbly, lovingly, trustfully to fulfil the required conditions, through Jesus Christ our Lord.

—R. V. ASH

Dice, Darts and Dancing *

The Christian and pleasure is one of the most controversial topics in the Church at the present and dancing is probably the subject most under dispute. This article is an endeavour to discuss the question of dancing and its relation to the Christian and the Church, in as fair a manner as possible.

"There was never anything by the wit of man so well devised . . . which in continuance of time hath not been corrupted."

(Book of Common Prayer.)

Of all the domestic contentions which beset the Church there are few more hotly debated questions than those involving the Christian's recreation. Apart from the doctrinal issues this subject calls for a great deal of thought on the part of Christians, as the world takes far more note of actions than protestations of belief.

There is no doubt that Mother Grundy has been taking a back seat for a few years now, and in an effort to offset the ill-effects of her deposition and preserve what vestige of sanctity remains in ordinary social activity, Christians have been driven to pretty stern measures. (Not that I hold any brief for Mother Grundy as such, and for that matter I don't believe that the Church does either—it just happens that we agree on some things.)

Too often the attitude of Christians has been confused with that of Mother Grundy, who merely clucks her tongue out of sheer spite while the Christian exhibits righteous wrath. This association with the old lady, however, has led to the fear in some Christians of becoming "priggish," consequently it is hard at times to consider a thing objectively without having our opinions formed by other people.

Such a question is the Church and Dancing.

At the outset I think we must debunk a frequently-heard plea, namely, "What's wrong with it?" One would hardly use it about any other aspect of our life. Imagine choosing a career because "there is nothing wrong with it," or engaging in a sport merely because "there is no harm done." No Christian ought to use this type of defence regarding any of his actions, for the whole of our Christian experience should be actuated by positive motives.

For many I know the answer to the problem of the dance lies here, but to others the question is by no means settled. Having been reared in a genteel neighbourhood with the decencies associated with social custom, they have learned to accept the dance as part of their life of which they could never feel ashamed. It comes as a shock to many to be told that they are engaging in a practice which is considered by Christians to be doubtful. The aspect of sex in dancing has been very much over-emphasised and

* This article has nothing to do with dice or darts.—Ed.

it is unfair to say that all modern dancing is sensual. (I have often seen girls dancing with each other almost a whole evening when there has been insufficient men partners.) The average dancer has no desire to perform gyrations popular in some circles, and it has been my experience that the average dance hall is far healthier than is often painted by critics.

It is little wonder then that clergy are often concerned with the pleas of both young people and parents to hold regular social evenings with dances, and the opinions of lay Christians are not infrequently asked.

Social Evenings

The public dance hall is an institution with little to commend it, not because of the "goings on," but because of the people which usually attend. A large city dance is a radically different thing compared to the type of evening which parents wish for their children, and many would discourage their youngsters from attending a "public" dance. They believe that undesirable elements can be eliminated by the interest shown in the welfare of the young people in the presence of a clergyman or like responsible persons. Should we unreservedly pronounce that what they wish to do is wrong, without fully recognising the dilemma many a parent is in, while we have a sneaking suspicion that our pronouncement is not quite just? Or should we say that perhaps it is all right—"but you never know what it might lead to?"

Are we justified in judging a thing by its perversion? Many men think that we are at times, and I don't think that they are altogether wrong. The fear of what may come of an apparently harmless institution has often led a minister to be rigidly prohibitive in the face of violent opposition and unpopularity. Where is the Christian who has not at some time or other had to "steer clear" of some practice in his own life, harmless in itself, which could conceivably lead to unpleasant consequences?

A Christian minister who has a deep sense of responsibility, while being conscious of the "social" needs of his young people, cannot but be primarily concerned with spiritual matters. He has seen parish churches which are little more than entertainment centres and his repugnance is understandable. Further, he realises that he is entering a competitive field if he institutes a dance. He can afford only a three-piece band, while the place up the road employs six. I have yet to see a parish hall with a floor especially made for dancing, while the place up the road . . .

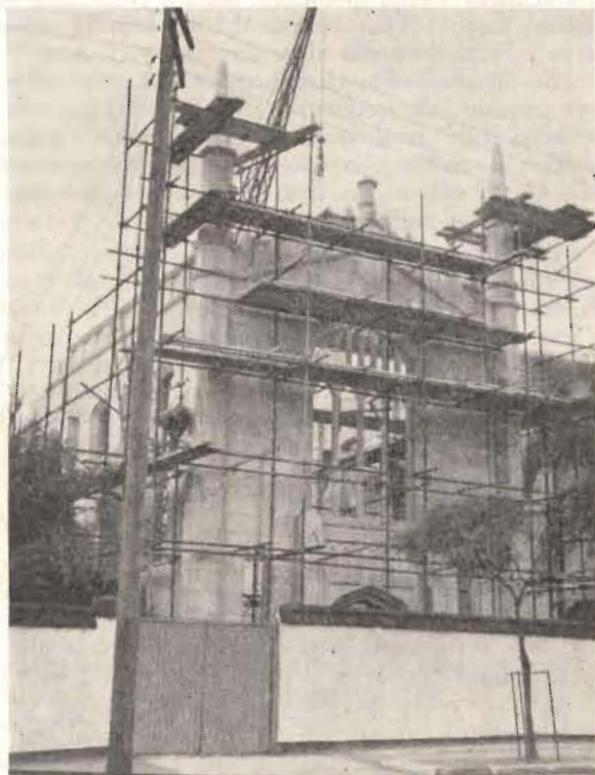
To sum up all the things which the dance could lead to would not only require a fertile imagination, but, I believe, would be well nigh impossible, for many results publicised have not come from anything inherent in the dance itself, but from elements quite apart from it. I do not think it unfair to say that, while "old-

time" dancing preserves the grace and decorum which we consider admirable features, the tendency in some modern steps is to obviate these qualities. I think that I would find it difficult to reconcile my beliefs with my presence in a modern dance hall, and the difficulty would be increased as time went on. I cannot but believe that the type of music played and the types of steps often used contribute to a lowering of the moral tone of the community.

If we are honest I think we must agree that this is not so with wholesome dancing (and I really believe that there is such a thing), but can we preserve the highest in dancing as a recreation for young people in the face of the preponderance of bad music and inartistic dancing? Such an object is most desirable, but to achieve it at present we would need to be as isolated as a cathedral sanctuary in a city.

WHO ME? . . . DANCE? NOT ON YOUR LIFE—MY FEET ARE TOO BIG!

—N. J. CHYNOWETH



The John Francis Cash Memorial Chapel in construction, June, 1948.

A Few "Reverend" Thoughts

First-year student John Stockdale came to College fresh from work on a North Coast dairy farm, and here he tells us some of the factors that affected his decision to train for the ministry.

Are you thinking of some day adding the title "reverend" to your name? Popular prejudice often dissuades young men from taking steps to this end, and I hope that if you feel a call, however faint, in this direction, that these few lines may help you.

What are your thoughts regarding college life? Thinking back, I find that my greatest difficulty was the anticipation of having to give up my "pleasures". I looked forward to relaxation after work during the week on the farm, and the thought of breaking my accustomed routine concerned me not a little. However, it was not long before I realised that my fears were groundless. All tastes in sport and recreation are catered for in College and to take an active part in it is one of the joys of College activities.

The long hours of study over a number of years seemed to me at the time a despairing obstacle to my goal, but I am learning more fully each day how worthwhile the goal really is.

The life of a minister of God is at times by no means an enviable one, and the Sunday duties of a clergyman are but a fraction of the task he is bound to fulfil. Appearances are deceptive in many walks of life, and not the least in a minister's daily round.

Finally, why do you wish to enter the ministry? Jesus said "If any man will come after me, let him deny himself and take up his cross and follow me". Do you wish to follow Him, and consider that He is leading you toward full-time service in the Church of God? Then now is the time to decide and act upon your decision. Perhaps you may be sitting on the fence. Then take the plunge and learn what it means to be prepared for His use.

Society at Play

Mr. Neville "Plug" Bathgate is returning to Lord Howe Island again after Christmas. He informs our reporter that he is going there for the surf. This seems most unusual when you live at Manly, but far be it from us to suggest any other reason.

Sir Thomas Browne

A common failing in this age when reading has become an infrequent exercise for most people is the lack of knowledge of the past to which we are the heirs. Mr. Newall's article is at once informative and very readable giving us a glimpse of a very great man.

The court was crowded. Feeling was intense as two women apprehensively awaited sentence. The charge was witchcraft and the penalty was death. The judge, perplexed, called for the opinion of a medical practitioner, Thomas Browne: Did he believe in witches? The doctor did. Sentence was passed and the two unfortunate women were consigned to death by burning. In testifying as he did the doctor spoke not only for himself but probably for ninety-nine of a hundred of his best-educated colleagues. The country was England and the year 1664.

Thomas Browne was born in 1605 at Cheapside, near London, the son of a mercer. In 1623 he was sent to Oxford, where he displayed a great liking for Botany and where he excelled in the study of Greek and Latin literature. He received his M.A. in 1629 and later studied botany and anatomy at Montpellier in France, proceeding to the universities at Padua and Leyden, where he graduated M.D. He received an Oxford Doctorate in 1637.

He spent the next 45 years of his life practising medicine at Norwich, tactfully avoiding any participation in the struggle between Parliament and the King. As a Royalist he rejoiced to see the end of the Commonwealth, and in 1671 was knighted by Charles the Second. He lived on, famous, the first man of Norwich, and raised a large family of distinguished sons and daughters. He died on his birthday on the nineteenth of October, 1682, fulfilling an unconscious prophecy made in "A Letter to a Friend," that "the snake should return into its own mouth precisely."

He was taciturn, an ordinary man, even-tempered, steady. His speech and dress were plain, despite a colourful imagination. His investigatory and rather supernaturally inclined mind delighted in the unusual. His book, "Hydriotaphia," or "Urn Burial," discusses with sublime irrelevance to the troubled political and religious situation of the time, the burial habits of the ancients. It is strange that one who so much deplored interference with the dead should have his own remains desecrated by the removal of a skull in 1840.

Browne was not a major literary figure of his age; nevertheless, the best known of his works, "Religio Medici," enjoyed an immediate popularity. It represents a serene expression of his religious beliefs and remarkable in that those beliefs are entirely remote from the views of any of the then contending factions.

To say that he was an Anglican would be an understatement. "There is no Church whose every part so squares unto my conscience, whose articles and constitutions and customs seem so consonant unto my reason and as it were framed to my particular devotion as this whereof I hold my belief, the Church of England, to whose faith I am a sworn subject."

He showed an evenness of temper and a toleration strange for his age and perhaps for our own. "Where the Scripture is silent, the Church is my text; where that speaks 'tis but my comment: where there is joynt silence of both I borrow not the rules of my religion from Rome or Geneva, but the dictates of my own reason." Speaking of the Roman Pontiff: "It is as uncharitable a point in us to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of Rome to whom as a temporal prince we owe the duty of good language. I confess there is cause of passion between us: by his sentence I stand excommunicated. Heretic is the best language he affords me, yet can no ear witness I ever returned him the name of anti-Christ, man of Sin, or Whore of Babylon."

Despite his adherence to the Royal cause Browne leaves us in no doubt as to his personal religious convictions: "Because the name of a Christian is become too general to express our faith . . . I am of that reformed new cast religion, wherein I dislike nothing but the name, of the same belief our Saviour taught, the Apostles disseminated, the fathers authorised, and the martyrs confirmed: but by the sinister end of princes, the ambition and avarice of prelates and the fatal corruption of the times, so decayed, impaired, and fallen from its natural beauty, that it required the careful and charitable hands of these times to restore it to its primitive integrity."

A True Churchman

Like the Justin Martyr of another age he retained his philosopher's cloak all his life. For his pre-Christian brethren he sheds a silent tear: "It is hard to place those souls in Hell, whose worthy lives do teach us virtue on earth, methinks amongst those many subdivisions of Hell, there might have been one limbo left for these." Even as he writes of martyrs, his sympathy with his ancient colleagues makes itself evident: "There are many, questionless, canonised on earth that shall never be saints in Heaven, and have their names in Histories and Martyrologies, who in the eyes of God are not so perfect as that wise heathen, Socrates, who suffered on a fundamental point of religion, the Unity of God."

As the writer of "Religio Medici" stands aloof from the age, so in other respects he stands behind it. His ponderous yet delightful investigations of common mistaken beliefs; that the peacock is ashamed of its legs, the world was made in March, there are no joints in the elephants' legs, reveals that Browne's own emancipation from these "Vulgar Errors" was but a very short step.

Generic beliefs are then to be found in his treatment of his own religious beliefs: witches, limbo, partiality for prayers for the

dead, but for the rest his position is peculiar and unassailable. Long, learned, and reverend dissertations upon the desirability of urn burials, investigations into the design of Cyrus' garden, will remain a constant source of pleasure not only for their exotic character, but for the sublime rhetoric and majesty of language in places unexcelled in the whole vast realm of literature.

His learning was of Miltonic stamp, his knowledge of Christian truth deserves equal respect. Unworldly, he counted the world "not an Inn but a Hospital; and a place not to live, but to dye in." He is without pride, denies the right of nation to slander nation, or man to censure or condemn another; indeed, no man can justly do so "because no man truly knows another." He is unafraid of death, he can understand that a pagan might have a motive to love life, but that a Christian should be amazed at death: "He is too sensible of this life, or hopeless of the life to come."

Faith and Reason

He prized his reason, but did not allow it to interfere with his faith: "Methinks there be not impossibilities enough in religion for an active faith. I can answer all the objections of Satan and my rebellion reasons with that odd resolution of Tertullian, 'It is certain because it is impossible'."

Browne had but two real enemies, one was the Devil and the other was the multitude which he describes in scathing terms: "If there be any among those common objects I do contemn and laugh at, it is that great enemy of Reason Virtue and Religion, the Multitude, which, taken asunder, seem men and the reasonable creatures of God, but, confused together, make but one great beast, and a monstrosity more prodigious than Hydra. It is no breach of Charity to call these Fools." A statement which would have drawn a sigh of bitter assent from Swift and represents no doubt the attitude of the modern politician. Similarly, when he writes of music: "Whoever is harmonically composed delights in harmony; which makes me much distrust the symmetry of those heads which declaim against all Church Music."

Browne has a strong claim to the title of Catholic with his sure faith, wide learning and exotic mind and it would be impossible to sum up such a man with one brief paragraph. Yet if that attempt were made it would be difficult to find a better summary than this, with which he concludes "Religio Medici":

"Bless me in this life with but the peace of my conscience; command of my affections, the love of Thyself and my dearest friends; and I shall be happy enough to pity Caesar! These are, O Lord, the humble desires of my most reasonable ambition, and all I dare call happiness on earth; wherein I set no rule or limit to Thy Hand or Providence. Dispose of me according to the wisdom of Thy pleasure: Thy will be done, though in my own undoing."

PETER F. NEWALL

The Old Students' Union

Moore College Old Students' Union is designed to provide fellowship amongst the graduates of the College and to maintain their interest through the passing years. As its membership naturally consists of busy parochial and diocesan clergy, it is neither wise nor possible to plan intensive annual programmes of meetings and other activities. However, its great annual function is the Re-Union of former students held at the College during Synod Week, when a large body of the same can be expected to come together and renew their associations with the old College. On this occasion, the proceedings are usually as follow:—10.30 a.m., Holy Communion in the College Chapel, when his Grace the Archbishop is the celebrant; 11.30 a.m., Annual Meeting in the Common Room, when his Grace presides; 1 p.m., Lunch in the Dining Hall, when the members are the recipients of the College's hospitality. After lunch, weather permitting, there is a cricket match on St. Paul's Oval between past and present students.

This Re-Union is particularly appreciated by the country members, whose opportunities of fellowship with their contemporaries of college days are few and far between and whose visits to the old College are perforce limited to these annual occasions. In a lesser measure, the same may be said of the metropolitan members whose busy parochial routine ties them very much to their own suburbs.

The Old Students' Union endeavours to retain the interest of its members in the life of the College by such means as the provision of certain prizes for academic work on the part of the students.

An outcome of the Annual Meeting of the Union was the introduction of schools for the clergy of the Diocese. It was at an annual meeting that his Grace the Archbishop discussed with the members the possibility of such schools. The members urged his Grace to proceed with the idea, and, as a result, two very successful schools have been held at Tudor House, Moss Vale.

Towards the end of last year, a special sub-committee of the Union arranged a complimentary luncheon to the Rev. G. C. Glanville, B.A., B.D., B.Litt., a former Vice-Principal of the College, who had recently returned to Sydney after some years' absence in England.

The speakers on behalf of Mr. Glanville's former students were Archdeacon Hulme-Moir and the Rev. W. G. Siddens, Rector of St. Thomas', North Sydney. The Archbishop presided and the acting-Principal, the Rev. Marcus Loane, M.A., was also amongst the speakers. In his reply, Mr. Glanville spoke in happy vein of his years as Vice-Principal.

Athletic Carnival. 1948

The Annual Athletic Carnival, held last term on St. Paul's Oval, on Monday, 12th July (mid-winter), was enjoyed by students and visitors alike.

Conditions were not favourable to the runners, as a cool wind impeded progress at the University end of the oval.

R. Cowan, 1947 athletic champion, completed a double this year in being awarded the Archbishop's Cup and sharing the Principal's Trophy with W. Rich. Other men who gave creditable performances were G. Fuhrmeister and W. Newmarch.

Three heats were run off before the final of the 100 yards sprint, the three-quarter division of the Rugby fifteen being conspicuous by their presence in the final. After two false starts, Cowan won the event narrowly from W. Rich and R. Fraser. The time of 10.8 seconds did not convey much information as to the ability of the contestants, for the track had not been prepared and was consequently rough.

The mile provided great interest for the spectators, who witnessed a close finish between R. Page and W. Newmarch. The latter took the lead after half the distance had been covered and appeared to have the race under control. In the last lap, Page sprinted desperately and over the final fifty yards, ran shoulder to shoulder with Newmarch before going past to win by inches.

Owing to the heats and finals of all events being run in the afternoon, the finalists in the quarter mile had an arduous time running the distance twice. Fuhrmeister ran a well-judged race to win by ten yards from Newmarch and Sheumack. The final event on the programme, the 220 yards championship, was won by Cowan in the fast time of 23.5 seconds, half a second less than his heat.

In the inter-year relay and tug-of-war, First Year's team cleaned the field, thus auguring well for future years of athletics at the College.

The results were as follows:

100 Yards: R. Cowan, 1; W. Rich, 2; R. Fraser, 3. Time, 10.8 seconds.

220 Yards: R. Cowan, 1; R. Fraser, 2; G. Halliday, 3. Time, 23.5 seconds.

440 Yards: G. Fuhrmeister, 1; W. Newmarch, 2; C. Sheumack, 3. Time, 58.5 seconds.

880 Yards: W. Newmarch, 1; G. Fuhrmeister, 2; R. Page, 3. Time, 2.18 seconds.

Mile: R. Page, 1; W. Newmarch, 2; G. Fuhrmeister, 3. Time, 5.11 seconds.

Broad Jump: R. Cowan, 1; W. Rich, 2; A. Deane, 3. Distance, 19ft. 7ins.

High Jump: W. Rich, 1; W. Doak, 2; W. Long, 3. Height, 5ft.

Hop, Step and Jump: G. Fuhrmeister, 1; W. Rich, 2; T. Baker, 3. Distance, 36ft. 4in.

Shot Putt: R. Lovitt, 1; D. Lack, 2; W. Rich, 3. Distance, 31ft. 6ins.

Inter-Year Relay: First Year (R. Cowan, J. Campbell, R. Fraser, M. Corbett), 1. Time, 49.4.

Tug-o-War: First Year (J. O'Loughlin, J. Campbell, N. Delbridge, W. Long, D. Lack, R. Lovitt), 1.



The Moore College Rugby Union Team, 1948. **Front Row (left to right):** R. Fraser, W. Long, W. Newmarch, Rev. M. L. Loane, Acting Principal 1948, G. Halliday, E. Buckle, H. Rogers. **Second Row:** D. Lack, H. Butterley, K. Gridale, J. Campbell, M. Corbett, I. Booth, A. Hooton, B. Butler, W. Rich, R. Lovitt, N. Chynoweth.

Rugby Union Team

From the beginning of the season this year considerable interest has been shown in the formation of a Rugby Union team worthy of representing the College.

Our aim has been to take the field not merely as a football team, but as a Christian team representing Our Lord, and this incentive has been a stimulus to the actual play and to the spirit in which the game has been played.

Training was commenced early and continued regularly, with the result that by the end of first term we felt it was time to arrange a match. Some of last year's team still remained, and with some experienced players among the new men, there proved to be the nucleus for a respectable performance.

The first match was against the Sydney University Evangelical Union, when the College won 27-11. From this many deficiencies were noted and remedied. Early in the second term we met a team from Wesley College, who defeated us 16-6. Our team showed the best form to date, but had to give way to the superiority and experience of the visitors.

We now renewed acquaintance with the Missionary and Bible College, Croydon, when Moore was again victorious, the score being 21-3. In this game some new men had played, and renewed interest was being shown by some who had not before turned out to practise.

Still learning from mistakes in matches, we continued training and next met a team from St. Michael's, Vacluse, whom we defeated by 11-9. This game was played on the coldest day for 72 years, and we were very conscious of it, as the sleet and hail clung to our jerseys as we played. After this game those who were able to stay were entertained by our opponents for the evening, and this time was greatly appreciated. This year it has been gratifying to see that interest has been maintained, and that we finished the season with more enthusiasts than we started with, despite the withdrawal of some through minor injuries. We feel that this is one way of increasing College spirit and welding the large body of men into a closer fellowship.

We would like to express our gratitude to Mr. John Brain, of St. Paul's College, for his willing help as coach and referee whenever he was available.

—WALTER H. NEWMARCH, *Captain.*

The Soccer Team

Under the captaincy of Mapson Williams the Soccer team played three competition matches, and the results were as follows:—

Church of Christ Training College 4, d. Moore College 2.

Moore College 3, d. Leigh College 2.

Moore College 1, d. Baptist College.

At present the Premiership is undecided, but Moore College has a good chance of regaining the Cup.

The Cricket Team

In Michaelmas Term last year the students played the clergy in the annual all-day cricket match on St. Paul's Oval. It was played in a fine spirit and we were pleased to have the Old Students with us for lunch. The students did poorly in the first innings and the clergy, through some good batting, gained a first innings victory. The students batted for a second innings and Roy Gray scored 102 runs in very quick time before stumps were drawn.

We have played three matches this year. The first was against our old friends "across the road," the staff and students of the N.S.W. Deaf and Dumb Institute. It was an enjoyable afternoon and we entertained them to afternoon tea in the College Library. We won this game by 18 runs on the first innings.

The second match of Lent Term was an Inter-College one against Leigh College. We were able to reverse their solid defeat of us twelve months ago by gaining a win of 120 runs on the first innings. Barry Butler deserves special mention in this regard, as his bowling figures were seven wickets for eight runs from eight overs—quite a phenomenal effort.

The last match we played was against the Baptist College at Strathfield. The Baptist College scored 95 runs and we were three wickets down for 71 at one stage, but were all out for 90 hence lost the match.

We have hopes of playing the Church of Christ College in Third Term, also St. Paul's College, as well as the Clergy Match for 1948.

The College team is quite a strong all-round one this year and we are looking forward to the Michaelmas Term matches. The opportunity of contact and fellowship with others in our matches has been, as always, an enjoyable experience.

—GEOFF. V. HALLIDAY, *Captain.*

Tennis

This year our tennis results have been unspectacular, though the scratch team which had to be formed for Round 1 of the Inter-College Competition played remarkably well, and they must be thanked for stepping in at the last moment. We have been unfortunate, as some of our best players have been unable to take part in the competition this year. The singles and doubles competitions were won by Leigh and St. Andrew's Colleges respectively, the latter winning the teams competition. We congratulate them on their win.

Brief Biographies of College Personnel

Fourth Year

(All non-resident except the Rev. R. V. Ash)

- The Rev. R. V. ASH (Holy Trinity, Kingsford).
The Rev. W. F. CARTER, Th.L. (St. John's, Wallerawang).
The Rev. H. E. CTERCTEKO, Th.L. (Herne Bay Housing Settlement).
The Rev. G. M. FLETCHER, Th.L. (St. Andrew's, Summer Hill).
The Rev. J. M. JOHNSTON, Th.L. (St. Paul's, Wahroonga).
The Rev. J. A. ROSS, Th.L. (St. Stephen's, Kembla).
The Rev. R. E. SHERLOCK, Th.L. (St. Jude's, Randwick).
The Rev. R. A. WOODWARD, Th.L. (St. Barnabas', Broadway).

Third Year

- JOHN STEWART HAMILTON BOOTLE:** Barker College. A.I.F., 1942-4. Entered College, March, 1945. Second Year Arts, Syd. Uni.
- RICHARD FREDERICK BOSANQUET:** Naremburn Tech. Ultimo Tech. A.I.F., 1941-5. Four years with advertising agency. Interest: Open-air work.
- ARTHUR DAVIDSON DEANE:** Canterbury High. A.I.F., 1941-6. Clerk, Bank of New South Wales. Entered College, March, 1946. Second Year Arts, Syd. Uni. Catechist, Holy Trinity, Concord West.
- HARRY JOSEPH EDWARDS:** Arncliffe Commercial School. Clerk of W. S. Friend & Co. Organist, St. Peter's, Watson's Bay, 1938-42. Catechist, Bexley, 1942-3; Dulwich Hill, from 1943. Entered College, March, 1945. Interest: Music.
- REV. HENRY GEORGE FUHRMEISTER:** West Melbourne Tech. Five years with Evangelisation Society of Aust. Ordained Deacon, March, 1948. Curate, St. Swithun's, Pymble, with St. Ives. Interest: B.C.A.
- RONALD ROSS GIBSON:** Inter. Trangie Public. Inter Accounts and Auditing, 1936-8. Dip. Missionary and Bible College. With C.M.S. in Northern Territory, 1943-5. Entered College, March, 1946. Catechist, Newtown. Interest: C.M.S.
- JAMES JOSEPH GOODMAN:** Public Schools. Infantry, 1940-45. Clerk, manufacturing industry. Catechist, Kingsgrove-Bexley North, 1945-8; Watson's Bay, 1948. Interest: Youth work (Scoutmaster 24 years).
- REV. ROY FRANCIS GRAY:** Sydney High. A.I.F., 1940-44. Licentiate of Advertising Association. Entered College, Feb., 1945. Third Year Arts, Syd. Uni. Curate, St. Anne's, Hammondville. Ordained Deacon, December, 1947. Interest: Cricket.
- DAVID CLIFFORD HAYES:** Canterbury High and Sydney Tech. Col. A.I.F., 1941-4. Entered College, March, 1945. Catechist, St. David's, Surry Hills, 1947; St. Mark's, Brighton-le-sands, 1948. Interest: Photography.
- ROBIN COOPER INGHAM, M.A.:** Wellington College, 1930-35. Peterhouse, Cambridge, 1935-38, B.A. (Hons.). War factory, 1939-40. Observer, Fleet Air Arm, 1940-46. Entered College, March, 1946.
- KEITH HENDERSON MARR:** Canterbury High. A.I.F., 1940-46 (8 Div.). Two years Accountant's Office. B.T.S. course, 1939. Catechist, Moss Vale, 1940. Beecroft, 1947.
- RONALD PATFIELD:** Nowra High and Homebush, Jun., 1935-9. A.I.F., 1942-5. Three years Aust. General Electric. Entered College, March, 1945. Catechist, Watson's Bay, 1945; Rockdale, 1946-7. Interest: C.M.S.

HAROLD RAWSON: Central School, Sheffield, England. A.I.F., 1939-46. Catechist, St. Alban's, Douglas Park, and St. Luke's Wilton.

HAROLD WILLIAM ROGERS: Homebush Jun. High and M.B.C., 1935-40. Army Medical Unit, 1941-6. Shipping clerk, Tas. Govt. Tourist Bureau. Entered College, 1946. Catechist, Kingsgrove-Bexley North. Interest: Medical missions, music.

KENNETH BRUCE ROUGHLEY: Parramatta Inter. High. A.I.F., 1941-4. Formerly Westinghouse Brakes (A'sia) Pty. Ltd. Second Year Arts, Syd. Uni.

RAYMOND CHARLES WEIR: North Syd. Jun. High, 1935-7. M.B.C., 1938-41. Army, 1941-4. Four years accounting work, A.W.A., Ltd. Entered College, March, 1945. Catechist, Miller's Pt., 1945; Watson's Bay, 1946; Bondi, 1948. Interest: Missions.

MAPSON THOMAS WILLIAMS: Wollongong Tech. Orchardist. Army, 1941-3. Entered College, March, 1944. Catechist, St. Paul's, Bankstown, 1947. Interest: Soccer.

ALAN CLYDE HAMILTON YUILL: Intermediate, 1938, M.B.C. Two years Oceanic S.S. Co. A.I.F., 1942-44. Entered College, March, 1945. Catechist, St. Paul's, City. Interests: R.A. Historical Socy., Port Hacking Youth Centres.

Second Year

NEVILLE CYRIL BATHGATE: St. Andrew's G.G.S., 1936-41. Woollen merchants, 1941-3. R.A.A.F., 1943-6. Entered College, March, 1946. Catechist, St. Andrew's, Lane Cove, 1947; St. Peter's, Cook's River, 1948. Interest: Medicine.

EDWARD GILBERT BUCKLE: Hurstville Central Tech. Electrical Tradesman, 1941-4. R.A.A.F., 1944-6. Entered College, March, 1946. Catechist, Parish of Sutherland. Interest: Christian Endeavour.

HARLIN JOHN LASCELLES BUTTERLEY: Syd. Grammar, 1940-44. A.I.F., 1945-6. Entered College, March, 1947. Faculty of Arts, Syd. Uni. Catechist, St. Andrew's, Lane Cove. Interest: Youth work.

KENNETH WALTER CAMPBELL, A.S.T.C. (Chem.): Canterbury High, 1939-40. Syd. Tech. College, 1941-6. Chemist at Aust. Paper Manufacturers Ltd., 1941-6. Entered College, March, 1947. Catechist, Cabramatta-Canley Vale. Interest: Chemistry.

NEVILLE JAMES CHYNOWETH: A.I.F., Middle East, New Guinea. Entered College, June, 1946. Organist-Choirmaster, St. Michael's, East Sydney.

JOHN STODDART ELLIOT: A.I.F., 1940-45. Formerly Panelbeater. Entered College, June, 1945. Catechist, St. Michael's, East Sydney. Interest: Youth work.

ALFRED JOHN GERLACH, A.S.T.C. (Science): Parramatta Inter. High (1936-8). Fort St. (1939-40). Sydney Tech. College, 1941-6. Water Conservation Commission. Entered College, March, 1947. Catechist, Abbotsford-Russel-Lea. Interest: Youth work.

KEITH NOEL GRISDALE: Homebush Jun. High, 1937-40. A.I.F., 1943-6. Clerk, Dalgety & Co. Entered College, March, 1946. Interest: Missions.

WILLIAM GEORGE LUKEY HART: Educated Waiiau, New Zealand. Entered College, March, 1947. Catechist at Punchbowl.

ARTHUR RUSSELL HOOTON: Syd. Grammar, 1935-40. Mechanical Engineering, 1941-6. Naval Construction at Cockatoo Docks, 1941-6. Entered College, March, 1947. Catechist, St. John's, Rockdale. Interest: Scouting.

DENIS GEORGE JOHNSON: North Sydney High. A.I.F., 1940-45. Formerly clerk and outdoor insurance representative. Entered College, March, 1946. Catechist, St. Bede's, Drummoyne. Interest: Parish Youth organisations.

DOUGLAS GUTHRIE McCRAW: North Sydney High, 1933-6. R.A.A.F., 1941-7 (United Kingdom). Four years as ledger clerk. Entered College, March, 1947. Interest: Flying.

PETER FREDERICK NEWALL: Fort Street High, 1935-8. A.I.F., 1942-6. Entered College, June, 1946. Faculty of Arts, Syd. Uni. Catechist, St. Paul's, Rose Bay.

WALTER HENRY NEWMARCH: Barker College, 1937-42. A.I.F., 1943-46. Entered College, March, 1946. Catechist, South Canterbury. Interest: Football.

ROBERT IRA PAGE: Deniliquin Inter. High. Occupation, Road Construction. A.I.F., 1942-6. Entered College, March, 1947. Interest: Evangelistic Work.

JOHN KIMBERLIN SAXTON: Syd. C. of E. Grammar, 1937-41. Prudential Assurance Co., 1942-44. R.A.A.F., 1945. Entered College, March, 1946. Catechist, St. Augustine's, Neutral Bay.

PETER MAUNSELL TANKARD: Barker College. Accountancy, 1939-42. A.I.F., 1942-6. Entered College, March, 1947. Catechist, Mascot-Eastlakes. Interest: Missions.

DAVID WATERSON: Educ. "Mountjoy", Dublin. Seven Years Royal Navy (Atlantic, Arctic, Mediterranean, Pacific). Entered College, March, 1947. Catechist, St. Clement's, Marrickville. Interest: Sailing.

PETER JOHN WITCOMB: St. Peter's College, Adelaide. Shipping clerk. R.A.A.F. (U.K.). Entered College, March, 1947. Catechist, Yarra Bay. Interest: C.M.S.

Reading for Arts at Sydney University

GEOFFREY VICTOR HALLIDAY: Scots College. A.I.F., 1942-6. First Year Law, 1945. Entered College, March, 1946. Interests: Football, Cricket.

First Year

THOMAS ALLEN BAKER: Cleveland St. Inter. High and Canterbury High, Woolclasser and woolbroker's clerk. Seven years army service. Entered College, March, 1948. Catechist, St. Nicholas', Coogee.

IAN EDGAR ARTHUR BOOTH: North Sydney Tech. High, 1940-42. Audit clerk, four years. Entered College, March, 1947. Catechist, St. Luke's, Pennant Hills-Thornleigh. Interest: Open air work.

BARRY JAMES BURGESS: Homebush High. Clerk, Dept. of Works and Housing, 1946-7. Entered College, March, 1947. Catechist, Holy Trinity, Miller's Pt., 1947; St. Oswald's, Haberfield, 1948. Interest: Missions.

DOUGLAS DONALD GEORGE BUSHBY: Scotch College, Launceston. A.M.F., 1942. Insurance Agent, 1943-4. Melbourne Bible Institute, 1945-6. Entered College, March, 1947. Assisting at Hammondville.

NORMAN BARRY BUTLER: Canterbury High, 1940-44. Three years C.S.I.R. (Division of Food Preservation). Entered College, March, 1948. Catechist, Parish of Malabar with Matraville. Interests: Missions, Sport.

JOHN FREDERICK STUART CAMPBELL: Newington College, Stanmore, 1935-41. A.I.F., 1943-46. Entered College, March, 1947. Faculty of Arts, Syd. Uni. Catechist, St. James', Croydon. Interests: Christian Politics, Music.

MAXWELL THOMAS CORBETT: Nth. Newtown Inter. High and Canterbury High. Civil Occupation, Customs clerk. Entered College, March, 1948. First Year Arts, Syd. Uni. Catechist, St. David's, Surry Hills. Interest: Football.

RAYMOND MORTON COWAN: Nth. Sydney High, 1939-41. Registrar-General's Dept., 1942-5. R.A.A.F., 1945-7. Entered College, March, 1947. Catechist, Parish of Waterloo, from 1947. Interest: Missions, athletics.

NOEL DELBRIDGE: North Sydney Jun. High. R.A.A.F., 1942-46. Entered College, March, 1948. First Year Arts, Syd. Uni. Catechist, St. Peter's, Neutral Bay. Interests: Music and Dramatic Art.

WILBUR ANGUS DOAK: Ballina High, 1939-43. Clerk, Commonwealth Bank, 1944-48. Catechist, Holy Trinity, Dulwich Hill. Entered College, March, 1948. Interest: Missions.

RALPH WILLIAM JAMES FRASER: Newington College, Stanmore. R.A.N.R., 1945-6. Staff Reporter, Grafton "Daily Examiner", 1947-8. Entered College, March, 1948. First Year Arts, Syd. Uni. Catechist, St. Paul's, Chatswood. Interest: Sport.

ALFRED JAMES GLENNON: Randwick Inter. High. Customs clerk, Lloyd and Co., tea merchants, 1937-42. A.M.F., 1942-46. Entered College, 1948. Catechist, St. Thomas', Auburn, 1947; St. Columba's, Flemington, 1948. Interests: Heraldry, Dramatics.

JOHN BADAMS GOODMAN: Katoomba and Nth. Syd. High Schools. Entered Faculty of Arts, Syd. Uni., 1945. Entered College, March, 1948. Catechist, St. Faith's, Nawabean. Interest: Youth Work.

KEITH WALKER HOBDEN: Homebush Jun. High, 1939-40. Trinity Grammar, 1941-43. R.A.A.F., 1944-6. Entered College, April, 1946. Interest: Youth Work.

FREDERICK SEARLE INGOLDSBY: Hurlstone Agric. High, 1932-34. Marconi School of Wireless, 1936-9. Radio Mechanic, 1936-40 (A.W.A.). A.I.F., 1940-47. Entered College, March, 1947. Catechist, St. Mary's, East Balmain. Interest: Radio missionary activity.

ARTHUR MAXWELL KIMMORLEY: Hurlstone Agric. High, 1939-40. A.M.F., 1941-2. Poultry farmer, 1942-44. A.I.F., 1944-47. Entered College, March, 1947. Catechist, St. Luke's, Pennant Hills-Thornleigh. Interest: Interdenominational Youth Work.

DOUGLAS WALTER LACK: Barker College, 1938-40. Sydney Tech. College, 1941-6. Electrical Trades (Dip. Prep.). Electrical fitter, Sydney County Council (Bunnerong), 1941-7. Entered College, March, 1948. Interest: C.M.S.

KENNETH RODWELL LE HURAY: Nth. Newtown Inter. and Katoomba High, 1939-43. Clerk, Blue Mtns. County Council, 1943-5; Dunlop Rubber Co., 1945-7. Entered College, March, 1947. Faculty of Arts, Syd. Uni., 1948. Catechist, St. John's, Ashfield, from 1947. Interests: Cricket, Politics.

LEONARD WALLACE LONG: Penrith Central School, 1938-40. Dept. of Rlys., 1941-7. Entered College, March, 1947. Catechist, St. Stephen's, Penrith.

ROY CECIL LOVITT: Homebush Jun. High, 1939-41. Accounts clerk, M.W.S. and D. Board, six years. R.A.A.F., 1945. Entered College, March, 1948. Faculty of Arts, Syd. Uni. Catechist, St. Andrew's, Dundas, and St. Luke's, Northmead. Interest: Sport.

GERALD BRUCE MUSTON: Nth. Syd. Jun. High. Staff Reporter, "Daily Telegraph" (Radio News writer, 2UW), 1941-6. Editor, C.M.S. "Open Door", 1946-7. Entered College, Feb., 1947. Catechist, St. Paul's, Chatswood, 1947; Parish of Sutherland, 1948. Interest: C.M.S.

JACK RICHARD NYMAN: Fort St. High, 1940-44. Entered Faculty of Arts, Syd. Uni., 1946. Dept. of Post-war Reconstruction, 1946-8. Entered College, March, 1948. Catechist, St. John's, Campsie. Interest: Psychology.

JOHN O'LOUGHLIN: Four years W.A.A.F. air crew, United Kingdom, Nth. Africa, Italy, Canada, U.S.A. Civil Occupation: Public servant. Entered College, March, 1947. Faculty of Arts, Syd. Uni.

ERIC ROBERT: Technical Schools. Employed building trades. Melbourne Bible Institute. Fifteen years' service with China Inland Mission. Entered College, March, 1948.

WILLIAM JOHN DOUGLAS STOCKDALE: Lismore High, 1941. Assistant Surveyor, Dept. of Lands, 1942-44. Dairy farmer, 1945-8. R.A.A.F., 1944-5. Catechist, Holy Trinity, Dulwich Hill. Entered College, March, 1948. Interest: Dairy farming.

Reading for Divinity at Sydney University

ALAN ARTHUR LANGDON, B.A.: North Syd. High. Sydney University (Arts), 1941-2, 1946. A.I.F., 1943-6. Post-grad. scholar, St. Paul's College, 1947. Entered College, March, 1948. Inter. B.D., Syd. Uni. Staff, St. Andrew's, C.C.S. Assists, East Chatswood. Interest: Religious Education.

Reading for Matriculation

DOUGLAS CHARLES ABBOTT: Drummoyne High, 1938-41. Accountancy B.I.A. (Inter. Law and Accounts). Clerk in Dept. of Road Transport, 1941-8. R.A.N., 1943-6. Entered College, March, 1948. Catechist at Mortdale-Oatley. Interest: Tennis.

RAYMOND JOSEPH BOMFORD: Homebush High, 1936-8. Clerk, T. & G. Insurance, 1939-48. A.I.F., 1942-6. Entered College, 1948. Interest: Y.E.C.L.

KENNETH LESLIE CHILD: Fort Street High, 1940-2. Syd. Tech. College, 1943-6. Junior Draughtsman, 1943-8. Entered College, March, 1948. Catechist, St. Thomas', Auburn. Interest, Missions.

THOMAS DENMAN CROFT: Nth. Syd. High, 1939-41. Clerk, Dept. of Public Health, 1942-47. R.A.A.F., 1944-6. Accountancy, M.B.C. Entered College, March, 1948. Interest: Swimming.

KENNETH JAMES LEASK: Central Tech., Ultimo. Formerly Book-keeper, Hayes & Sons, Ltd. Entered College, March, 1948. Interest: Sport, Youth work.

ROBERT LUTHER MILNE: Homebush High, 1941-4. M.B.C., 1946. Drawing Office, Cockatoo Dock, 1945; Iron Cove Bridge, 1947. Entered College, March, 1948. Catechist, Parish of Blacktown. Interest: Radio.

NEVILLE PITT: North Sydney Commercial School, 1939. Employed by firm of chartered accountants. R.A.A.F., 1942-5. Entered College, June, 1948.

CLIFFORD WILLIAM RICH: Canterbury High, 1939-43. M.W.S. & D. Board, 1944-8 (Parramatta and Warragamba). Entered College, March, 1948. Catechist, St. Andrew's, Sans Souci. Interest: Sport.

PHILIP ERNEST RUTTER: Syd. C. of E. Grammar, 1939-44. Marconi School of Wireless, 1945. Nock and Kirby Ltd., 1945-8. Ambulance, 1947-8. Entered College, March, 1948. Catechist, St. Silas', Waterloo. Interests: Criminology and "Church Record".

COLIN DAVIES SHEUMACK: Armidale High. Account clerk, 1944-6. Entered College, March, 1947. Catechist, St. Mary's, Guildford. Interests: Sport, History.

JOHN FRANCIS MILDENHALL: Crow's Nest Central Tech., 1940-2. Completed apprenticeship as fitter and turner with Dept. of Railways, 1942-8. Entered College, March, 1948.

SAMUEL RICHARD WARREN: Canterbury High. Clerk, Dept. of Road Transport. R.A.A.F., 1943. Entered College, March, 1948. Catechist, All Saints', Parramatta. Interest: Missions.

Moore Theological College

FOUNDED 1856

President and Visitor:

HIS GRACE THE MOST REVEREND THE PRIMATE OF AUSTRALIA

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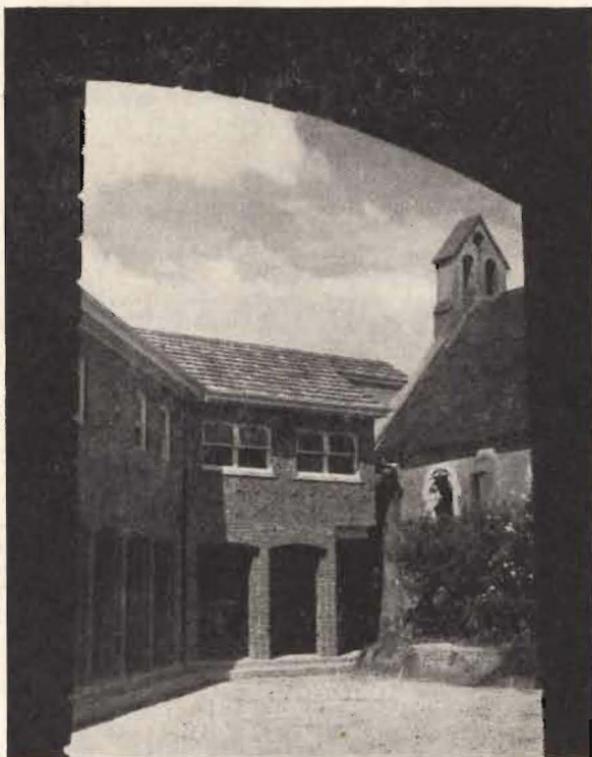
Vice-Principal: THE REV. M. L. LOANE, M.A., Th.L.

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THE REV. D. B. KNOX, B.A., B.D. (Lond.).

Lecturers:

THE RT. REV. C. V. PILCHER, M.A., D.D., Th.D.
THE RT. REV. W. G. HILLIARD, M.A., Th.D.
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THE REV. C. K. HAMMOND, M.A.
THE REV. K. N. SHELLEY, B.Sc., Th.L.
MISS M. J. STEEL, M.A., Dip.Ed., S.Th.



*Bless, we beseech Thee,
all who teach and all who learn at the College,
that from it there may ever go forth
men duly qualified to serve Thee
in Thy Sacred Ministry,
to the benefit of Thy Holy Church,
and the glory of Thy Holy Name;
through Jesus Christ our Lord.*

Amen.