

# NEWS BULLETIN

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## MOORE COLLEGE

Carillon Avenue, Newtown 2042

## 1981 COLLEGE MISSIONS



*Students on college missions use their talents to illustrate a talk.*

Recent college missions have stimulated interest in evangelism amongst students, according to the Rev. Michael Hill.

Mr. Hill supervised arrangements for seven missions, including a specialised ministry by Asian students to a Chinese congregation in the eastern suburbs.

"There appeared to be quite a few conversions in several parishes," Mr. Hill said.

"These came from preaching and personal work.

"There were also dialogue meetings and home visitation."

Mr. Hill said that street theatre in the Penrith shopping centre had intrigued many people who had been willing to discuss their attitude to the Christian faith.

He said that both staff and students had been greatly encouraged.

"As usual, team members learned a lot," he said.

"Ministers and congregations obviously appreciated the teams being with them. "We feel that each parish will continue to reap the benefits of the mission, and students will be helped in their future ministry."

Mission leaders were the Rev. Bill Lawton (Penrith); the Rev. Graham Cole (Cambridge Park); the Rev. Michael Hill (St. Mary's); the Rev. Barry Webb (Dundas); Dr. Peter Jensen (Seaforth); and Dr. Peter O'Brien (Sutherland).

The Rev. Bruce Winter led the team of Asian students who were mainly involved in visitation.



*Open air evangelism during one of the recent college missions.*

## HOTEL APPEAL GOES ON

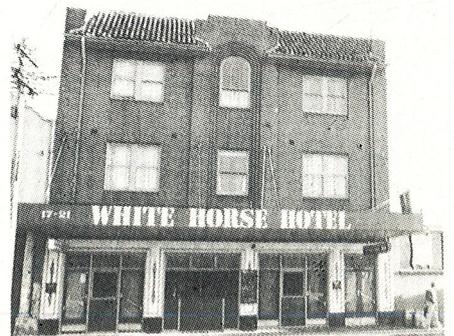
The "White Horse Hotel" has closed but the appeal will remain open until December 31. Donations since the appeal opened on June 16 now total \$190,000. In addition there have been interest-free loans of \$74,000.

The bursar (Mr. Herman Odijk) said that one of the most encouraging features had been the large number of donors. "We have now issued 1248 receipts for an average donation of \$144.23," he said.

"Large donations account for \$45,000, so there is obviously wide support for the college."

The principal (Dr. Broughton Knox) said that if the total from the appeal reached \$300,000 by the end of the year, there would be no need to sell further properties.

Two sales had been made for a total of \$275,000. These buildings had not been on the campus proper. Student accommodation lost in this way had been offset by accommodation in the hotel.



Purchase of the hotel had been sought on several occasions.

"It formed a 'wedge' in the centre of the campus," Dr. Knox said.

"We thank those who have helped with their prayers and their giving.

"The Lord has proved faithful and we must see that we act responsibly with our use of the property entrusted to us."

# SIMEON OF CAMBRIDGE

Charles Simeon ministered for over 50 years in Holy Trinity, Cambridge, where he was appointed vicar in 1782. He overcame strong opposition in his early years to gain such respect that he had the most remarkable funeral that the town had even seen.

His three-fold test for his public ministry was:

"Does it uniformly tend

TO HUMBLE THE SINNER  
TO EXALT THE SAVIOUR  
TO PROMOTE HOLINESS?

If in one single instance it loses sight of any of these points, let it be condemned without mercy."

\* \* \*

Charles Simeon was converted as a Cambridge undergraduate when he realised that he was unfit to partake of the Lord's Supper.

He had no one to whom he could turn for advice, but in Bishop Thomas

Wilson's "Instruction for the Lord's Supper" he read that "the Jews knew what they did when they transferred their sin to the head of their offering."

Like a flash it came to him: "I can transfer all my guilt to Another! I will not bear them on my soul a moment longer. . . and on the Sunday morning, Easter Day, April 4th, I awoke early with those words upon my heart and lips, Jesus Christ is risen today! Hallelujah! Hallelujah!"

\* \* \*

In 1776, Simeon went on a "holiday" to Scotland. By the time he had preached his fifth sermon in Edinburgh he had a congregation of over 2000 people. In 45 days he preached 18 church sermons and other addresses.

His preaching was different and attractive to many Scots — "there was in him an urgency which sprang from his apostolic faith and zeal.

"His delivery was earnest and forceful, compelling the attention of his hearers. . . Those who heard him. . . saw a man, utterly convinced by the truth he was proclaiming, setting forth with all his energy the doctrines he found in the Bible. . .

"They saw there not a fanatic, but a man of education, not an open-air preacher of the Lollard or Wesleyan type, but one who had spent all his life in his college in Cambridge, yet a man convinced of what he taught and convincing in the style in which he proclaimed it.

"Behind his public ministry lay hours of study and hard work. His advice to

young preachers is still worthy of consideration by all would-be preachers:

"Let him get his text into him in his study, and then get into his text in the pulpit!"

\* \* \*

Canon Smyth has reminded us that he was "almost the first man in the history of the English pulpit since the Middle Ages to appreciate that it is perfectly possible to teach men how to preach and to discover how to do so."

What led him to that point was his discovery of Jean Claude's Essay on the Composition of a Sermon. Claude was a 17th century divine of the French Reformed Church who over a period of forty years had gained a considerable reputation for his preaching ability. It is difficult to realise today that Claude's suggestion that a sermon should be constructed in three main divisions. . . was in fact largely original. The introduction was intended "to prepare the hearer's mind and insensibly to conduct him" to the matter in hand. . . The main substance of the sermon would itself need to be subdivided for the sake of clarity and simplicity, about which Simeon, like his tutor, was very emphatic.

"A sermon should be like a telescope," he said. "Each successive division of it should be as an additional lens to bring the subject of your text nearer, and make it more distinct."

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In the preface to his bound volumes of sermons, Simeon urged the importance of unity of theme, perspicuity or insight in the arrangement of the exposition, and simplicity of expression. . .

When it came to a congregation of dons and undergraduates he stuck to the same principle: "Most of my sermons before the University have given satisfaction from their plainness, clearness and simplicity; for it is a mistake to suppose that men of science will not be pleased unless the sermon be abstruse or profound."

Simeon did not come by his reputation as a preacher easily. No one trained him. No books on the subject were to come to his notice for many years. He freely admitted at one of his Conversation Parties that for the first seven years of his ministry he had been floundering and "did not know the head from the tail of a sermon!"

\* \* \*

Simeon believed that his task was to let the Bible speak, and in doing so he was to act as an interpreter. The deep things of God which he discovered in his long hours of personal Bible study were to be expounded in such a way that his hearers, who may not often have read and seldom understood the passages concerned, would be left in no doubt of their meaning and application.

\* \* \*

Daniel Wilson, Bishop of Calcutta, once said of Simeon that as an expository preacher he was "unquestionably one of the first of his age — as a divine, one of the most scriptural."

\* \* \*

A mutual friend told Joseph Farington, the painter and diarist, that Simeon had told her that the first five volumes of sermons had involved him in seven thousand hours of work. Farington's shrewd comment was "He appears to live by rule, noting the manner in which he passes his time."

\* \* \* **Entreating**

The accompanying silhouettes show Simeon's animated pulpit style. One contemporary commented that "never did he address an audience in a cold, lifeless or formal manner."

The small daughter of an undergraduate in the family was heard to whisper to her mother, "O Mama, what is the gentleman in a passion about?"

**Acquiring**

He made a lifelong habit of devoting the first four hours of each day to prayer and concentrated Bible study. . . behind most of his sermons there lay not less than twelve hours of study. Simeon's assiduous study of the Scriptures was inspired by his deep sense of the authority of the Word of God.

\* \* \*

The memorial plaque in Holy Trinity reads:

In Memory of  
THE REV. CHARLES SIMEON, M.A.,  
Senior Fellow of King's College,  
and fifty-four years vicar of this parish;  
who,  
whether as the ground of his own hopes  
or as  
the subject of all his ministrations,  
determined  
to know nothing but  
JESUS CHRIST AND HIM  
CRUCIFIED.  
1 Cor. 11:2.

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*The above information is gleaned from Charles Simeon, by H. C. G. Moule; Charles Simeon of Cambridge, by Hugh Evan Hopkins; the Banner of Truth magazine.*

# DEACONESS HOUSE

The starched collars are gone, the old uniforms and blue hats now gather dust in a wardrobe unless they're needed for a concert, but Deaconess House is still preparing girls for Christian work around Australia and around the world. Today's student body seems a far cry from 90 years ago when Canon Mervyn Archdall, rector of St. Mary's, Balmain, founded the Bethany Deaconess Institute in his parish.

In those days there was a monthly paper, "The Deaconess", and Mrs Archdall kept a day and boarding school to raise funds.

The first two girls from Bethany became deaconesses in 1893 — the same year in which the first students graduated from Moore College after the move from Liverpool.

Early enrolments were very few, and remained small even after the move to Carillon Avenue during the first war. Large numbers similar to today's figure of over 30 students and another 50 boarders were unknown until 20 years ago.

When today's principal (Miss Margaret A. Rodgers) was a student, girls called one another "Sister" and wore uniforms

to meals when there were visitors. Those days are now a memory, but other values have been preserved. "Perhaps the greatest thrill today is that many external students who board here become Christians during their stay," Miss Rodgers said recently.

"This is not due to pressure of any kind — it just seems to happen.

"We try to develop a sense of community — this is one reason we have our own separate services on Monday evening and Friday morning each week. Girls also gain experience in leading meetings and speaking.

"Girls are free to invite men friends for meals and for supper and there is a very informal atmosphere at weekends.

"An attractive menu is an important feature in helping the girls regard the place as home."

Miss Rodgers graduated with her Th.L in 1963. She then taught divinity and history at Meriden and later at Abbotsleigh. In addition, she undertook university studies which gained her a B.A. and later a B.D.

After being assistant to Principal Mary Andrews, she became the eighth principal in 1976.

"Miss Andrews has the record of 23 years as principal," Miss Rodgers said. "It was during her time that the greatest advances were made in our history.

These included changes in the curriculum, greater enrolments and an ambitious building programme."

Amongst present students are girls from Indonesia and Sri Lanka, as well as several from interstate.

All enrol in Moore College courses, many obtaining their Th.L or B.Th. Others are studying youth work and several wives of students do full or part-time studies.

As with the men at Moore, it is obvious that the one-year mission course is attracting increasing support.

Most of the girls were formerly teachers or nurses, and there are quite a few graduates. Average age is about 24.

"We are very pleased that the diocesan bursary now includes girl students," Miss Rodgers said. "This offsets some of the tuition fees and this money is kept quite separate from our own funds."

Miss Rodgers is assisted by a contemporary of her college days, Miss June Horne, and Miss Lay Kum Ho.

## "THE GOOD OLD DAYS"

£12 a year allowance and 7s. a week for board was the lot of "deacs" in the early days. They managed to survive, but this letter from Canon Archdall shows that he had definite aims.

It was written to the wife of the Rev. Nathaniel Jones, principal of Moore College from 1897 to 1911. At this time he had just become principal of Perry Hall, Bendigo.

The "Rev. Taylor" in the first paragraph is probably Canon Robert Taylor, rector of St. Stephen's Newtown.

"Bethany": A Church of England Deaconess Institution.

Adolphus Street,  
Balmain,  
Sydney. N.S.W.

May 10, 1894

Dear Madam,

Your letter of May 2nd after a long and circuitous journey — because addressed to "Rev. Taylor" — has come into my hands this evening. As it was evidently intended for me I have much pleasure in at once replying to it.

I herewith forward you our Rules etc.

But will answer your questions

seriatim. We receive women with a

view to training them for the office of Deaconess.

No premium is required. During the first 6 months board and lodging, uniform and washing are provided. At the end of that time the **Probationer** receives at the rate of £12 a year as an allowance. The **Deaconess** receives an allowance of £15 per annum and all her other needs provided, and that for life if she remains in the Institution. The £12 or £15 is only for the purchase of boots, gloves, underclothing and pocket money. The washing is always done for all in the Home.

If the sister of whom you speak will come and stay here for a short time as a visitor, and if she proves a suitable person, I have no doubt she will be accepted by the Council and myself as a Probationer.

Having yourself been a Deaconess you are not likely to be mistaken in your judgement as to your friend's fitness for the office. But yet I should much prefer that this girl should live here for a short time and so see and be seen in the daily round of life and duty in the Home, before admission as a Probationer. We

would give her free board and lodging for that time if necessary — though if she could pay us 7/- a week for her food, we should of course be glad, as though we live on the love of God and of His Children, we are bound to be, as careful as possible. In fact I pay out of my own pocket the 7/- a week for any such visitors, if they are not able to pay for themselves. I need only add that this Institution is thoroughly loyal to our **Church as it is!** We have no sympathy with sectism or Romanism. We neither believe in a sensational Wesleyan piety or in the re-establishment of altars and confessional boxes in our Churches. The women we seek are those who having been savingly united to the Lord Jesus Christ have been born again, are led by the Spirit of God, and are prepared to obey those over them with a glad mind and will in the service of love.

Believe me,  
Dear Madame,  
Faithfully yours,  
Mervyn Archdall M.A.  
Director of Bethany  
Mrs Jones etc.,

# STUDENTS FOUND IN "FAR AWAY PLACES"

A former Moore College student is now conducting a faithful ministry in the Mar Thoma Church in Kerala, South India.

Bishop John Reid recently brought back news of his meeting with the Rev. M. M. Thomas who was a bursar at Moore in 1958, when he was 30 years of age.

"We met during the Maramon Convention in Kerala, which is in South India," Bishop Reid said.

"I was later able to have a meal in his home and meet the members of his family.

"He looks back with fondest memories of his year in Sydney and his time at Moore College.

"He and Graeme Goldsworthy had studied Syriac under Dr. Alan Cole and that was a valuable exercise for him."

The bishop said that members of other denominations attended Mr. Thomas' services because of the Bible preaching. He had recently had a period of ill-health and would be moving shortly from his present parish to a student congregation.

"He asked after many of his contemporaries, and hopes that some of them might write to him," said Bishop Reid. "He would love to renew his ties with some of his fellow students."

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The "White Horse Hotel" purchase completes a plan first discussed 23 years ago, the college principal (Dr. Broughton Knox) said this week.

"Before our building programme ever began, our architect advised us that we had the option of moving to the outer suburbs or staying in this area," the principal said.

"Here we had transport, the university and cathedral were conveniently situated, and there was an established building complex.

"If we were to stay, the architect said we had to buy more land. This has cost us \$1,121,000 over the years, but that property is now valued at \$2,420,000." Dr. Knox said that full value of college property could not be expressed in figures. There were the added advantages of room for expansion, absence of noise pollution, and greater provision of space for staff and students.

"His address is c/- The Mar Thoma Church, Tiruvalla, Kerala, South India."

The bishop also spent 2½ days with Bishop Joseph who has just retired as Diocesan Bishop of Central Kerala in the Church of South India.

"Bishop Joseph was at Moore College in 1953 as a bursar and has maintained his interest in the college and the Diocese of Sydney ever since," said Bishop Reid.

"During his episcopate, a large programme was undertaken to give leadership skills to people from the backward classes within the diocese.

"I was very impressed to see the practical expression of Christian concern which was shown in helping to form brick-workers co-operatives, to give training in carpentry, weaving and fishing skills.

"Also during his period of leadership, fresh missionary responsibilities were undertaken and his diocese has undertaken an important missionary project in the Diocese of Lucknow.

"Bishop Joseph is in excellent health and has retired to a house in Tiruvalla and asked to be remembered to all those who remember him from his Moore College days."



Bishop Joseph

## COLLEGE JOTTINGS

Bishop John Reid's news of former students in this issue came through his invitation to address the Maramon Convention in Kerala, South India. This convention attracted a record 120,000 people, with up to 100,000 at a meeting. It was commenced 86 years ago by a CMS missionary, the Rev. Thomas Walker, and Tamil David. Meetings are held under a vast palm leaf covered area erected on the dry bed of the Pampa River.

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Deaconesses pose in front of the Women's College. Can anyone identify the girls or give the date? (See story p. 3)