

1952

Societas



Moore Theological College
Sydney





We Are Debtors

We freely acknowledge our indebtedness to all who have helped to produce this Magazine — especially those who are not students of the College. To Mr. K. C. Redshaw who took the studies which introduce and close its message we extend our warmest thanks, as also to C.M.S. for the loan of the two missionary blocks.

S o c i e t a s

MAGAZINE OF MOORE COLLEGE STUDENTS'
UNION.

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Absent: J. Turner, A. McKenzie, F. Chan.

Editorial

We have chosen as our central theme for Societas this year, the thought of prayer. We have done this deliberately (despite the fact that such a theme might tend to limit and narrow the scope and interest of the magazine) because we feel that the importance of prayer in the life of the individual Christian and in the work and witness of the corporate Church is something that must be stressed above all else in these days of trial when the only certain things amid constant and dramatic change and uncertainty are the truth of the Gospel of Christ and the reality of fellowship with God in prayer with Him.

The very name "Societas" seems to speak of the greatest privilege a Christian can have — fellowship with God. And "societas" means simply that. In the secret place of prayer, the believer comes apart from the distractions of a hostile world to be alone with Him in Whose presence he finds his richest joy and from Whose presence he draws his greatest power. Here he learns that God is his and he is God's.

But there is another fellowship in prayer that is just as real — the fellowship of one Christian with another. Where else can the differences and jealousies that so often mar the oneness of Christian experience be dispelled where else but in prayer? And thus a life of prayer is a life of love — a double love — love for God and love for man.

If the individual Christian and the Christian Church as a whole ever wish to realise afresh the compelling power of their urgent responsibility in proclaiming the Gospel of Christ then prayer must be given pre-eminence: We therefore present Societas for 1952 in the hope that it may be of no small help and inspiration to our readers, in bringing a greater zeal for prayer and a greater hope that prayer is a real force.

Prayer

**Dr. Alan Cole writes on our main theme in the form
of a letter to a former student.**

Dear Don,

I had been intending to write an article on the Theology of Prayer for "Societas", but your letter made me decide to try and give some practical hints instead. Mind you, that does not mean that I think the theology is impractical: Paul evidently believed it highly practical, to judge from the stress that he laid upon it in writing to new converts. Nevertheless, I find most Christians are very orthodox in their theory of prayer: if they are not, there are always many ready to correct them after the prayer meeting. It is in the practice of prayer that we all fall down: and, so saying, I speak with fervour of myself.

Your particular question, if I remember aright, was about Prayer Notebooks or Prayer Diaries. Yes, I certainly use them: I have used them for years, and have found them a great blessing. Are they Scriptural? Well, not in the sense of a chapter-and-verse reference, of course, but we have abundant Scriptural vindication for "directed prayer" if you will pardon the metaphor. Again and again, under the Old Covenant, saints were given directions as to the appropriate points to be included in a prayer in some particular circumstance: again and again we find Prophet or Psalmist outlining in advance as it were the sequence of thought which they propose to follow in their subsequent prayers or praises. Now you can if you like dismiss this as mere poetic style, or else as due to the rather funny tense system in Hebrew, but I do not think you can prove your point. To me, there is a theological principle involved (you see, like King Charles's head, theology **will** keep reappearing!). For the New Testament, I need do no more than quote the great "After this manner pray ye".

Now it seems to me self-evident that these prayers in Old and New Covenant alike are designed to give us patterns of prayer, rather than forms to be followed rigidly in every circumstance. But if this is so, have we not true Scriptural justification for that time-honoured Evangelical aid, the Prayer-list? Nowadays the more fashionable name is Prayer Diary, but the principle is still the same. In either case, we have a list of topics, put forward as guide and scaffolding for our prayer, and suggesting the various aspects that ought to mark out any time of prayer, whether its chief characteristic be confession, or praise, or intercession, or what you will, for the Bible at times makes light of our cast-iron spiritual divisions of indivisibles.

Incidentally, Don, before we go on to discuss Prayer-Lists, let me make a plea for that best of all Prayer Diaries — the Bible

itself. Have you ever been through the prayers recorded in the New Testament? It is a fascinating study, and one which I have not yet completed, but which I can thoroughly recommend as a spiritual tonic. One thing which you will notice is that almost two-thirds of the thought, language, and phraseology is taken direct from the Bible of the Apostles: that is, of course, from the Old Testament. That seems a clear proof to me of the sort of Prayer Diary used by the Early Church: they had made the prayers of Prophet and Psalmist their own, so that when they turned to prayer themselves, unconsciously and spontaneously their prayers were following the channels approved by God. Of course this was due to the guidance given them by the Holy Spirit, but that only strengthens my point: if the Holy Spirit has chosen and blessed this way, should we not follow it too? We may even very reverently note that in the deepest experiences of the Lord's earthly life, He often expressed Himself in the terms of the prayers of the saints of the Old Covenant, thus setting His royal seal to them. So do not neglect the prayers of the Bible: I know at least one Christian who groups all his personal petitions for each day about one or two Psalms: he uses the Psalter as his Prayer Diary, in fact. Now, will you misunderstand me if I say gently that the Early Church seems to have done exactly the same for centuries, as the Synagogue had certainly done before? So do not despise the Psalms for the Day as a possible Scheme of Prayer (or indeed the Collect, Epistle, and Gospel for the matter of that, but that is a slightly different idea). We do not know much about the Synagogue in the Lord's day, but in the Temple at least they had Psalms for the Day, acting as the daily focus for prayer and praise. Well, after all that, I hope you are convinced that some kind of scaffolding in prayer is quite Scriptural. It is exceedingly good psychology

It is exceedingly good psychology too, by the way (to look at things from the lowest level), because we are all of us so uncommonly lazy, and fond of deceiving ourselves as well. That is, I think, why some kind of a liturgy has been valued by the bulk of the Christian Church all down her history. Of course, fossilisation is a danger: but the only creature, known to me personally, that exists quite without spine or skeleton is the jellyfish, and if it came to a choice I had rather be an armadillo. Tastes may differ, of course, but I am not an Evangellyfish by conviction. You will realise from the above that I consider the true value of a liturgy (especially in relation to private prayer) is to be suggestive and formative: when it becomes rigidly normative, then the skeleton may forget that it is nothing unless clothed with flesh. A skeleton may be anatomically correct, and enthralling to the anatomist, but most of us feel a slight aversion to them when met in the street and I think the reaction, spiritually as well as naturally, is funda-

mentally healthy: we know that the human body is normal, while an unclothed skeleton is not.

So far, Don, all I have suggested is that in your own private times of prayer you make use of your Bible and Prayer-Book. There is, in my humble judgment, much to be said for the use of a skeleton for your prayers of either part or whole of the Services for Morning and Evening Prayer. Of course, these are designed in the first place for congregational worship, and you will want to meditate and pray around them as well as through them: that is why I cautiously said "in part or whole". But at times we who pride ourselves on being Reformed as well as Catholic and Apostolic in the true sense are in danger of jettisoning the baby along with the bath-water. After all, we never condemned the Mediaeval Church for **saying** the "daily offices". We broke with the past only in so far as we felt it to be un-Scriptural, and unreal if not meaningless to the participants. Well, I have no space to suggest to you other exciting possibilities in the devotional use of the Prayer-Book. By all means use a Collect a day as a basis for your prayers: I feel that at least one day a week we ought to make the Collect, Epistle and Gospel the centre of our prayers, so that when we come to the Lord's Table on the Sunday we may read and pray with real understanding. Indeed, when the opportunity comes for the "Ministry of the Word" at the Lord's Supper (and I hope you always take it) a few quiet words on the Collect, Epistle, or Gospel will often be much valued by your people as a focus for prayer and thought.

Another possibility is to take the various Occasional Services as focus in turn: yes — Baptism, Confirmation, Marriage, and Ordination contain much spiritual meat. If we use a Prayer-Book at all, we ought to take it seriously: and if we do, we shall find it abundantly rewarding. A useful exercise is to check each statement or prayer in the Bible: otherwise we shall forget that the Prayer-Book stands or falls with the Bible, and not vice-versa. But after all, it is because we are soberly convinced that the Prayer-Book, if rightly understood and plainly read, contains nothing un-Scriptural, that we are prepared to use it in Church: and it is for this very same reason that I am prepared to use it as a scaffolding for my own time of personal devotion. You see, you asked me about Prayer Diaries, and it is true that there are several on the market, well produced and nicely bound — at a price, Don, at a price. Now I must be getting more theologically-minded as the years go by, I suppose: but what grieves me is the un-Scriptural nature of so many of the suggested prayers. I prefer the good old prayers, of whose Scriptural nature I have no doubt, and which have stood the test of centuries of use.

What I **do** value in these Prayer Diaries is the blank page or so left each day: the idea is that here you fill in the names of

your friends, relatives, parishioners and so forth, as well as different societies or causes which you take to your own heart. Now I have enough Sects' blood in my veins to realise that I can buy a blank notebook without buying a Prayer Diary: and so I do, and set aside a few pages each day for these lists. Mind you, you must constantly prune them, or they will get far too large to be effectively covered. We work on a weekly cycle, but if you have too many names, of course you can work on a monthly one instead — or yearly, if it comes to that.

Now I really must stop: but I have not as yet mentioned the value of a Hymn-Book in a time of prayer. This of course comes under the same general heading as the use of the Prayer-Book. But I beseech you, Don, to choose the good old hymns of the Church (**any** branch of the Vine) and let them be objective and theological, not spiritual ballads. Always test the true theological strength of any sentiment, no matter how hallowed, before you trust your weight to it in prayer. Neither have I mentioned any of the fine anthologies of great prayers of the past: I find them very helpful, with the same proviso. Never love or use a prayer just because it is old: folly too may be inveterate: love and use a prayer because it is Scriptural, and you have made it your own.

But this letter has outgrown all decent proportions already, and I must forget all the other things I wanted to say.

Yours very sincerely,

Tutor et Amicus.

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*My heart now overflows
With prayers and praises.
My Heavenly Father knows
Each sigh that raises
My heart ever nearer His heart so tender;
For there's my joy and peace;
In Thee I've found release,
My soul's Defender.*

(O. Hallesby)

The Vice-Principal



Writing biographies is a delightful task — one is enabled to catch glimpses of the really personal elements in an individual — sometimes! Canon Loane, volunteering information is about as expansive as a lecturer divulging questions of an examination to come. Self-effacing is perhaps another way of describing it, but in this case he entirely erases himself. Nor is Mrs. Loane much more communicative despite her admiration of her husband. One might almost be driven to suspect there are, even, dark secrets to be hidden and guarded.

But persistent ferretting has brought a little to light. Marcus Lawrence Loane was born at Waratah, Tasmania where his father managed the accounts of a mining company. Later the family moved to Queensland, and a little later to Sydney, and the famous parish of St. Paul, Chatswood, when young Marcus was only four years of age. At Chatswood he attended a preparatory school where his conduct was rarely exemplary and he was hurriedly moved to another school. He won a University Exhibition from King's School, but before this intelligence reached him, he had commenced working in the office of the Orient Shipping Line. He read for Arts in the evening, graduating in 1932. In 1932-33 he was a student of the finest Theological College in Australia and brought honour to it by gaining First Class Honours in his Licentiate of Theology.

In between all this activity he was a Catechist at Christ Church, Gladesville, where his behaviour was as orthodox as his

doctrine — he married the Rector's daughter, Patricia Knox, and so met and flowed together two streams of intense Calvinism. However he was ordained in 1935 and became Resident Tutor at Moore College, continuing as Tutor and Chaplain until his marriage in December, 1937. The newly married couple took a honeymoon trip to England, and there he served as curate in the parish of Edgware in London, and for a short time as Locum tenens to Dr. Hart-Davies of Edinburgh.

On his return "M.L.L." was made Vice-Principal of Moore College. This scribe has memories of him wrestling fiercely on the quadrangle lawn, as no less fiercely he wrestled with theological problems in the lecture room. He and Mrs. Loane lived at Gladesville where M.L.L. was Honorary Curate.

Great snatches of his life are as yet unavailable to biographers, but one gathers he was writing at this time. His first book — as yet unpublished — was a commentary on Joshua. His first published book came out in 1942, and he was by this time in the Army. That book was "Mary of Bethany", and bids fair to become a classic of its own class.

His Army experience deserves a separate treatment. Apocryphal stories bob up from everywhere. For example the Army motor-cyclist who thought he would scare the Padre by doing a terrific speed only to be thanked delightfully by his pillion-rider, at the end of the journey. The offer of a return journey being accepted, a real friendship was cemented. Then there was the occasion of his joining his new unit. The adjutant saw the new Chaplain approaching and groaned. The Colonel (who now tells the joke against himself) groaned even more, and protested unhappily, brokenly, "My God! He'll never do!"

A rather beautiful, if small, publication, well known to many as "Ravu Henao of Papua" gives us a glimpse into the background of those New Guinea days. To quote a little, "Our new area included 140 miles of river travel and mountain journey, and we planned to go up and down once each month. We would cover the eighty miles of tropical river by barge, and the sixty miles of strenuous climbing by foot; we would visit the scattered camps of lonely men by day, and conduct a simple service in the wayside tents by night. There was the long hard trek through the tangled jungle in the mountain ranges when we climbed through mist and cloud to an altitude of close upon ten thousand feet. It meant we were on the move all the time between the extremes of torrid heat at sea level and of piercing cold in ice-like air." The story of Ravu is simple and entrancing, and equally stimulating is the story of the Chaplain.

In early 1944 M.L.L. returned to College as the situation there was urgent. It was with mixed feelings he exchanged his jungle-green for the academic gown, and a much more settled life. In this year, too, his "Vox Crucis", an intense and passionate study

of the Crucifixion was published. His "Prince of Life" was published in 1947, and was a sensitive study of the Resurrection.

Few who read these lines, will, however, be aware of how low the Canon sank when he produced his "The Synoptic Problem". True, something of the kind was demanded by the course, and a very heroic effort it was to produce this "dry pabulum of sawdust" as it has been called by another enamoured lecturer. But it creates a fellow-feeling between lecturer and students, for one who has "gone before" and "suffered in these things like as we."

Two really fine books, and good to handle are those published by Lutterworth Press, the latter of which is reviewed elsewhere in this journal, and the former of which "Societas" reviewed last year. They are — "Oxford and the Evangelical Succession" and "Cambridge and the Evangelical Succession". Those who have listened, fascinated, to the biographies written and read by the Vice-Principal, at College Conventions may read them at leisure in these two volumes. They are particularly easy to read and provide, from the past, a great stimulus for our times.

Little has been said about the Canon's preaching ability. Mrs. Loane showed one of her rare bursts of enthusiasm and admitted outrightly, "I think he's wonderful". Few who have listened to him will ever forget his intensity — almost too much to bear at times — and his vivid descriptive language. He is a preacher after the grand old manner, and probably has imbibed deeply of his own succession of Puritans and Scottish worthies in whose lives he immerses himself, but his preaching is peculiarly, as they say, "Marcus Loane". It is his preaching, probably as much as his intellectual qualifications (we omitted to say he became Master of Arts in 1937) which have made him so much in demand with the Inter-Varsity Fellowship, of which, in 1951 he was President. His presidential address delivered at Adelaide, entitled "Why Did He Die?" has recently been published by the I.V.F. He has been very active in I.V.F. work, taking part in Missions and Conferences in most states.

Nor are his interests limited to Moore College, I.V.F., and writing. He is a regular preacher in Sydney churches and is interested and active in the Church Missionary Society, being a member of the Candidates Committee. Few will forget his addresses delivered after his 1949 tour of England, the Continent, and Africa. He visited many of the University Christian Unions at the invitation of I.V.F. and visited the missions in Uganda, Tanganyika, Kenya, and Ethiopia on his return journey. It was in Ethiopia he saw the Emperor's lions. His impressions of the African Revival Movement have been a blessing to some of us who have heard his descriptions of the tremendous impact it has had on the lives of many.

Space limits us covering all the personal elements of his character, but we dare not omit his singing, of which he is very proud. Few will believe he was a choir-boy at St. Paul's, and we can understand their delight when that choir-boy entered Moore College. As a lecturer we are sure, at least, that he is successful. Doggedly, determinedly we listen and write whilst all is enveloped in unnatural silence. Great theological Owen Stanleys are traversed and all within the compass of sixty minutes. "Methods Bismarckian" suggests another lecturer with somewhat of awe tinged with envy. However when it comes to Greek, and correct enunciation we shake our heads doubtfully—with another lecturer.

The Vice-Principal is a keen disciplinarian, but, we believe, he is mellowing. With four children of his own we can see he is gradually being broken down, for occasionally a College prank, or a Loane child slips by unnoticed, and so history is made. Mrs. Loane believes firmly that he is a good father, but then she believes he is a good driver, and this scribe has first-hand information to the contrary. A friend tells of the "lift" he was given by M.L.L. from Edinburgh to London, and on an ice-frozen road. He still shudders at the dread memory.

Finally, a glimpse into his study. Stamp-collecting, a hobby, is confined to English, Australian and New Zealand stamps. Every stamp is marshalled, and when one is out of place the battalions are dismissed and re-assembled. But his library is a thing upon which to comment. Clean, well-bound volumes, and most respectable and conservative, theologically, they stand shoulder to shoulder, knowing full well they add up to somewhat of scholarship. Westcott, J. C. Ryle, Lightfoot and many others with a particularly fine brace of Bishop Handley Moule's works. Biographies abound, but only the best. Most books, when read are dispensed with unless valuable for reference. Yes, they are a collection of books to gaze upon and well, almost — covet.

Any biography of Canon Marcus Loane needs to be a symposium, for so many have been influenced by his life and thought. Rich with an impish, puckish humour he is, nevertheless intense and passionate in his love for his Lord, and the great evangelical truths. Respected for his scholarship and loved for himself, he has appealed to every class of student who has passed beneath his ministry, and many of those who read this biography will agree with the writer that it fails to reproduce, and do justice to one who as ever been known affectionately to them as "Marcus".

The Vice-principal on II Thes. iii 10:

"For even when we were with you, this we commanded you, that if any would not come to morning Chapel, neither shall he come to breakfast."



ORDINANDS, 1952

An informal group at "Gilbulla" during their quiet days before Ordination.

(Left to right) Back Row: R. Bomford, The Archbishop, K. Short, D. Abbott.

Second Row: S. Warren, A. Hayman, W. Rich, P. Tankard, Archdeacon Hulme-Moir, W. Hayward, R. Evans, A. Hooton, Rev. C. H. Nash.

Front Row: K. Chila, K. Sandars, B. Burgess, Dr. R. A. Cole, Archdeacon Robinson, M. Corbett, K. Engel, N. Robinson.

Mighty in Prayer -- Mighty in Service

ALLEN QUEE

"Will he be all right now doctor?" asked the anxious mother. "Oh yes," came the reply, "as long as he takes the tonic and pills I have prescribed, and is sure to exercise those limbs every day, I know he will become a healthy and useful citizen in no time."

When we have admitted the Lord Jesus Christ, the great physician, into our hearts to heal us from our sin, He gives to us similar instructions to those which the doctor gave to the mother of the sick lad. Our Lord tells us that we have three vital functions to carry out if we wish to be in service for Him.

First, the need of Prayer in our life to keep us in contact with our Heavenly Father; second, the necessity of reading regularly God's Holy Word; third, our obligation in exercising our whole being in service for the Master.

These three functions are essential to the make up of the Christian life, but let us glance at the first one, Prayer, for I regard Prayer as the most important function in any Christian life, because it is by this daily, and indeed hourly communion with Almighty God that we are able to become MIGHTY IN SERVICE for HIM and also it is by Prayer that we are able to see clearly what His Word contains for each of us.

It is by the simple act of Prayer that a sinner receives God's promise of sins forgiven and of life everlasting by faith in Jesus Christ, His only begotten Son.

How necessary it is for all Christians, both young and old, to realise in these modern, high-pressured fast-moving days in which we live, the real need of that "quiet time" of Prayer alone with God, for it is by this Fellowship with God that we shut ourselves off from the strain and stress of the world and receive His reassuring peace and comfort which strengthens and uplifts our life in Him.

The Master, Himself, encouraged his disciples to pray and He has set the example of the true prayer life by the many times He sought to be alone with the Father. The Lord Jesus has shown by His life that the times and circumstances for Prayer varies considerably. In St. Mark 1:35 we have revealed just one of these times — "And in the morning rising up a great while before day, He went out, and departed into a solitary place, and there prayed". Our Lord chose the early hours of the morning, when all was still and peaceful, for His "quiet time". What a glorious way to commence a new day of activities, receiving strength and blessing for the many tasks which the Almighty One has for each one of us to do.

Again, St. Mark 6:46, 47, reveals that Christ was alone with God the Father at eventide and St. Luke 6:12 tells us He continued all night in prayer, pointing the necessity for prayer times at both the opening and closing of the day. Indeed these are the times when we receive power from above, enabling us to be true and faithful soldiers and servants for the winning of men and women to Jesus Christ our Lord.

Our Lord also favoured the corporate prayer life, when groups of Christians met in His Name to commit their petitions and seek Divine Guidance for their deliberation on some particular activity. The meeting of Christian folk together for a prayer time is the very best way to receive God's Blessing upon the activities of that group and the individuals themselves.

The common saying, "Here's hoping and praying," should be "Here's PRAYING and WORKING" for Prayer really does change things and by Prayer we are given grace to truly work for our Lord and Saviour Jesus Christ.

We must never forget that "prayer is given and ordained for the purpose of glorifying God", and with this foremost in our hearts let us pray always "Thy will, not mine, be done".

My aim, in writing this article, has been to try to reveal the Christian's need, and indeed wonderful privilege, in speaking to God and listening for His still, small voice in return.

Let us be mighty in prayer so that we will become mighty in our service for our Lord and Saviour.

Missionary Fellowship

In conjunction with the students of Deaconess House, College students have met regularly each Wednesday afternoon at 5 p.m. At these meetings, we endeavour to gain a clear knowledge of the activities, needs and opportunities in the mission fields of the world. Through this understanding, we are enabled to pray for the specific needs of those fields, and we feel that our prayer meetings have been times of great blessing. The words of I Sam. xii:23 seem ever to ring true with clear challenge — "God forbid that I should sin against the Lord in ceasing to pray for you". Indeed, may God forbid that any of us should ever cease to pray for those who labour in His service.

We must give expression of our appreciation for those speakers who have come and given of their best to us in these

meetings. Dr. Cole opened to us the reality of the missionary call pointing out very clearly and emphatically, that we cannot make any distinction between the call to a suburban parish and the call to the mission field. Dr. and Mrs. Cole should by the time this magazine goes to print, be on their way to Singapore for work with the China Inland Mission. Rev. Ron Ash, a former student of the College, gave an outline of the work of the C.M.S.



THESE AUSTRALIANS ARE YOUR RESPONSIBILITY.

at the Groote Eylandt Mission. In passing, we record that three of the members of last year's Fellowship have gone to work in Northern Australia this year. Rev. Ray Flatau, returned from China, brought the needs of China's millions to our notice, with the challenge that we should uphold in prayer the Chinese Christians and missionaries as well as the new work of the C.I.M. among the Chinese peoples scattered throughout the various provinces of South East Asia. Dr. Bill Lees and his wife, en route to Borneo from England, spoke to us of the work of the Borneo Evangelical Mission and presented a graphic picture of the position in South East Asia as a whole. It was a grand meeting which gave us a clear vision of this tremendous work of the Spirit. The door is wide open for workers to gather in the Lord's harvest — hearts prepared by Him, are crying out for the message of salvation. "Who, who will go and tell redemption's story?"

Space does not permit a full resume of all our meetings at which we heard of the mighty Hand of God moving men's hearts. But against these pictures of open hearts and thirsting souls, we hear reports of the spread of the creeds of Communism,



WHAT OF THE FUTURE — IN AFRICA? IN CHINA? IN INDIA?

Nationalism and Materialism from many fields; the menace of Communism must hold great concern for every believing Christian. Every Communist is a missionary to his cause — would to God every Christian was endowed with the same sense of responsibility!

It is encouraging to see such an increasing realisation of the call to the Mission Field among College members. Each year we say farewell to those who have answered the call not only to fields in Australia, but truly to "the uttermost parts of the earth".

What About Prayer?

DAVID CRAWFORD

What is prayer, anyway? There are so many stuffy ideas about prayer that it is small wonder so relatively few people bother about praying. Instead of being the sort of thing that is as natural as breathing and as little effort, it is conceived of as binding routine—even as work—as **necessary** as breathing certainly, but often entailing real effort. Well, in a world where added effort is not a very acceptable thing, such a conception will not do, and we must revise our ideas on prayer.

So, what is prayer? Is it a form of words . . . or isn't it rather an attitude of the soul towards God, our recognition of God and the expression of our regard of God through our personality? In other words, prayer isn't an attitude of the body, it is an attitude of the mind, and to pray isn't to assume a certain physical posture but is to assume a mental posture, as it were, of reverence and regard for God, lifting our thoughts into His presence. With this much more satisfactory general idea of prayer in mind, we must not forget altogether the particular aspect of prayer of bringing before God our experiences to share with Him, and our needs to petition Him. Thus our relation with God is not left to be general and impersonal, but becomes specific and individual.

Well now, where does routine fit in here? Surely if anything in this life should be spontaneous it is our relation with God, and the concept of prayer we have put forward allows of this completely. If prayer is a constant attitude of the mind towards God, then prayer is released of fixed times and places and becomes a continuous activity. While you may not be continually conscious that you are praying, prayer **becomes** conscious when your thoughts are stimulated to think of God at times through the day—a glorious view prompts you to praise His creative power; a sordid incident urges you to pray for His mercy; a time of great joy turns your thoughts to blessing God for all His benefits.

Prayer is not confined by routine, but is a constant experience, and by its very nature is freed from the notion of effort. It does not require one to pray at regular times when one does not always feel in the right frame of mind to pray, it does not demand an unnatural making of one's self to pray, but it allows the spontaneous lifting of one's mind and thoughts with praise and petition as that prayer is prompted by a consciousness of God—in our daily work, in the street, driving in the country . . . wherever we are, whatever we are doing, that is the time and place for praying in natural response to our consciousness of God.

Let us have no more stuffy ideas about prayer, but let us be glad that God is everywhere and that we can pray to Him everywhere, not in a form of words, but simply in an attitude of mind that recognises Him and so lifts us into His presence to share our thoughts with Him.

Now don't you think that is a nice, comfortable idea of prayer? No guilty remembrance as you hurry to the train in the morning that you haven't had your quiet time alone with God — for you can pray then and there; no compelling of yourself to commit the day's work to God before you retire at night, when you are struggling with fatigue — for you have been committing your activities to Him throughout the day.

Very comfortable, but very dangerous. If you are one who (by perseverance) has attained a regular time for prayer each day, then perhaps use some of the thoughts from this article to **supplement** your regular times, **but as you value your soul don't substitute them for your routine**, because you will certainly lose your intimate personal relation with God, and the "presence of the Lord" will cease to be a holy place for you. If you are one who is seeking after communion with God — don't look for comfort and convenience in praying and adopt a practice of prayer such as the entirely inadequate concept set out in the preceding paragraphs, but look for reality of communion with God through Jesus Christ, which will involve regularity in prayer and real spiritual effort, and will mean, after all, a foundation routine of assuming a physical attitude of reverence before the God of all worlds — who is your Father — and . . . praying.

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A FEW STATISTICS:

Of the city men in College, ten come from Southern and Illawarra Parishes, eleven from Western, seventeen from Northern while one comes from the Eastern Suburbs.

Of the residue, we have one man from Hong Kong, another from Batavia, one from New Zealand, one from Brisbane, another from Melbourne, five from Adelaide, and the rest from New South Wales country towns.

College fees total over £7,000 per annum and by far the larger proportion of this is paid by the students themselves.

Guilty or Not Guilty?

DAVID DAVIS

It had been one of the most amazing trials seen in England since the war. The daily papers, not only in England, but throughout the world, had blazoned its lurid details in sensational headlines across their pages—each day during the trial, crowds of people were turned away from the packed Courtroom, only to wait outside in the streets.

As if the case itself were not enough to arouse intense interest, it had been announced that this was the last trial over which Mr. Justice Travers would preside. Sir Humphrey Travers was one of the most brilliant lawyers ever to grace the Criminal Bar of England—he had led the defence in the famous trial of Roger Casement for treason during the first World War, and now after many years, having gained a reputation as a hard but scrupulously fair and brilliantly witty judge, this trial was to mark the end of his career.

Not only did the judge thus attract publicity, but two of England's most brilliant advocates were to add their names to the cast of this drama. The prosecution was led by the then Attorney-General, Sir Hartley Shawcross, K.C., not long returned from Nuremburg where he had led the team of British lawyers in the trial of Nazi War criminals and where his brilliant powers of penetration and ruthless cross-examination had torn down many a false alibi and sheeted home the guilt of these enemies of humanity.

By an odd paradox, his rival now had been his most able assistant at Nuremburg. Sir David Maxwell Fyfe, K.C. had been the one who, where others failed, had reduced an arrogant and blustering Hermann Goering to a blubbing craven—and now he was to match his wits and to use all his skill as a shrewd tactician and advocate against his leader, in a desperate battle to save the life of a man charged with murder.

The plea had been "not guilty on the grounds of insanity". The defence had tried to establish that the accused had no conception of his guilt, that at the time the crime was committed, he did not know that what he did was wrong. But the damning reply came back from the Attorney-General "Why then did he buy vast quantities of acid in which to destroy the body of his victim?" The judge pointed out that there was only one inference to be drawn from such behaviour, the prisoner stood condemned by his own effort to conceal his guilt. The jury could bring in but one verdict—"GUILTY". There could be but one sentence—"DEATH".

There will be countless millions who will plead in the same way before the judgment seat of God — they did not know what they did was wrong will be their plea. Will they not stand condemned by their own desperate endeavours to hide their guilt from God? There can be only one defence to plead at that Trial — the Name which is above every name — the name of Jesus. There can be only one defence counsel at the Bar of God — this same Jesus.

Will He lead for your defence or the prosecution?

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BRIEF EXPOSURES

Geoff Bingham — “sets the pace for scholarship. Watch out, they’re catching up!”

David Crawford: “Deputy Senior Student, also Organist, Lyric-writer, Sportsman, etc. . . . What can’t the man do?”

Jim Winter: “Spends his vacations mending windows broken during term.”

Owen Dykes: Choirmaster — “Watch my beat please . . .”

David Hewetson: Sound Effects supplied on request — or without request; rugged footballer (he denies they used his head as a ball in the last match!), gentleman-poet.

Les. Wiggins: Assistant Librarian — can never be found — wouldn’t know where the book was anyway. Does he get paid for it?

Tom Croft: Leader of the Opposition; spokesman for minority groups.

Pouw — No less “Brunner” despite his many “Barths”.

Oh Blighted Bloom —:—

BARRY THIERING

"So you're going into the ministry are you?"

"Yes, I am."

"Don't you think you're—well—er—getting a bit too serious about your religion and all that?"

"Say Bob, you've got me wrong: I'm not religious, I'm a Christian:"

"Oh! Yes, yes, of course—er—um—and—er—who's going to win the footer on Saturday?—"

"—You see I'm not trusting in anything I can do for my salvation, but in something **God** has already done, when Jesus died on the Cross for man's sin, yours and mine,—"

and there follows a rather thrilling discussion, developing the line "that God, having reached down to man, will lift him, trusting and forgiven, out of his sin, out of himself up to the loftiest level of existence, real fellowship with Himself". Mingled expressions of doubt, discovery, bewilderment and confusion are mirrored in his anxious eyes. Progress is tortuous and slow, until it is found that we utterly disagree on two basic assumptions.

That very night, prostrate in his philosophical armchair, a young theological student ponders upon the anomaly, which his resident tutor might well call "The burden of this unintelligible world!" He calls to mind the twin illusions of mankind:

1. Their persistent belief in the natural goodness of man, and
2. Their faith in the regenerative power of human reason.

Certainly the first is one of man's most sinister delusions. Yet can he produce not a single shred of support from history that he is able to create the ideal society by his own wits and his own will — that, like Baron Munchausen, he can lift himself up by his own hair, or, like Dr. Paul White's monkey he can lift himself up by his own tail or vestigial remain (as the case may be).

Rousseau thinks that the child is naturally good rather than fallen. Therefore he suggests that the solution to the world's problems lies in clearing away the conglomeration of iniquities called **civilization**, to get back to a sort of Garden of Eden, when men can live "naturally" and their native desires have full play. Upon this very assumption we have the development of the modern Experimentalist School of Education in America, which is both pragmatic and humanistic, being built on the corruptible foundation of natural human goodness.

The Marxist thinks that it is capitalism that has to be abolished (there, as a Christian, I must of course agree) and that the liberation of the proletariat will inaugurate the ideal society

of equality and cooperation. He believes that a new environment is the simple remedy to man's grievances. Now, while I can see that an ideal environment is a tremendous advantage, I can not agree that it will finally do away with sin. The Marxist approach seems to be too idealistic and shallow in its groundless exaltation of human nature.

Christians glance not only at their Bibles but also at history to affirm that the root of sin lies, not in social relations or in man's environment, but in the depths of the human heart and will for which there is no human cure. Moreover they perceive, in Brunner's words, "if man evolves, the process of evolution does not affect the character of sin; it is not an evolving **out of** sin, but an evolving within sin — if man rises to higher levels of cultural and intellectual life, so does sin. It follows him like his shadow. The contradictions of sin and guilt can only be removed by reconciliation and redemption."

When mankind has not believed in **human nature**, it has fled to the haven of **reason** and **knowledge** — "in our day, belief in 'science' is the new idolatry". It is a very precious hope of the scientific humanist, the rationalist and the Welfare economist, that the resources of science applied to social ends will enable us to construct the perfect society. They do not explain however why the power of science has become in fact as much an instrument for evil as for good. Is there perhaps a tragic flaw somewhere in man's moral nature? M. V. C. Jeffreys asks "If we hold the key of heaven, why does it equally fit the door of hell and why do we not know the one from the other until it opens?"

Now, if reason and nature are not in themselves at fault (that is if man has gone wrong in spite of them and not because of them); and if, on the other hand, it is man's deluded **trust** in reason and nature that has perfidiously betrayed him, one conclusion alone is possible. There must be a **paradox** or contradiction at the heart of man so that he transcends and yet cannot transcend nature and reason. This paradox is in the moral or the spiritual part of man (if by this we mean his supra-rational and super-natural qualities).

Man is not simply a reasoning animal, if he were why should he not make a success of life within his animal limits? It is because he is more than animal that he cannot make a success of life even at the animal level. His torment and his tragedy emerge from the fact that he transcends in his spirit the limits of nature and yet cannot in his life transcend the limits of earth. "He has the creator's vision and the creature's limitation." This is **tragedy**: and in tragedy the story of man must end, unless there is a God in heaven who loves him enough to come for him, "with arm outstretched caressingly".

Pray For Us

(Heb. 13:18)

ROY HILDEBRAND

Don't criticise or talk about them but pray for them. Is this our attitude towards our neighbours, fellow workers, Rector and his wife? Instead of belittling and disparaging them and their work and even slandering them behind their backs do we earnestly and lovingly labour to uphold them in prayer. The reason for Spurgeons's great success was that his congregation prayed for him. He said, "I always give all the glory to God but I do not forget that He gave me the privilege of ministering from the first to a praying people. How easy it is to criticise instead of praying. Really praying in a spirit of love for people who perhaps irritate us, doesn't come "naturally". Neither does any other action of Christian behaviour such as loving our enemies and going the second mile.

Why is there so much strife, ill feeling and antagonism in Christian communities, in a parish, often directed mainly against the Rector? One wonders if people really seek to get to know the Rector, to understand him, his difficulties and problems and his responsibilities and then to pray much for him and his needs.

We are quick to see his bad points but really "it is how YOU see your neighbour and how this or that rubs YOU up the wrong way and you must not remain in that point of view, for, by yourselves we are the helpless prey of the devil".

"Go to the secret place (of prayer) spread the matter before the Lord, not so much to pray and groan for deliverance, perhaps you have often done that, go to get HIS point of view on your neighbour even as you get HIS point of view on a difficult situation. What does HE say or think about him? Ah, that takes on a different aspect. For God does not see us all clothed in our pettiness, in those little selfishnesses and idiosyncracies which annoy. He sees us in Christ and Christ in us. He sees His Beloved Son and us in Him. Now that makes all the difference. We look again at our neighbour. We see Christ in that life (supposing him to be the Lord's). We see the changes Christ has wrought. We praise, and love for Christ in us unites with Christ in him. It does not mean that the faults are not there but it means that the greater fills our vision and the less retires to its proper place; for nearly all disunity comes through magnifying the lesser and minimizing the greater in a person."

"The best action to take and the most costly but therefore the most effective is to tell our brother frankly of the situation and God's dealing with us. We shall get nowhere if we merely heatedly tell him where he rubs us up or appears to us to fail. We must involve ourselves also in the statement by admitting our resentful reactions. That is the approach by way of the Cross, not

telling him to die on it, while we sit and watch him, but dying ourselves first by confessing where we have been wounded and hurt and hard" (N. Grubb — "Love of Faith").

"For with jealousy and quarrels in your midst, are ye not behaving like ordinary men?" (1 Cor. 3:3 Moffat). If we are really praying for people how can we criticise or talk about them? Surely we would be hypocrites.

"A new Commandment I give unto you, That ye love one another; as I have loved you; that ye also love one another. By this shall all men know that ye are My disciples, if ye have love to another (Jn. 13:34, 35)." Let us then labour in prayer and not criticise or talk about it for "If a man thinks that he is religious although he does not curb his tongue but deceives his own heart, his religion is worthless" (James 1:26 Weymouth).

S.M.A.F.

The Students' Mutual Assistance Fund continues to be of assistance to financially embarrassed students. In the face of heavily rising cost, both in College fees, text-books and such minor matters as clothing, increasing burdens are being laid on College men, most of whom come into College with very meagre or entirely non-existent Bank Accounts.

S.M.A.F. came into existence at the end of 1948, to be, as its name suggests, a very practical measure whereby students might share in bearing each others' burdens. Since then, over £300 has been collected and distributed to men needing help in this way. The amounts paid out have never been large, but they mean a tremendous help to those receiving them.

The Fund is supported entirely by students and former students of the College who have undertaken to set aside each week, as much as they are able to assist their fellow students. Will you pray that it might be used of God as a means of blessing to many?

Examinations

GEOFF BINGHAM

Examinations! There, now, is a word, and one well known to our age. Perhaps man has never, in any age, been examined as much as in this. Scarcely born, he is scrutinised by registers, parents, relatives, and, less fondly and somewhat apprehensively, by neighbours. He very soon becomes "a matter of form". He is required to be examined for health, and education. He becomes a numeral on a census-sheet, and, as he grows older he is the victim of every statistician who may convert him to a decimal point. Yet he staggers on hardly past these hazards of a modern world to maturity, only to find he is confronted with more tests should he wish to marry, travel, fight for his country, or even contribute a modicum of tax to maintain the pernicious status quo. He is asked to volunteer such intimate details as his marital state, his pedigree, his insurances, his teeth filled and his appendix removed!

Yet one should pass these by as frivolous in relation to the greater subject of examination *per se*. Truly it is that here one treads upon holy ground. I can remember a time when it was not, for then examinations were regarded as a rather regrettable encroachment upon the virile Australian way of life and he who passed an examination was regarded as a curiosity and was highly suspect. But, alas, we have fallen upon strange and evil days. He who is examined is no longer considered "weak". Indeed, like the Japanese wrestler, who from birth is fed on special foods, so our examinee — pardon that terrible word — is fed upon the very best that he may attain great mental prowess, and to him goes the sweetest chop, the delicate morsel, the most highly vitamised of foods for he is truly among the gods.

With godlike scorn, then, he spurns the mundane activities such as washing or wiping the dishes. This is an age when parents cower before their examinee-son; they hush babies, muffle laughter, and I have seen whole streets silence their blaring wireless sets all because little Johnny is sitting for his Health and Temperance Examination.

The word "examination" is a weapon — a veritable cutting scimitar well wielded, all heads fall before it. No sacrifice is too great, no awe too much, for cower must the acolytes of parents, neighbours and relatives before this high priest of great mysteries. An exaggeration? Never! Watch father and sister tip-toe through the house fearful lest one slight noise might forever unseat young Johnny, or, at least, give him an excuse for failure. Watch mother as she with quiet pride bears a suffering richly vicarious — she cooks, she makes his bed, recovers lost books, moils and toils, her lips creased in a patient smile that would draw envy from martyrs themselves.

Yet I make bold to say that it is not the results that matter. Take a visit to our own esteemed academy of learning just prior to examinations. A deathly hush envelops building after building. Students, ghosts of their former selves, agonise and sweat over and bow before tyrannous tomes. Yet very little interest is shown in results. No it is the examination that matters, for its drama is mouthed, and all the world savours an examination and pities and reverences and molly-coddles the examinee.

Sometimes I shudder at the thought of it. A whole world gone examination crazy. In this moment, in country after country, millions are being examined in every possible subject and activity, trade, profession and thought, from the amoeba to the atom, from a grain of sand to the Statue of Liberty herself. of mothers are bowed beneath the intolerable weight, and legion Millions of hours of nerve energy are being expended, millions are those bound by its hush-tyranny.

There is always one final examination, and so THE Final Examination. This is one not conducted by men, nor even by angels, but by God Himself. It is an examination that searches the hearts of men and sees what is within. It is solemn and awful, and the hush of every examination shall be swallowed up in the great dread and wonder of this. "And I saw the dead, small and great, stand before God . . . and the dead were judged out of those things which were written . . ." This before the Examination Seat, the intense purity of which sent fleeing both earth and heaven. On the one hand, those who write "Passed" beside their names, and on the other, those who write "Failed". Nor is it intellect nor lack of it which allows matriculation into Eternity.

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Old Students' Union

Annual Reunion. The most successful of all Reunions within recent memory was held on the Wednesday of Synod week, July 2, when eventually 85 old Students attended. The Archbishop celebrated in the John Francis Cash Memorial Chapel — since, alas the chapel so familiar to old Students is no more. Dr. Alan Cole gave a helpful address from God's Word. Adjourning to the Lecture Hall of Deaconess House the usual business was successfully concluded. Rev. C. Steele, N. Rook, R. Meyer, W. Rees and Senior Student were re-elected as the Committee and Revs. Gee and Noble re-elected as Hon. Secretary and Hon. Treasurer. The Subscription is 4/- to include a posted copy of "Societas". Two bursaries of £40 each are to be the objective of the O.S.U. and about half the amount is in already. The Guest Speaker was the Rev. L. F. E. Wilkinson, Commissary to the Archbishop in England, and Principal of Oak Hill Theological College, and he based his searching and helpful message on the Ordinal with special reference to the personal life and witness of minister and his family. The Old Students joined the Present Students at Luncheon and Ven. Archdeacon Wade expressed our thanks to Principal Hammond and the Moore College Staff for their hospitality.

Motions of sympathy and condolence were passed—the members standing—to the late Ven. Archdeacon Martin, Revs. W. D. Kennedy, and E. C. Robison. The late Archdeacon whilst a Cambridge man was the Diocesan Commissioner in a special Peace Thankoffering appeal for the college in 1918-23.

Congratulations to Rev. Jim Payne of Nimbin upon his appointment as R.A.A.F. Chaplain and his appointment to Malta, and our best wishes in this important sphere of Christian witness.

The oldest Student present at the recent Reunion was the Rev. F. J. Dillon who was in college in 1893. The members, through the Archbishop, tended him their good wishes.

Amongst the apologies for absence from the Reunion from outside the Diocese were letters from Revs. R. Lovett of Tweed Head, J. Payne of Nimbin, Ven. Archdeacon O. N. Manny of Coffs Harbour, Rev. F. A. Reid of Smithtown, Macleay River and H. G. Fuhrmeister of Minnipa, South Australia. They all sent affectionate greetings to the former college friends and were with us in spirit at the Reunion.

The Rev. G. C. Glanville, B.D., for a period Vice-Principal of the College and now resident at Nowra, passed his 81st milestone recently in fairly good health and the Reunion sent Birthday greetings to him and good wishes.

The Ven. Archdeacon O. N. Manny of Coffs Harbour writes, "It may be an item of interest to old friends to learn that a number of us who are old Students of "Moore" decided to join a small group that will meet at each Synod period and dine together. I think our associations with the college range from Carr in 1914 to Bill Doak of quite recent vintage. My best wishes for the success of this year's Reunion"—Splendid and congrats—we hope "Moore" men in other Dioceses would do likewise.

The Hon. Sec. is indebted to Jim Payne of Nimbin for the names of this group and invitations were sent to them all for the Reunion.

Register of Old Students: The Hon. Sec. of the O.S.U. is in the process of compiling the above and to save the huge task of hunting in the Diocesan Year Books, he would be grateful for lists of Old Students in other Dioceses, Name and address? R. P. Gee, St. Peter's Rectory, Neutral Bay.

The Rev. S. G. Stewart as the Honorary Clerical Organising Secretary for Moore College, Bursary Fund, would welcome donations from Old Students towards the College and specially for the two Bursaries to be donated annually by the O.S.U.

We did miss the familiar face and learned discourse of the Rev. Dr. Frank Cash, M.A., from the Reunion, unfortunately the Rev. Doctor recently had two bad heart attacks and it was thought wiser for him to stay at home. The members sent their greetings and a prayer that he would speedily recover.

Old Students wishing to become financial members, the Hon. Treas., Rev. J. R. Noble of St. Matthew's Rectory, Bondi, would be pleased to hear from them.

Word has been received from the Rev. W. H. (Bill) Stanger who has been a Chaplain of the R.A.F. for twelve years and is stationed at Kai Tak, Honk Kong, that he has been paying aerial visits to lonely R.A.F. units in Korea, Japan and other Far East stations. He sends his good wishes to all old Students who remember him.

Words of Wisdom

from the Senior Student

After the dismal failure of the Bachelors' Club (alias The Cynical Celibates' Society) to maintain its membership, no attempt has been made this year to revive it. Contributions to its downfall have been made by Syd. Gissing, David Crawford, Bryce Wilson, Kelvin Tutt and Bruce Holland (to say nothing of the Senior Student — Ed.) all of whom have announced their engagements during the year. Congratulations!



For the last 30 years, the College has benefited from a series of special lectures delivered by the Rev. Dr. Frank Cash. The purpose of these has been to deepen still further, the Students' love for the Greek Testament. It is to be hoped that despite the Doctor's present ill-health, these interesting and informative (and delightfully informal) studies will continue in the years ahead.



Dr. Alan Cole was invited to give the Bible Studies (correct Biblical exegesis!) on the Epistle to the Galatians, during Convention Week. Treating the text with his usual (or should I say "unusual") originality and scholarship, Dr. Cole delved deep into the Scriptures to bring out much blessing in spiritual reality.



Mr. H. R. Minn has resigned his position as Senior Tutor to take up duties at Oakhill Theological College, London. His departure will leave a definite gap in College life. No student who has attended his lectures has ever felt that the time has been ill spent — though we wonder if he shares this opinion.

His personal interest and sympathy in the problems of individual students has taken much of his time outside regular duties, but if treasured friendships are worth anything, he will be repaid in full.

Good-bye, Mr. Chips! Come back soon . . .



The visit of Principal L. F. E. Wilkinson of Oakhill College to this Diocese was an occasion of great interest to the College. Lectures were cancelled for a week while students took part in "Operation Wilkinson" — a Mission held simultaneously in five centres — Marrickville (two centres), Earlwood, Dulwich Hill and Cook's River. Each group held regular meetings for prayer and discussion for some weeks prior to the actual campaign.

On the whole, it was a time of spiritual refreshment and blessing, and the experience gained will prove invaluable to the students in their future ministry.

Perhaps the most important factor in College life this year has been the changes in the tutorial staff. Newcomers were Dr. Alan Cole and the Rev. Donald Robinson, and their lectures have been greatly appreciated by all.

At the close of Trinity Term, the College said farewell to three members of the Staff — Mr. Minn, who as mentioned above, has now left to take up his appointment at Oakhill; Dr. Cole who, after his "whirlwind" lectureship, has taken up missionary work with the China Inland Mission in Malaya, and the Rev. C. K. Hammond, who has now taken up duty in the Parish of Hayfield, Diocese of Gippsland. Our thoughts and prayers go with them in their widely different fields of service.



Behind the Scenes. Thanks are due once again to the Matron and Domestic Staff for their efficient and loving service in the year that is past. They have given unselfishly of their time and energy, and their friendship and help have been appreciated by every student in their rather large "family".



There are 61 Students attending College lectures this year. Since the immediate post-war years, the average age of the men has decreased to the present average of 24 years, although there is still a sprinkling of older men. Salesman and scientist, labourer and lawyer, varied in disposition and experience, these men are now living and studying together, each making his own contribution to swell the richness of College life and sharing his experience and learning (or lack of it) with his fellows.

They come from Sydney, from other States, from overseas — and they are destined for work in Sydney, in other Dioceses, and in the Mission Field — some are married, others wish they were and others are thankful they are not — a motley but likeable crew.



MORE MUNDANE MEDITATIONS ON EXAMINATIONS

(The poet wisely preferred to remain anonymous)

The fight is o'er — the battle done,
But I'm not sure just who has won,
Do I as victor end the Term,
With my knowledge true and firm?
Have I reached my hoped-for goal,
Or did the lectures take their toll?
Shall I hear a "well done student"
Or "Do some work — join the prudent"?

And Now Cambridge

A BOOK REVIEW

If our Principal is a logician, our Vice-Principal is a magician. For no other word can describe his uncanny ability which catches the magic excitement, the spiritual freedom and the peaceful completeness of the zesty life that was Cambridge's in the 18th and 19th Centuries. Following the pattern so well laid down in "Oxford and the Evangelical Succession", Canon Loane's newest book, "Cambridge and the Evangelical Succession" is cast in a biographical form, yet it is no mere biography. It is lifted out of this realm by the obvious bond of sympathy and affinity which the author shares with the five men of God whose lives he portrays. As one sits reading, there are times when one seems almost conscious of a second person in the room — the author — just as avidly devouring the flying pages, and just as enthusiastically enjoying himself in the reading as in the writing. These traces of the author's projected interest do not mar the work, rather do they augment its peculiar charm, when all six hearts throb in sympathy.

The object of Canon Loane's intense research is the line of Cambridge men from William Grimshaw, John Berridge and Henry Venn to Charles Simeon and Henry Martyn. These are they who show us "how the torch of truth and love passed from hand to hand and from age to age". To the reviewer's mind, the author does indeed realise his objective "to reach a clear view of their character, their ministry and their contribution as representative Evangelicals of the Church of England".

The life of William Grimshaw, not as famous as Wesley or Whitfield, humble but great, moves first into focus. We see his slow development in spiritual perception. Ordained in 1731, in blissful ignorance of spiritual realities, he passes into the stage of spiritual twilight, until finally he is soundly converted and in 1742 is translated into "the glad sunshine of mercy". His ministry then begins, joyful and full of power. The scene then changes. John Berridge appears, eccentric and brilliant, and when transformed by Christ, outstanding as pastor and preacher, who called himself "God's office boy, running errands for Him here below". We next meet Henry Venn, with gay, vivacious manner whose powerful and Spirit-filled preaching caused many an incident like the following: "Men would come to him at all hours with tears streaming. 'O Sir,' they would begin at once to say with eagerness, 'I have never slept since last Thursday night! O Sir! Your Sermon'". Then Charles Simeon who was first brought under the conviction of his sin by the sudden realisation of his unfitness to attend a mid-term Holy Communion Service, stood alone in his College life and witness, wise and discreet in matters of Church order, fearless in his preaching. And finally, comes Henry Martyn,

delicate and sensitive with brilliant intellect, called by God to forsake his earthly loved-one for a great missionary vision. The story of how he translated the Scriptures into Hindustani, Bengali, Persian and Aramaic and found himself with his Saviour at the tender age of thirty-one, is beautifully told with warmth and feeling.

Theirs was the day when the spiritual life of the Church was at the lowest ebb, with worldliness in the clergy, and sad bewilderment and ignorance in the laity. The very nature of this period called for a divine recklessness tempered with a godly love and discretion — all of which these men possessed abundantly, whose spirit Canon Loane skilfully captures in all its richness and tenderness. A fascinating book.

("Cambridge and the Evangelical Succession" is now available in Sydney — and we recommend it without reservation.)

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"The Evangelicals of the eighteenth century gradually changed the whole spirit of the English Church. They infused into it a new fire and a passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty and completely altered the whole tone and tendency of the ministers".

(Lecky's "History of England")

Prayer Means Action

SILAS HORTON

There is always a certain definite change in people who are about to sit for an examination. Whether for fear of the result, or for hope of success, or a combination of the two, there is an increasing love of solitude and quietness. There is often a look of anxiousness on many faces, lines of tiredness indicate late nights and long hours of burning the midnight oil. But why this earnestness? Why all this study? Why all this preparation? Why not enter the examination room unprepared? The answer is quite obvious — yet why do so many people enter upon the tests of life — which after all, are infinitely more important — so completely unprepared? What hope can they have of succeeding?

How then does one prepare for these important tests? How else but in prayer? We learn from St. James's Epistle, Chapter 5 verse 16 that we should pray for forgiveness, for healing, indeed for all things because "tremendous power is made available through a good man's earnest prayer" (Phillips' Translation). Prayer is thus the dynamic of all Christian experience — it is the sole source of the believer's power and inspiration. We may all have received different gifts of the Spirit — but there is one privilege we all share, and that is the ability to pray. We can all pray.

However, just as we learn that faith is dead except it result in active works, so our prayers, if not supported by a willingness to action on our part, so that God may use us to effect His purposes, are also to a great extent ineffectual. Unless our fervency in prayer results in the same fervency in action, then perhaps, we are bordering on hypocrisy. Isaiah did not pray, "Lord, the need is great — Thou seest that. Send someone to bring Thy people back". He said rather, "Lord, here am I — send me." His prayer was matched by a willingness to act himself.

Several very wealthy men sat in a prayer meeting and prayed that God might provide £500 urgently needed for their Church, until one realised the utter futility of expecting God to provide in a miraculous way when all of them could have written a cheque for £100 and scarcely have noticed the difference to their bank accounts. Prayer means giving — of self, of time, of possessions.

God through Jesus Christ has given us the invitation to come and pray for He will meet with us and reveal Himself to us, and teach us to pray aright that His name might be glorified, and that our lives might be fruitful in service for Him. "Any prayer which does not react upon my life and make it a more fruit-bearing life, is not prayer at all" says Dr. Campbell Morgan on John xv:8.

Prayer changes things, because it is the process of letting God have His way — and the first change must be effected in the life of the one who utters the prayer. Prayer means real work.

Sporting Round-up

SOCCER

There is very little to say about the Soccer this year, as there was very little Soccer . . . in fact there was only one match. Mindful of the trouncing administered to us by the Baptists last year, we set out to meet the Methodists from Leigh College with fear and trepidation. Many were the sad but hopeful jests exchanged in the dressing room as we togged up for the fray, but by the end of the match, we were feeling that we would like to play the game again (though not just then!).

The final score was three-all. Mention must be made of at least one player and the player who gets my vote is "Charlie" Hardman. It must have been the English tradition or something, but "Charlie" certainly showed us how to play. I feel that the real reason for our good showing was the team spirit, whether evidenced by good play or wild "up-country" kicks and mad rushes at the opponents' goal.

We were really quite sorry that we were not able to play any other matches.

RUGBY UNION



MOORE COLLEGE RUGBY UNION TEAM, 1952

Back Row: R. Hilderbrand, K. Gowan, T. Jones, J. Hewlett, S. Horton, A. Williams, W. Dumbrell, K. Churchward.

Front Row: W. Payne, W. Wade, D. Hewetson (Capt.), The Principal, B. Thiering (Vice-captain), D. Davis, F. Buchanan.

Absent: J. St. Clair.

At the beginning of the season. it was very heartening to see the large and enthusiastic attendances at football practices, and it was seen that we had the potential for a powerful team.

The first match we held was against the University Evangelical Union and the result was a draw. This match showed that we had an excellent back line, and it was readily agreed that a good policy for the future would be for the forwards to feed the backs and to concentrate on good rucking for that purpose. A return match-cum-practice was arranged with the Evangelical Union for the purpose of picking a team to play against a Penrith team during a Mission which the E.U. was to hold there.

Our annual match with St. John's, Campsie was to prove our first defeat. Although we rallied in the second half, we were defeated in what was really the toughest game of the season. The St. John's people no doubt received an entirely new conception of their Catechist! It was a good match and a very worthy win by a good team.

The final match for the season was the best from our point of view. This was the long-postponed match with St. Thomas', Enfield when we recorded an overwhelming victory of 25-5. Apart from the heavy casualty list, the game was thoroughly enjoyable. The season ended with the Captain being dumped in a pool of muddy water — a new and interesting custom.

We feel that football this year has fulfilled its function in College life in the usual way, not merely as exercise but as a "liaison" with Parish youth and the College which provides a valuable witness in proving that clerics in embryo have got what it takes.

CRICKET

The only cricket played so far this year, was a match in First Term, in which First Year defeated the Th.L. years. The Inter-Collegiate games are generally held later in Michaelmas Term.

TENNIS

Again this year, the College took part in the Inter-Collegiate Tennis Tournay. The series took the form of a knock-out competition (not literally, of course) and took only one day instead of the usual three. The team had very little practice beforehand but performed quite well to come out again as runners-up to Leigh College.



MOORE COLLEGE TENNIS TEAM, 1952

Front Row: K. Wray, J. Hawke (Capt.), W. Dumbrell.
Back Row: S. Gissing, A. Gazzard.

Absent: W. Hogben.

In our first rounds, we defeated St. Andrew's and the Church of Christ College, to enter the final round with Leigh and the Baptist College. Leigh won quite comfortably on match points though individual players, particularly Ken Wray and Bill Dumbrell, scored well for Moore. The match against the Baptist College to determine second place, was a tense struggle, the teams being equally matched, but Moore emerged the victor.

The day's tennis proved a valuable time of fellowship with the other Colleges and was thoroughly enjoyable. But if we wish to oust the Methodists from the top rung of the ladder next year, we shall have to put in some really solid practice before the match.

ATHLETICS

The Inter-Collegiate Athletics Meeting is also held in Michaelmas Term and we do not wish to prophesy the results of that. However, the College is expected to put up a good showing.

Operation Wilkinson

THE COLLEGE CONDUCTS A MISSION

Picture six teams of eight or nine College men, a Deaconess and an Ordained Leader, imagine them descending on six centres in four neighbouring Sydney Parishes for a week and you have some idea of Operation Wilkinson.

The Mission was under the general leadership of Principal Wilkinson, and while its primary object naturally was to take the Gospel of Christ and the secret of "Living and Liking It" to the non-Churchgoers in the Parishes of Marrickville, Earlwood, Dulwich Hill and Cook's River, it also served to give students a practical demonstration in team evangelism along the lines used so successfully in Great Britain, and to give them a helpful insight into the working of a Parochial Mission.

For some time before the Mission, each group met for prayer and planning under its leader, working out prayerfully the details and organisation needed to ensure that from that end, the Mission would be a success. Prayer Meetings were also held in the homes of Christians in the Parishes, and a great wave of prayer was offered up to God on behalf of the Missioners and those to whom they were to minister.

Intensive house-to-house canvassing was undertaken in the week leading up to the Campaign, students walking literally some hundreds of miles, delivering thousands of pamphlets advertising the meetings and extending personal invitations to the hundreds of people they met to consider the claims of a personal Saviour.

The general programme in each of the centres consisted of meetings on the Sundays and week-nights with after-school meetings for children. These were supplemented by various special meetings for ladies, men's teas, youth teas and rallies, film nights and all the other events which go to make up a crowded week's Campaign. Attendances naturally varied from place to place but on the whole were most pleasing.

It is difficult to estimate the actual results of such a widespread Mission as this. The seed was sown in prayerful and expectant faith, and as daily souls here and there responded to the bidding of the Holy Spirit and were reaped into the harvest of God, we were able to see some tangible answers to prayer. Church attendances have increased at some centres, prayer meetings now flourish in places where there were none before, and generally, there was a quickening in the spiritual life of regular congregations.

The Mission was a time of rich blessing to the College as men shared together the inestimable privilege of preaching the Word of God and presenting a united witness. We rejoice in the souls won as we continue in prayer for the Word that went forth in His Name.

Short Biographies of College Personnel

FOURTH YEAR

- The Rev. D. C. Abbott (St. Anne's, Ryde).
The Rev. R. J. Bomford, Th.L. (Prov. Dis. of Seven Hills).
The Rev. K. L. Child, Th.L. (St. Stephen's, Newtown).
The Rev. M. T. Corbett, Th.L. (St. Barnabas', Punchbowl).
The Rev. K. F. Engel, Th.L. (St. Alban's, Corrimal).
The Rev. R. E. Evans, Th.L. (All Saints', Balgowlah).
The Rev. A. W. Hayman, Th.L. (Par. Dis. of Wilberforce).
The Rev. W. F. Haywood, Th.L. (St. Paul's, Riverstone).
The Rev. A. R. Hooton, Th.L. (St. Michael's, Wollongong).
The Rev. C. W. Rich, Th.L. (Warragamba Dam).
The Rev. N. G. Robinson, Th.L. (St. Luke's, Mosman).
The Rev. K. L. Sandars, Th.L. (St. Andrew's, Summer Hill).
The Rev. K. Short, Th.L. (Prov. Dis. of Mona Vale).
The Rev. P. M. Tankard, Th.L. (Holy Trinity, Kingsford).
The Rev. S. R. Warren (St. Clement's, Marrickville).

THIRD YEAR

GEOFFREY CYRIL BINGHAM: Hurlstone Ag. High, 1931-34. Farming, 1934-39. Entered College from St. Paul's, Wahroonga, 1939. A.I.F., 1940-46. M.M. Writing, 1947-49. Re-entered College 1950. Catechist, St. John's, Beecroft, 1950-51.

DAVID HUGH CRAWFORD: Toowoomba Grammar School, 1942-45. C.S.R. Ltd. (Sydney and Fiji), 1946-49. Entered College from St. Clement's, Mosman, 1950. Catechist, Dural, 1950-52. Deputy Senior Student.

THOMAS DENMAN CROFT: North Sydney High, 1939-42. Public Service, 1942-47. R.A.A.F., 1944-45. Third Year Arts, Syd. Uni., 1952. Entered College from St. Clement's, Mosman, 1948. Catechist, St. Matthew's, Bondi, 1950-51.

SYDNEY WILLIAM GISSING: Brisbane Boys' College, 1938-41. Audit Clerk, 1942. R.A.A.F., 1943-45. Entered College, 1950. Catechist, Pymble, 1951-52.

DAVID MILROY HEWETSON: Trinity Grammar School, 1944-46. Farming, 1948. Timber Co., 1949. Entered College, 1950. Catechist, St. Thomas', Rozelle, 1950-51; St. Andrew's, Roseville, 1952.

WILLIAM ROBERT HOGBEN: Wollongong Tech., 1938-40. Wollongong High, 1940-41. Clerk. R.A.A.F., 2½ yrs. Trainee Health Inspector. Entered College from St. Michael's, Wollongong, 1949. Hon. Catechist, St. Andrew's, Summer Hill, 1949; Yarra Bay, 1950; Canley Vale, 1952.

BRUCE HOLLAND: Granville Central Tech., 1942-43. Sydney Tech., 1944-47. Electrical Fitter, 1943-49. Entered College from St. James', Berala, 1950. Catechist, St. Barnabas', Fairfield, 1950-51; Merrylands, 1952.

KENNETH JAMES LEASK: Central Tech., Ultimo. Book-keeper. Entered College from St. John's, Gordon, 1948. Catechist, Brighton-le-Sands, 1950-51; Balmain East, 1952.

BENJAMIN ALBERT MOUNT: Sth. Melbourne Tech., 1935-37. Melbourne Tech. College, 1937-41. Completed Apprenticeship as Marine Coppersmith. R.A.A.F., 1944-48. Entered College from Melbourne, 1948. Catechist, St. Alban's, Five Dock, 1949-50; St. Mark's, Darling Point, 1951-52.

POUW LIAM SIEN: Educated at K.W. III, Batavia, Bandung University, 1947. Theological College, Djarkata, 1947-51. Entered College, 1951.

JOHN JAMES ST. CLAIR: S.C.E.G.S., 1938-44. R.A.N., 1945-46. Pharmaceutical apprentice, 1947-49. Entered College from St. Clement's, Mosman, 1950. Catechist, St. David's, Surry Hills, 1950-51; St. Saviour's, Punchbowl, 1952.

KELVIN AUBREY TUTT: Tingha Central and Inverell High, 1935-45. Bank Clerk, 1946-49. Entered College from St. Clement's, Mosman, 1950. Catechist, St. Augustine's, Neutral Bay, 1950; Cook's River, 1951-52.

WAKELY ROBERT WADE: Homebush High, 1942-46. Clerk, Shell Co., 1947-48. Metal Machinist, 1949. Entered College from St. Andrew's, Summer Hill, 1950. Catechist, Yarra Bay, 1950; St. Alban's, Ultimo, 1950; St. Paul's, Redfern, 1951-52.

LESLIE JAMES WIGGINS: Wollongong High, 1940-44. Metallurgy Diploma, Wollongong Tech., 1945-49. Entered College from St. Stephen's, Port Kembla, 1950. Catechist, St. Silas', Waterloo, 1950; Merrylands, 1951; St. Oswald's, Haberfield, 1952.

BRYCE CLEMENT WILSON: Hurlstone Ag. High, 1942-47. C.S.I.R.O., 1948-50. Entered College from St. Thomas', Auburn, 1950. Catechist St. Paul's, Castle Hill, 1950-51; St. Silas', Waterloo. 1951; Christ Church, Kiama, 1952.

KENNETH NORMAN WRAY: Cowra High, 1927-28. Merchandising Manager. Entered College from St. Paul's, Lithgow, 1950. Catechist, Roland Lamb Memorial Church, Lane Cove, 1950-52. Senior Student, 1952.

SECOND YEAR

CECIL HOWARD BURGESS: Clare High School, 1942-45. Welder, S.A. Railways, 1945-51. Entered College from Holy Trinity, Adelaide, 1951. Catechist-in-Charge. Douglas Park and Wilton, 1951-52.

DAVID GRAHAM DAVIS, LL.B.: Fort Street High, 1942-46. Sydney University, 1947-50. Admitted to N.S.W. Bar, 1951. Legal Officer, Attorney-General's Department. 1947-52. Entered College from St. Bede's, Drummoyne, 1952. Catechist, Mortdale-Oatley-Oatley West.

DONALD M. DOUGLAS: Epsom College, England. Insurance Officer. British Army, 1940-46. University of Sydney, 1947-50. Entered College, 1952.

RICHARD OWEN DYKES: Hurlstone Ag. High, 1940-44. Mech. Engineering, Sydney Tech. College, 1944-50. Fitting and Machining Apprenticeship, 1944-49. Engineering Draftsman, 1949-51. Entered College from St. Paul's, Chatswood. Catechist, St. George's, Earlwood, 1951-52.

ALLYN RICHARD GAZZARD: North Sydney Tech. High, 1941-46. Faculty of Engineering, Sydney University, 1946-49. Surveyor's Assistant, 1949-50. Shipping Clerk, 1950-51. Entered College from St. Paul's, Chatswood, 1951. Catechist, St. Peter's, Cook's River, 1951; St. Paul's, Castle Hill, 1952.

JOHN GARDNER HAWKE: Adelaide High School, 1940-42. Adelaide Varsity Faculty of Engineering, 1943-45. Faculty of Science, 1946-50. Metallurgical Chemist, 1946-50. Entered College from Holy Trinity, Adelaide, 1951. 2nd Year Arts, Syd. University. Catechist, Christ Church, Gladesville, 1951; St. Barnabas', Broadway, 1952.

EARL JAMES HUGHES: Wollongong Tech., 1941-43. Wollongong High, 1944-45. Fitting and Machining, 1945-49. Diesel Engineering, 1950-51. Entered College from St. Michael's, Wollongong, 1951. Catechist, Christ Church, Gladesville, 1951; Malabar-Matraville, 1952. C.M.S. Candidate.

ROBERT LUTHER MILNE: Homebush High, 1942-44. Leaving Certificate by private study. Building construction, 1944-51. Entered College from St. Anne's, Ryde, 1951. Catechist, St. Stephen's, Newtown, 1951-52.

DOUGLAS HODSON PERCIVAL: Drummoyne High, 1942-44. Assistant Accountant. Entered College from St. Anne's, Ryde, 1951. Catechist, St. Paul's, Rose Bay, 1951; Christ Church, Gladesville, 1952.

ALLAN REDSHAW: Sydney Tech. High, 1943-47. Architecture, Sydney Tech. College, 1948-49. Draftsman, 1948-49. Clerk and Storeman, 1950-51. Entered College from St. Stephen's, Newtown, 1951. Catechist, St. Andrew's, Sans Souci, 1951. Assisting, St. Martin's, Killara, 1952. First Year Arts, Sydney University, 1952.

BRIAN WILLIAM RICHARDSON: Queen's College, 1939-43. R.A.N., 1945-46. Bank Clerk, 1948-50. Entered College from Holy Trinity, Adelaide, 1951. Catechist, Holy Trinity, Concord West, 1951; St. Alban's, Ultimo, 1952.

BARRY BERNARD THIERING: Sydney High, 1943-47. Third Year Arts, University of Sydney. Various occupations, 1948-51. Entered College from St. Philip's, Eastwood, 1952. Catechist, St. John's, Rockdale.

GEOFFREY JAMES WARD: Naremburn Intermediate High, 1942-44. North Sydney Tech., 1945. Real Estate Office, 1945-47. V.G. Dept., 1947-51. Entered College from St. Paul's, Chatswood, 1951. Catechist, St. Alban's, Lindfield, 1951; St. Stephen's, Bellevue Hill, 1952.

ARTHUR EDWARD WILLIAMS: Canterbury Junior High, Sydney Tech. High, 1942-45. Instrument Maker, 1946-51. Leaving Certificate, private study. Entered College from St. Alban's, Belmore, 1951. Catechist, St. Michael's, Flinders Street, 1951-52.

KEITH DAWES WILSON: Educated Newington College. Partner of G. E. Jorgenson & Co., Engineering Contractors until 1951. Entered College, 1952, as candidate for the Bishop of Canberra and Goulburn. Catechist, St. Augustine's, Neutral Bay.

CHARLES JAMES WINTER: Fort Street High, 1944-48. Public Service, 1949. Iron Worker, 1950-51. Entered College from St. Thomas', Rozelle, 1951. Catechist, St. Clement's, Marrickville, 1951; St. John's, Campsie, 1952. First Year Arts, Sydney University, 1952.

FIRST YEAR THEOLOGY

AUBREY ROBERT BROWNE: Newington College, 1945-49. Clerk, Dept. of Railways, 1950-51. Entered College from St. David's, Arncliffe. Catechist, St. Mark's, Brighton-le-Sands.

FREDERICK DONALD BUCHANAN: Wollongong Technical School, 1940-42. Wollongong High, 1943. Apprentice, 1944-49. Electrical Fitter, 1949-52. Diploma Entrance Examination, 1948-49. Entered College from St. Alban's, Corrimal, 1952. Catechist, St. Matthew's, Bondi and St. Barnabas, North Bondi.

WILLIAM IAN BURCHILL: Parramatta Junior High, 1943-45. Parramatta High, 1946. Photo-engraving, 1946-49. Salesman, 1949-50. Photographic processing, 1950-51. Entered College from St. Paul's, Bankstown, 1951. Catechist, St. Peter's, Watson's Bay, 1951; St. Mary's, 1952.

KENNETH PERCY CHURCHWARD: Sutherland High, 1944-45. Canterbury High, 1946-47. Telephone Technician in Training, 1948-51. Entered College from St. John's, Sutherland, 1952. Catechist, Provisional District of Miranda.

JACK DERRETT: Lithgow High, 1942-45. Accountant's Clerk, 1946-51. Entered College from St. Paul's, Lithgow, 1951. Assistant, Rowland Lamb Church, Lane Cove, 1951; Catechist, St. Columba's, Homebush.

JOHN LESLIE DRAYTON: Fort Street High, 1944-48. Electrical Apprentice, 1949-52. Entered College from St. John's, Campsie, 1952. Catechist, St. James', South Canterbury.

WILLIAM JOHN DUMBRELL, A.I.C.A.: Sydney Boys' High, 1940-41. Accountancy Bank Clerk. Entered College from St. Matthew's, Manly, 1952. Assistant Catechist, Kingsgrove. First Year Arts, Sydney University.

- BRYAN HARDMAN:** Wilson's Grammar School, London, 1942-47. Marine Insurance Agent. Entered College, 1952. Catechist at Panania.
- JOHN OSWALD HEWLETT:** Auckland Grammar School, 1941-45. Farming and carpentering, 1947-49. Sydney Bible Training Institute, 1950-51. Entered College, 1952. Catechist at Kingsgrove.
- ALTON ROY HILDEBRAND:** Wagga High School, 1942-46. Wagga Teachers' College, 1947-49. Public-school teaching, 1949-51. Entered College from Bathurst, 1952. Catechist, St. John's, Beecroft.
- SILAS ALFRED HORTON:** Canterbury High School, 1943-46. Bank Officer, 1946-52. Entered College from St. John's, Campsie, 1952. Catechist, St. George's, Hurstville.
- ALLAN STEWART JONES:** North Newtown Inter. High School, 1941-44. Sydney Tech. High, 1945-46. Commercial Artist, 1947-49. Clerk, Public Service, 1950-52. Entered College from St. Philip's, Eastwood, 1952.
- THOMAS VINCENT JONES:** Barker College, 1941-46. Boatbuilder, 1947-51. Shipsdraughtsman, 1951. Entered College from St. John's, Beecroft, 1952. Catechist, Holy Trinity, Concord West.
- PHILIP LAMB:** Bowral High School, 1939-43. Engineering with A.I. & S., Port Kembla, 1944-52. Entered College from St. Michael's, Wollongong, June, 1952.
- ALEXANDER GEORGE McKENZIE:** Hay War Memorial High School, 1944-46. Commonwealth Bank, 1947-51. Entered College from St. Anne's, Strathfield, 1951. Catechist. St. Thomas', Russell Lea.
- GUY RANSFORD:** Mosman Inter. High, 1941-43. North Sydney Tech., 1944-45. Clerk and Farm worker, 1946-51. Entered College from St. James', Turramurra, 1952. Catechist, St. Silas'. Waterloo.
- BRUCE L. SMITH:** Sydney Grammar School, 1945-49. Faculty of Arts, Sydney University, 1950-52. Entered College from St. Michael's, Vaucluse, 1952. Parochial Lay Reader since 1950.
- JOHN JEFFREY TURNER:** North Sydney High, 1943-46. Clerk and Commercial Traveller, 1947-52. Studied Accountancy, 1947-50. Read for Matric., 1950-51. Entered College from St. James', Turramurra, June, 1952. Catechist, St. Swithun's, Pymble.

MATRICULATION

GRAHAM BEARD: Hurstville Technical School, 1947. Electrical mechanic. Entered College from St. Stephen's, Newtown, 1952. Catechist, St. Silas', Waterloo.

MATHEW BRINSMEAD BURROWS: Drummoyne Junior High, 1944-46. Pattern-making Apprentice, 1947-50. Entered College from St. Alban's, Five Dock, 1951. Catechist, St. Alban's, Five Dock, 1951-52.

DENNIS CALLOW: Homebush Junior High. Fitting and machining in Marine Shop. Clerk with Forwarding Agents. Associated with St. Oswald's, Haberfield. Entered College from St. Stephen's, Newtown, 1952. Catechist, St. Andrew's, Sans Souci.

FRANK CHAN FOOK MAN: Pui Ching Middle School, Canton, 1946-47. St. Stephen's College, Hong Kong, 1948-51. Entered College, June, 1952.

KEITH GOWAN: Kiama Central School, 1943-46. Electrical Mechanic. Entered College from Christ Church, Kiama, 1952. Catechist, St. Silas', Waterloo; St. Anne's, Hammondville.

KENNETH CLARENCE GILMOUR, A.B.S.S. (Eng.), J.P.: Dulwich Hill Commercial School, 1939-41. Audit Clerk, 1942-46. Clerk, Standard Cars Ltd., 1946-51. Studied Accountancy, M.B.C. Entered College from St. George's, Earlwood, 1952.

TREVOR B. GRIFFITHS: Naremburn Inter. High, 1943-46. Warehouse Salesman, 1947-52. Entered College from St. Peter's, Neutral Bay North, 1952. Catechist, St. Andrew's, Yarra Bay.

BRIAN DOUGLAS HARKER: Canterbury Boys' High. Sydney Tech. College, 1946-50. Electrician. Entered College from St. Alban's, Belmore, 1952.

REGINALD LESLIE MADDIGAN: Norwood High School, Adelaide, 1941-43. Civil Servant, 1944-51. Taxi-driver, 1952. Entered College from St. Bartholomew's, Adelaide, 1952. Catechist at St. David's, Surry Hills.

IAN KNIGHT PARKER: Unley High School, 1945-47. Junior Clerk, 1948-51. Entered College from St. Jude's, Brighton, S.A. Catechist, St. Luke's, Mascot.

WILLIAM VINES PAYNE: Kogarah Inter. High, 1944-46. Car Salesman, 1947-51. Entered College from St. Cuthbert's, South Kogarah, 1952. Catechist, St. Clement's, Marrickville.

ALLEN WILLIAM QUEE: Stanmore Commercial School, 1942-45. Salesman-Clerk, 1946-51. Entered College from St. Oswald's Haberfield, 1951. Catechist, St. James', Croydon.

Moore Theological College

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The Rev. D. B. KNOX, B.A., M.Th. (On leave)
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The Rev. K. N. SHELLEY, B.Sc., Th.L.
The Rev. F. R. ARNOTT, M.A., Th.D.

Moore College Students' Union

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K. N. WRAY

Deputy Senior Student:
D. H. CRAWFORD

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K. A. TUTT

Sacristan:
S. W. GISSING

Treasurer:
G. J. WARD

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R. O. DYKES

Organist:
D. H. CRAWFORD
T.V. JONES (Asst.)

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"THIS DO
IN REMEMBRANCE
OF ME."