


1949

Societas

1949



Moore Theological College
Sydney



*"For Christ to learn—for Christ to teach"—
O Lord, may this our watchword be!
What nobler destiny for each,
Than thus to live and work for Thee!*

Frontispiece

Our frontispiece this year is a fine study of the interior of St. Andrew's Cathedral, Sydney. The background of the study inside the back cover is a photo taken from Kurnell, Sydney. For both these photos we are indebted to Captain Frank Hurley and Angus and Robertson Ltd., Sydney. We acknowledge the "Sydney Morning Herald" for the photo on page 24, and the China Inland Mission for the block on page 34.

s o c i e t a s

MAGAZINE OF THE MOORE COLLEGE STUDENTS' UNION

Editor

GERALD MUSTON

Sub-Editors

MAX CORBETT

TREVOR McCASKILL

Business Manager

RALPH FRASER

MICHAELMAS TERM, 1949



MOORE THEOLOGICAL COLLEGE, 1949

Back Row (Left to Right): T. McCaskill, T. Croft, J. Proudman, D. Abbott, K. Sanders, K. Hart, S. Warren, K. Child, C. McAlpin, K. Engel, B. Schofield, J. Mildenhall, B. Mount, K. Leask, P. Rutter, W. Rich, K. Hogben, B. Evans, K. Short.

Second Row: B. Burgess, N. Pitt, A. Hayman, M. Fengeley, J. Stockdale, M. Corbett, P. Tankard, A. Hooton, D. Bushby, N. Delbridge, K. Le Huray, J. Nyman, A. Kimmorley, F. Ingoldsby, R. Cowan, A. Gibson, C. Sheumack, R. Bomford, J. Davies.

Third Row: B. Butler, N. Robinson, I. Booth, K. Grisdale, G. Muston, R. Lovitt, J. Campbell, W. Long, J. Glennon, R. Fraser, H. Butterley, T. Butler, R. Reynolds, G. Hart, W. Doak, P. Witcomb, R. Page, D. Waterson, R. Saunders.

Front Row: A. Gerlach, D. Johnson, J. Elliot, N. Bathgate, P. Newall, N. Chynoweth, Archdeacon Wade, Miss M. Steel, Rev. B. Knox, Bishop Pilcher, the Archbishop, the Principal, the Vice-Principal, H. Minn, Esq., Rev. K. Cole, W. Newmarch, K. Campbell, D. McCraw, A. Langdon.

Editorial

The fact that Moore College is in such a healthy numerical position at the moment is one which may tend to breed a spirit of apathy and satisfaction amongst our readers. At the beginning of this year a record number of young men from the College were ordained to the ministry. In the College itself the last two years have broken all previous records. On the surface, things look at their best.

Yet we find, as we look to the various fields of Christian service for which Moore College usually trains men, that there is a universally urgent need for more Christian ministers. From all parts of the world come calls for more men to carry the precious news of the Gospel of Jesus Christ to millions who either neglect Him or do not know of Him at all.

Missionary societies call desperately for recruits, but there is little response. From Africa, India, China, the Middle East, and areas around Australia come stories of how the work is being curtailed because of grave staff shortages.

In our own homeland bishops from all parts of the country speak of the need for more ordained men. Dioceses are working under such serious staff conditions as make it almost impossible to keep up the work effectually.

Where's the trouble? Can it be that God is no longer calling young men to the work of His ministry? The question is absurd.

It must be that youth is no longer heeding the call of God. The Christian Church, and in particular its youth organisations, is failing to put the position clearly before its young members. Young people are looking upon the Church as an entertainment centre, instead of the place where they should be able to sound the depths of the unsearchable riches of Christ. The Gospel of Him Who is All in All is being degraded into an excuse for social get-togethers.

What is urgently needed is that young people should be presented clearly with the call of God to full consecration, to a complete submission of life and will. Nothing short of that is sufficient for God's purpose. He needs men who are so filled with a personal experience of Himself through His Son, that they are constrained to yield all they are and have to His service. The time for mere lip-service to God is gone. Men are needed to-day who have such a due sense of all God's mercies that their hearts are unfeignedly thankful, and that they show forth His praise not only with their lips but in their lives, by giving up themselves to His service, and by walking before Him in holiness and righteousness all their days.

Societas Anniversary

Just thirty years ago—Michaelmas Term, 1919—the first issue of *Societas* appeared. At first an unpretentious four-page leaflet, it was edited by Edward C. Madgwick, now Rector of St. Bartholomew's, Pyrmont. Although small, the magazine filled a long-felt need in College life.

In 1924 the size of *Societas* was doubled, and its style improved under the editorship of Edwin J. Davidson, who was responsible for a greater circulation and wider interest. Mr. Davidson is at present Rector of St. James', King Street, Sydney. One paragraph from the first 1924 issue compares in an interesting way with College life to-day: "This year promises to be an epoch in the history of Moore College. Twenty students are in residence and in several of the rooms space has had to be found for two men." In 1949 the College has 70 students, with more than 50 in residence.

The steady growth of *Societas* during its thirty-years existence has exemplified the College motto, "Non Inferiora Secuti" ("Not pursuing low ideals"). Among those who have wielded the editorial pen are many who hold important posts in the home diocese to-day. As well as Mr. Madgwick and Mr. Davidson, there are the Rev. F. A. S. Shaw (Editor 1927: now Rector of St. John's, Ashfield); Rev. H. E. S. Doyle (1929: Rector of All Saints', Nowra); Rev. R. F. Dillon (1930: Rector of St. John's, Campsie); Canon M. L. Loane (1932, 1933: Vice-Principal of Moore College); Rev. A. T. Pitt-Owen (1935: A/Chap., Missions to Seamen); and Rev. M. C. Newth (1941: Headmaster, St. Andrew's Cathedral Choir School). Many more hold posts in other dioceses in Australia and overseas.

Societas is solely a student publication, and is essentially an expression of student thought and opinion. Through the years its witness to the basic fundamentals of evangelical belief has been maintained. May it continue to present a faithful message in the years to come.

Florat Societas!

"May The Fellowship Flourish"

Written by the then Principal of Moore College, the late Archdeacon D. J. Davies, this article appeared in the first issue of "Societas" in 1919. It has a special message to College members to-day, in this our Thirtieth Anniversary Year.

What's in a name? There may be a good deal in it. The name of the College paper has been fitly chosen, as it holds up the true ideal of a college. Most people regard a "college" as a building used for educational purposes. But the real college is constituted by the men who belong to it. A true college is a societas—a fellowship of men with one ideal, one purpose, one heart and one mind. The whole is greater than its part. The societas is greater than any one of its individual members. Yet the societas is made by those members. It is made by their contributions to its life and work. Hence it is a good thing to have a variety of gifts among the members.

A college is all the better for comprehending within the societas a great variety of minds of men. That is why the best education is given and received in a college. The students learn and receive most of their education from the fellowship they have with each other and with the staff. They learn to give and take, to search out the bases of their own convictions, to discard prejudices and to retain the things that really matter. Above all, they learn that "it is more blessed to give than to receive." A healthy college life should lift a man out of himself and teach him that he is not the only pebble on the beach! But more than that, it is in a college that man can learn best what it means to lose himself in order to find himself—to lose himself in service of others, to think of others before himself, and, above all, to put God first.

The college as a societas is a much wider body than the men who are actually residing in it or attending lectures in its classrooms. It includes all those who have gone through it in former years and are now at work in foreign mission fields, and in the home land, in country or city, in conspicuous dignity or obscure humility. But wherever they are, they are still "the college," "the societas," and this fellowship continues beyond the veil that death draws over life. There are those who have gone before as well as those who remain, and they are all in the same fellowship. Thus the college epitomises the Church, which is the Body of Christ, the instrument of His will, and the family of God. Here is the ideal of college life: to be loyal, loving and efficient members of God's great family, and, through the lesser family life of the College, to be prepared for the Greater Family Life of God's inevitable Kingdom.

This Year in College

BY THE SENIOR STUDENT

Probably the most important events in the life of the College this year have been the succession of promotions that have so consistently overtaken us. No sooner were we rejoicing in the fact that our Vice-Principal had been made a Canon of St. Andrew's Cathedral, than our Principal departed from the Canonical position to rise to the status of Archdeacon. Here he was soon joined by Canon R. B. Robinson.

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Advancement has also been made in other spheres. Rev. E. K. Cole has changed his B.A. into an M.A., his Th.L. into a Th.Schol., and is at present completing his honours year for the B.D. degree. In this regard we were also very pleased and proud to present to Miss Nancy Lewis the hood for her B.A. degree, obtained in most praiseworthy circumstances. Trevor McCaskill joined us this year with his B.A., Dip.Ed. We are expectantly awaiting the results of an examination recently undergone by our tutor, Rev. D. B. Knox, B.A., B.D., which should add to his array the mystic letters M.Th.

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Again, we record ordination in special circumstances of two men who were recently with us. Ted Coulthard, in May this year, was ordained to the priesthood in Christchurch Cathedral, New Zealand. Then in July, Ted Buckle was raised to the Diaconate in Goulburn Cathedral, in which diocese he is serving, in the parish of Koorawatha. It was the privilege of between 40-50 men from the College to attend the Ordination service.

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The antiques which are housed on the shelves labelled "Batchelor's Club," are rapidly becoming deserted. Recent absconders to the lower state of engagement have been Ken Child, Keith Hart, Ged Muston, Jack Elliott, Doug Abbott, Arthur Hooton, and Kevin Engel. In addition there seem to be many in a most precarious position, hovering on the brink. We give them all our warm congratulations.

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Several new student activities have got under way during the year, one of the most popular being the Students' Forum. A committee elected by the Students' Union invites prominent men to visit the College and speak to the students, opening up a discussion on some topical subject. The Forum normally meets twice a term. This year we have discussed such subjects as "Divorce and Re-Marriage"; "The Coal Crisis"; and the Principal's recent trip overseas (under his own guidance!). All have felt these evenings to be of real profit in the life of the College, providing a wonderful opportunity of widening our knowledge in an informal and practical way.

For those not so interested in sport, the need was felt for some type of physical activity, and so a gardening committee was set up. The primary object was to sublimate the Triangle Wilderness to verdant pastures of luscious lawn. Much activity ensued (even the Chapel foundations were thought to be in danger), and we trust that later years will enjoy the "lawn," appreciating its genesis. Woe betide the rash marauder who dares set foot within the sacred precincts till the time is ripe!!

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While the outside is being beautified, the interior of the College is by no means neglected. We are most grateful to the generous folk who have donated four more large sacred pictures which now hang in the corridors of the College. These are more of the handiwork of Dr. Cash and are of the customary peerless calibre.

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From South Africa we welcome Rex Reynolds, B.A., who is joining his colleague from that part, Tom Butler. They both hope to return to their native land to take up their work there.

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The last week of first term was again the occasion of our Annual College Convention. Each day began with a Bible study from the Epistle to the Romans, taken by Canon D. J. Knox. The second session of the day was a discussion concerning the Christian Minister in relation to some of the problems which he will meet, led by the students. The evening meetings, open to the public, were taken by visiting speakers who presented the message of vital living Christianity in a practical way.

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During the year, we have had the privilege of welcoming to our College, to speak to us, Dr. Harold Anderson, the medical superintendent of the C.M.S., the Rt. Rev. J. S. Moyes, Bishop of Armidale, who was conducting a mission in the University, and Archdeacon H. S. Kidner, of Tanganyika. During his visit to Australia, Mr. Montague Goodman also came to dinner one evening.

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As examinations loom nearer we look for some creditable performances. In the Th.L. last year, four of our men qualified with 2nd Class Honours, and in the first half, Bob Page topped the class lists for Australia, which seems to augur well for the final results.

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Since our magazine last appeared the new Chapel has made but little progress owing to the great difficulty in obtaining materials and labour. The clear windows have all been fitted and we are waiting for the interior furnishings and the stained glass. It is hoped that the Chapel will be ready for use in Lent Term, 1950.

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We Meet The Franciscans

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Eight Moore College students spent a very happy week during the September Vacation this year as guests of the students of St. Francis' College, Brisbane.

St. Francis' is the Provincial training College for all the Queensland dioceses. It is situated very beautifully in the grounds of Bishopsbourne, Milton, Brisbane. The Principal is the Rev. Canon Nelson, and the Vice-Principal the Rev. E. L. Cassidy.

St. Francis' College won a tennis tournament played on the College court, but Moore was successful in a debate on the subject, "That distance lends enchantment to the view." Moore's team, which opposed the motion, consisted of Messrs. Walter Newmarch, John Campbell, and Doug. McGraw.

On two evenings the visitors were graciously entertained by the Archbishop, the Most Rev. R. C. Halse, at Bishopsbourne. On another occasion they were the guests of the five ex-Moore College men now serving in the Diocese of Brisbane.

Our men were very appreciative of the hospitality and fellowship at St. Francis'. Valued friendships were formed there, and we look forward keenly to returning the invitation in the not-too-far-distant future.

(THE PHOTO: Some Moore men with the Archbishop of Brisbane in the grounds of Bishopsbourne. Back row (left to right): J. F. Campbell, R. W. Reynolds, D. G. McGraw, R. C. Lovitt. Front row: G. B. Muston, His Grace the Archbishop, A. M. Kimmorley, W. H. Newmarch.)

"It's a Fact!"

By the Principal.

I am glad to have the opportunity of contributing to *Societas*. This little magazine represents the student outlook and has a spontaneity that is in itself charming, but it does not turn aside altogether from the deeper things which occupy the attention of the students of Moore College.

I assume that when this honour of writing a short article has been conferred on me I am expected to contribute something of value in relation to our studies.

There is a growing sense of the importance of recent investigations into the historical setting of the Old Testament. We have, of course, to be on our guard against creating fancied resemblances between the Old Testament and other documents. But when all proper discounts have been made, an immense flood of light has been thrown upon customs and incidents previously only known through the pages of the Word of God.

Sometimes we can understand much better incidental references because of discoveries as to the social setting in which these references find a normal place. As an illustration of differences in outlook we may compare Professor Garstang's account of the fall of the walls of Jericho with earlier conjectures on this subject. Professor Garstang writes:—"The outer wall suffered most, its remains falling down the slope. The inner wall is preserved only where it abuts upon the citadel, or tower, to a height of eighteen feet; elsewhere it is found largely to have fallen, together with the buildings upon it, into the space between the walls which was filled with ruins and debris." (*The Story of Jericho*, p. 133.) This book was printed in 1940.

We turn to "A New Commentary on the Holy Scriptures" edited by Bishop Gore. Rev. L. E. P. Erith, to whom has been entrusted the writing of "The Criticism of the Pentateuch," comments here as follows:—"This chapter describes in dramatic metaphor the ease with which the Tribes under Joshua took Jericho by assault. . . . The wall fell down flat is merely literary hyperbole intended to convey the completeness of the victory; and probably nobody would be more amazed than the actual writer to learn that his words were ever required, as a point of faith, to be understood literally."

This was published in 1928 and reprinted with corrections of some misprints in 1932. Eight years effected an entire revolution in the treatment of the story of Jericho. The remarkable fact is that Professor Garstang's "Joshua and Judges" had been published in 1932 and yet escaped notice in the corrections of misprints when "A New Commentary on the Holy Scriptures" was revised. Oesterly and Robinson recognise the importance of Garstang's discoveries which convince them that "There is no longer any difficulty in assigning the conquest of Jericho to Joshua." (History of Israel, Vol. 1, p. 123).

This may be regarded as merely an isolated instance, but we have to bear in mind that more than one such circumstance has emerged in recent times and they all bear on the substantial accuracy of the Old Testament narratives, both as regards statements of fact and reflections of existing social conditions. A remarkable coincidence which Professor Sayce suggested many years ago, between the Amraphel of Genesis XIV and King Hammurabi, rendered famous to us by the discovery of his Code of Laws, has not stood the test of closer investigation. Scholars were naturally tempted to regard Genesis XIV as unattested, if not as unreliable when Sayce's re-construction had been discarded. But quite recently Mr. F. F. Bruce, in a series of interesting articles in "The Christian Graduate," draws attention to the fact that "Tidal king of nations" has now been identified with Tudkhalias I, king of the Hittites about 1700 B.C., who was contemporary with the Hammurabi, for there were more than one, who had been formerly associated with Amraphel.

Old Testament Accuracy

A confirmation of this kind is exceedingly valuable, because it depends on a more rigorous sifting of the evidence. One other instance may be given. The Horites have suddenly appeared again in the pages of history. The Hurrians, as they are now called, were an important people about 1500 B.C. and earlier. Tablets have been found recording customs in use amongst the Hurrians that were previously unknown except for the records in Genesis. We can trace in tablets references to the custom of adopting a son who was destined to be the heir of the adopter. Abraham refers to this custom when he speaks of one born in his house as his heir. Provision is also made that in the event of a real son being born, the adopted son must yield precedence to the real son. A childless wife is under obligation to provide her husband with a handmaid who shall bear him a son. We also learn that the possession of the household gods gave a certain title to the inheritance and this fact explains Rachel's action in stealing the teraphim from Laban. There is much ground yet to cover, but we are learning to rely on Bible statements to unravel facts of experience.

The Man Behind St. Paul

ROSS H. SAUNDERS

Unorthodox orthodoxy is Mr. Saunders' philosophy. His original thought on the relationship between Paul and Luke is at once interesting and thought-provoking.

Truly great men leave their mark upon towns, nations, and empires, either by virtue of their work, their teaching, or their living example. Paul, the apostle, was no exception. We owe to him the propounding of such major doctrines as the Person and Work of Christ, and Justification by Faith.

But the very great have invariably upon them the mark of a companion, an intimate friend or relative; someone who influenced them at childhood or was their stabilising influence at the zenith of their career, but who is rarely seen, always decreasing in the increasing light and genius of the greater.

Paul was a great man, and in the light of his genius and inspiration we are apt to miss the influence of one who was his intimate friend and physician. We are so fond of tracing other developmental influences in Paul's life that we forget the influence of the Gentile convert Luke, the "beloved physician."

Luke, as we would expect, uses the current medical language of his day, and we see this fact in the accounts of the healing miracles in his Gospel. Indeed some commentators point out the parallels between the language of Luke and Hippocrates, the Greek medico. An examination of Paul's epistles will demonstrate how much effect Luke had on the Apostle.

Turning to the Epistles to Timothy and Titus we notice the constant use of the word "healthy" in relation to sound doctrine. I Tim. 6: 3: "and consenteth not to healthful words" (RVM); 2 Tim. 1: 13: "hold the pattern of healthful words" (RVM); Titus 1: 9: "to exhort in the healthful teaching" (RVM). It must be further noticed that this word occurs in no other New Testament writer but Luke and then only three times in his Gospel. Thus we may conclude that the use of this word is due to the influence of the physician, Luke.

Likewise, we find that all divergence from healthy doctrine is looked upon as a disease. Men who teach other than the words of Christ are described as being "sick" (1 Tim. 6: 4 R.V.M.), or "diseased." The most malignant form of the disease he says will spread like a "gangrene" (2 Tim. 2: 17 R.V.), a cancer in the full significance of that term in modern pathology, eating into our inner life of the soul and spreading its corruption.

Again in 1 Tim. 3: 6, 4; 2 Tim. 3: 4, he describes these heretics as "puffed up," using a term which Dean Plumtre shows

as being identical with one used by Hippocrates and Galen. Likewise, their consciences are seared as with a red-hot iron (1 Tim. 4: 2 R.V.M.), cauterised, to reproduce Paul's technical flavour here, by crimes which have left a brand upon their souls and made them less sensitive to wrong. He also says that they have "itching ears," also a medical term.

An important point to notice is that these phrases do not occur in the earlier letters of St. Paul, showing that they were caused by the intimate friendship of one whose everyday language was that of the practising physician.

So we come to the end of this brief study, having had a glimpse into the relationship between two men; the one remembered because he was truly a great genius and inspired of the Spirit to declare the salvation of God to the Gentiles; the other remembered as his friend and biographer, his character and influence cloaked by his apostolic patient. Yet we have seen a trace of the influence of Luke upon Paul, a trace of the ability of the genius to learn from the lesser brother; a quality that enhances his genius and lends colour to his character. For from whom else could Paul have learnt that sound doctrine is to the spirit as radiant health is to the body? How human, then, is the appeal of the New Testament! How human are the characters portrayed therein! How much like us they were! Yet how low are our Christian standards in comparison!



HANDSHAKE: Staff and students usually greet each other formally when leaving morning chapel. Here the Principal and Canon Loane are seen shaking hands with some of the men.

Christ in the School

TREVOR McCASKILL, B.A., Dip.Ed.

Taking the view—many would call it unwarranted—that church schools have “upheld their trust” in presenting a truly Christian education, Mr. McCaskill emphasises the general need for consecrated Christian teachers.

“He who can, does; he who cannot, teaches.” Such is Bernard Shaw’s witty estimate of education. Despite the criticism to which it has been subject, education is regarded by many today as the means by which the problems of our society are to be solved. Education is the panacea which overcomes the crises of our age—a thought traceable as far back as Plato.

The futility of such a view that knowledge is goodness, becomes apparent when we contrast the universality and character of education in the twentieth century world with the tremendous spiritual bankruptcy of this generation, with the tensions that have brought suffering and corruption. This is the achievement of man and his secular philosophy at its best.

Yet the experience of the first half of this century—the two universal catastrophes of war, the rise of materialistic ideologies, both annihilating challenges to our whole social tradition—has convinced many that Christian education must be a dynamic force within society working for its regeneration. A sense of values and purpose, a common moral and intellectual discipline, and a philosophic view of life, are offered by the Christian Faith. Education in the School, in alliance with the Home, the State and the Church, can ensure that the Christian heritage is transmitted to the young.

The recognition of the value of an education infused with Christian principles has manifested itself in England within the last ten years. The Spens Report had declared that nobody is educated “unless he or she has been made aware of the existence of a religious interpretation of life.” During the war, the evacuation of children to the country led to the revelation that a large majority were ignorant of even the simplest truths of the Christian belief.

A leading article in the “Times” stated, “For many years we have been living on spiritual capital . . . what is sought is merely that Christian teaching shall be made available in all places of education supported by the State, and that it shall be given by duly qualified and believing teachers.” The Archbishops of Canterbury and York urged that “our concern is for a Christian education—the training of future citizens in the Christian

view of life. Religion should be the basis and foundation of the whole curriculum of the school." The result of this discussion was the Butler Education Act of 1944, establishing the Christian Faith as the vital influence and unifying force of school life.

In Australia, the schools of the Churches alone have upheld their trust. The distinctive contribution of these schools was summed up at the Headmasters' Conference in 1943, when a prominent educator gave reasons for continuing these schools. "First, they do their best to give a religious education. On this they must, and will, stand fast, and it is their view that in this way they can best do their part in giving to Australia the sense of purpose she now lacks. Second, they try deliberately to train character on the basis of the Christian faith." These schools have a valuable contribution to make to the life of the Christian Church as they confront boys and girls with the fact of Jesus Christ as Saviour and Lord.

It is important to realise that religion is no mere inheritance. The inherited element has a place, for it offers the individual the institutional expressions of his belief. But above this is the personal intuition or insight to the Christian Gospel, a perception of its full implications and a reaction to its demands. Christian education is, then, a vital thing, a living and transforming power, leading the young to the great Teacher that they may accept His claim on their lives.

Personality Important

It follows from this that the personality of the teacher is of the utmost importance. It was foretold of Thomas Arnold that he would change the face of education in England in the nineteenth century and his dominant Christian personality had much to do with the change that swept Rugby and other Public Schools during his headmastership. All authorities agree that the teaching of the Christian faith, as distinct from other school subjects, requires of the teacher an essential qualification if it is to achieve its full purpose. The teacher must be one who believes and then acts in accord with his faith. It is true of us all that what we remember of our teachers is not so much what they taught as what they were. What is required is the soundness of scholarship and the personal attributes we associate with Christ Himself.

Christian education through such teachers should guarantee the child a certain minimum amount of knowledge. The New Testament fact of Christ is essential, the basic Christian doctrines and the relevance of the Faith and its "values" to our modern life are part of this teaching. The child must be shown that every situation includes God and that He is discoverable in contemporary terms and needful in present experience. It follows that such teaching will spring from the pupils' needs and be in accord with the best modern educational theory and practice.

But the true teaching must be of the type we call "inspirational." Mere knowledge is not sufficient. The knowledge must be translated into action; from personal experience must come an individual service which is the application of the accepted aims of the school. It is right that most of the Public Schools have their life centred about the school Chapel, and it is the actions of worship, of prayer, of service, that will most closely bind the individual to the Master.

Our Christian education is then the method of "revealing truth, the wonder of reality in God and in His universe, a method of developing beauty in human personality." Is it worth-while? Can Christian education direct human life? The Christian attitude is not optimistic of easy results but works in faith, as does the true teacher, that it is worth-while, however hopeless the prospects may appear. Experience is that results have come where seemingly most impossible. Christian teaching has an immense contribution to make to our society and to our Church—for the Faith stands as the one remaining answer to the realities of human life. Perhaps Auslander's poem, "The Gardener of Souls," is not inappropriate:

Who is the master teacher? . . .

He is the plowman who plows deep the stubborn soil where passions sleep,

Each one for good or ill a seed, and plucks the nettle and the weed,
Labouring hour upon hour to bring the best in men to flower,
And finds in labour for the Lord his recompense and his reward,
Toiling as his great Teacher toils, Who is the Gardener of Souls.

ANSWERS TO CORRESPONDENTS

"Plug" (Manly): Your article, "The Spiritual Significance of Lord Howe Island," arrived too late for publication.

"B.J.B." (Haberfield): Your problem is largely psychological. Perhaps your tendency to exaggerate church attendances is not, as you suggest, hereditary, but purely a natural reaction from your previous parochial experience.

"M—LL" (Watson's Bay): We prefer not to discuss your proposal that Sankey's Hymns be introduced into Chapel worship.

"Le H." (Ashfield): Much as we recognise its news value, we feel the sensational nature of your article, "Projected Diocesan Appointments," prevents its publication in a journal of this type.

"Cyril" (Abbott'sford): Orthodoxy can be a frightening thing when it goes as far as you have allowed it to drift. You must check yourself immediately. Try a chapter of Clarendon daily.

"Malley's Ghost" (Douglas Park): You can never hope to be successful in pastoral visitation if you spend so long in each home.

Making Ends Meet

For many students the financial burden of passing through Moore College is very heavy indeed. Men who are not assisted by the Commonwealth Reconstruction Training Scheme find it difficult to live on a meagre Catechist's allowance, while paying College fees, even with a bursary. The average Catechetical stipend will barely pay College fees—and that is all. Where the money comes from for a man to live, apart from actual College life, is a mystery to be solved by each individual.

Faced with this serious position, students at the end of 1948 found a partial solution in what is now known as S.M.A.F.—the Students' Mutual Assistance Fund. Nowadays if you enter any student's room you will see on his desk a small S.M.A.F. box, on which is printed the Fund motto—"They had all things common" (Acts 4:32). This return to the apostolic principle of mutual aid, has been of great assistance already to a number of students, who were unable to find financial help elsewhere. In Lent term of this year more than £40 was collected and divided amongst needy men. It is hoped that an even greater amount will be forthcoming when the fund is really established.

The fund is supported solely by students and old students of the College, and is not assisted from any other source. Students this year have arranged two musical evenings to help S.M.A.F., and they have been of real help to the fund.

S.M.A.F. is governed by a representative from each year, each of whom is in receipt of C.R.T.S. benefits. The Director of S.M.A.F. is Mr. Neville Bathgate, from whom the idea originated last year. The distribution of money is entirely confidential, and details are known only to the governing committee.

We feel S.M.A.F. has come to stay, and pray that its practical ministry may continue to be of such material assistance to those seeking the wider Ministry of the Church of God.

Journey of a Parson

K. R. Le HURAY

A keen interest in world affairs enables Mr. Le Huray to pick the salient points from the masterly world survey by the Minister of Waverley Methodist Church.

One of the most stimulating and thought-provoking of recent publications in the religious world is the Rev. Alan Walker's book "World Encounter."

Mr. Walker went abroad last year as a delegate to the World Council of Churches Conference at Amsterdam. His journey through the United States, England and Europe is dealt with in a readable fashion. As Mr. Walker states in his book: "'World Encounter' is not a travel story." His aim has been to assess the world situation in these post-war years. Its interest is in people rather than places.

The book commences in the United States where Mr. Walker examines the various churches and how they are affecting American life. He speaks of the racial problems, the political scene and the social life of the community. The author's faculty for observation and reporting is one of the best features of the book. He claims that in the U.S.A., more than anywhere in the world, the Christian church has abandoned the poorer classes and become a purely middle and upper class institution. The slum areas of the great cities receive practically no spiritual ministrations at all.

Some interesting sidelights are given in church practice. Mr. Walker sees an increasing tendency towards ritualism in the Methodist Church. American organisation is such that churches have become business institutions rather than houses of God. A Baptist pastor in St. Louis showed with pride his public address system which enabled him to sit in his vestry and pray with any one of his four choirs by merely flicking a switch. There are also slot machines where one may obtain a prayer or a hymn by paying a coin. From America, Mr. Walker goes to England, where he finds a different atmosphere. He speaks glowingly of the British Government and claims the existence of a group one hundred strong, styled Christian Socialists, who are determined to put Christian principles into action in public life.

Mr. Walker's comments on England are summarised in his moving story of the church of All Hallows, Barking by the Tower. He writes, "I had walked towards the Tower of London and come presently upon the ruins of the church of All Hallows. It was burnt down in 1940, having been founded in 675 A.D. On its scarred walls is a prayer which proudly claims that one day a fairer All Hallows will arise 'in the beauty of holiness.' By the ruins of this old church runs Seething Lane over which since

Roman times, English feet have trod. Behind a shattered glass shield was a stained account of some who had lived in that very land. This inscription concludes, 'Of all these houses only God's House remains . . . Londoners . . . think thereon.' And God's house did remain, if now only a ruin. As I paused and thought thereon there came across the Thames the sound of the bells from Southwark Cathedral, and the very air seemed alive with history. . . . Somehow there I knew that All Hallows would rise again."

He travelled to Germany—"Europe's slum"—where the human misery and despair are beyond imagination. The one bright spot is the interest in Christianity being taken by university students. And it's not mere interest. Many have found their peace in Christ.

Czechoslovakia is visited and the church in a Communist country is depicted. Italy and France are presented as pictures of the weakness of Roman Catholicism. He finds there in those countries absolutely no moral or ethical standards.

The concluding chapters deal with the Amsterdam conference itself. Mr. Walker calls the conference "a miracle of unity." There are intimate pictures of leading delegates and a beautiful description of the final communion service. Amsterdam is also described as a "third possible moral and spiritual centre for mankind," in opposition to Rome and Moscow. Mr. Walker sees clearly the need for a fervent evangelism that all may be brought to Jesus Christ as Saviour and Lord. He believes that this can best be accomplished by a World church.



LINE-UP: Queues are one thing you don't leave behind when you retreat from the world into the "seclusion" of Moore College. Some of the men line-up for morning-tea break between lectures.

Christian Balance

WALTER H. NEWMARCH

Our Senior Student can usually be depended upon for a message of real spiritual insight and help. This article is no exception.

The year 1949 has followed in faithful succession to the preceding years of the last decade in that there has been a steady increase of problems and pressure in the intellectual and moral world. The dictum of St. Paul, "study to be quiet," has been buried in the haphazard rush and turmoil of the bustling life we are forced to lead today.

In proportion as the pressure and perplexity increases in the intellectual and moral spheres, so we find it increasing in the spiritual sphere, and one of the fundamental issues that faces us is how to live an even and well-balanced life to the glory of God and the blessing of others. It is as if we are walking on a very narrow pathway on a mountain top with the ground falling away steeply on both sides so that a mis-step in either direction will bring about a disastrous slip from the position in which we should find ourselves.

This path we may call the revealed will of God. If we, in one direction, compromise with sin in any form, if we consciously practice deception in our life towards God or men, or if we "play safe," perhaps with our reputation or dignity, rather than wholeheartedly abandoning ourselves to God's will and His Word, we will find ourselves slipping from the pathway He has chosen for us. A mis-step in the other direction will cause us to fall into a marked and narrow fanaticism, observing rigid rules which will cut us off from fellowship with others, and rob us from true freedom and joy in the Lord.

A tightrope walker is usually seen using a balancing pole, and so we find that if we are to maintain spiritual poise we must have some "balancing pole" outside ourselves. The writer of the book of Ecclesiastes sums up his whole argument by saying that the whole duty of man is to "Fear God, and keep His commandments"; this fear of the Lord will effect our purpose. To fear the Lord does not mean to be afraid of Him, but so to hold Him in awe that we are careful not to step outside His revealed will.

If we are to accept this view, then all the experiences and details of life, however trivial, must be viewed in the light of the sovereign existence and power of God—only then can we understand the meaning of our own life, and the reason and goal of our own existence. The Psalmist tells us that "the fear of the Lord is the beginning of wisdom," and unless we relate each item of our

experience to the Person of Our Lord we will fail to understand its true significance, we will have a warped sense of values, and our perspective will be completely out of focus. We must remember that "all things are naked and open unto the eyes of Him with Whom we have to do." Let us make it our prayer that we may have a deeper consciousness of the presence of God with us at all times, and that our consciences may be made alive to the promptings of His Holy Spirit so that we may always seek first His Kingdom and His Righteousness.

King Solomon, in the book of the Proverbs, tells us that "the fear of the Lord is to hate evil." Yet how often we find ourselves clinging to things which we know are less than the best, both in thought and practice, perhaps because they give us some sense of elation and enjoyment and we cannot see that they are so very wrong; perhaps we admit compromise for fear of offending some friend, yet do we ever experience qualms that we are causing our Saviour grief and shame? "Respectability" and the substitution of "goodness" for Christianity are two of the most subtle dangers to the balanced Christian life. Our Lord Himself hated and exposed sham and pretence; He threw the money-changers out of His Temple; He was quick to denounce the Pharisees because He knew their cheap parading had no roots in real faith. How do you and I stand today before the One Who knows the most secret thoughts of our hearts?

The Spirit's Guidance

Having satisfied ourselves that the Bible does set a new and infinitely high standard for our lives—nothing short of absolute perfection—we find ourselves forced into the humiliating position of admitting that we are utterly incapable of fulfilling His demand. But if this position is humiliating, it is blessed to a far greater degree because then we look to God for help and we find that His provision for us is sufficient to meet every need of every individual in every circumstance; "my God shall supply all your need according to His riches in glory."

His promises to us we can take as literal and we will find that they will be literally fulfilled. Then we can know "the Lord shall guide thee continually and satisfy thy soul in drought." But beyond all others is the promise of His Presence with us in the Person of the Holy Spirit.

As the Spirit of Truth He will guide us through all the perplexing and intricate problems which must inevitably arise; He will teach our hearts and minds the meaning of the precious words of Holy Scripture, and He will bring to our minds the words to suit each particular need as it arises if we depend wholly upon Him; and He will give to us something of that spiritual wisdom and understanding as to the knowledge of the will of God which St. Paul desires may be the portion of the Christian.

But yet something is lacking; where is the energising force which will translate these theories into practical realities. "Ye shall receive power after that the Holy Ghost is come upon you."

Our Lord will send no man to do a task without adequate equipment. He knew that the disciples would have to face bitter opposition and persecution, and He, as they, knew that it would be impossible for them to face it in their own strength. So He promised them the divine power of the Holy Spirit to give them such courage and confidence that even their bitterest enemies would be amazed at their boldness and calmness.

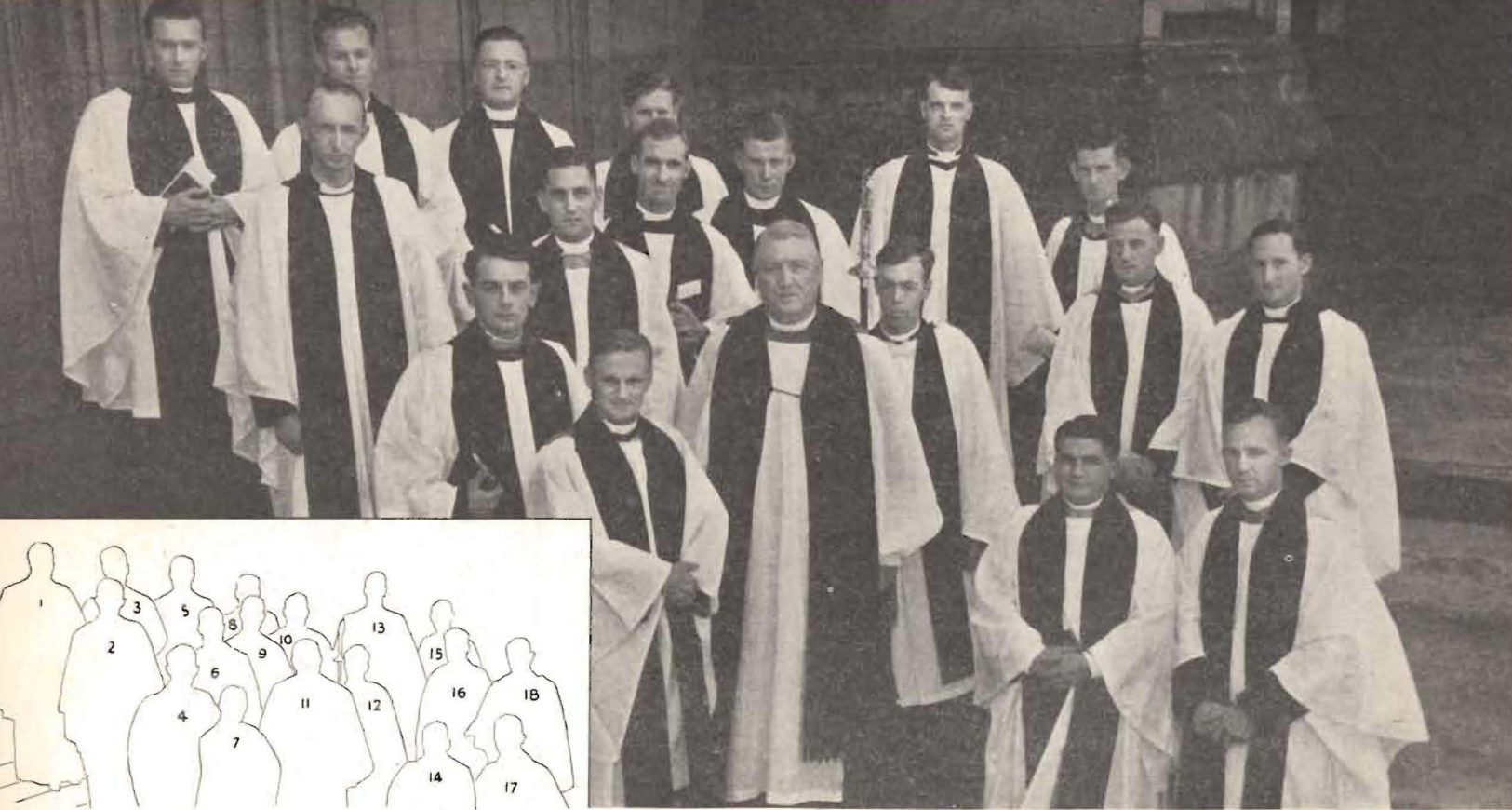
To walk in the confidence of the presence of the Holy Spirit is to live day by day in the enjoyment of His divine Presence, under the direction of His divine guidance, and equipped by His divine power.

*To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The way his soul shall go.*

John Oxenham.

The world today needs young men and women who do sincerely count all things but loss for the excellency of the knowledge of Christ Jesus their Lord; and who will let nothing and no one stand in their way to live to the utmost of their capacity what they believe is the life of holiness to the Lord; who have such a real conception of the unsearchable riches of Christ revealed in His love on the Cross, that their surrender to Him allows His love to permeate their whole being, so that others must be attracted to the life of Christ in His servant.

With the holy carefulness of walking in the fear of the Lord, and the assurance of the presence of His Holy Spirit, the life is kept steadied and balanced amid all the pressure and perplexity, while the freedom and fullness of life in Christ becomes a joyous reality and a stimulating experience.



ORDINANDS, 1949: The deacons ordained in February, 1949, shown with His Grace the Archbishop on the steps of St. Andrew's Cathedral, Sydney. All are Moore College men. They are: The Revs. K. H. Marr (1), T. P. Eglington (2), K. B. Roughley (3), H. W. Rogers (4), H. J. Edwards (5), R. C. Weir (6), H. Rawson (7), A. C. Yuill (8), J. J. Goodman (9), M. T. Williams (10), His Grace the Archbishop (11), His Chaplain, the Rev. A. R. A. Freeman (12), the Revs. R. C. Ingham (13), R. R. Gibson (14), A. D. Deane (15), R. F. Bosanquet (16), R. Patfield (17), D. C. Hayes (18).

Koorawatha and Two Points West

E. G. BUCKLE

Ted Buckle was our star Rugby rake until he left us last April to take charge of the parish of Koorawatha, Diocese of Goulburn. Here he tells some of his experiences as a city boy gone bush.

That warm farewell at Central Station seemed a fitting commencement to a new career, a new stage in life.

To land on a strange platform laden with baggage, to be viewed with suspicion by the three people who met the train (two of them were railwaymen) helps one appreciate a little of what the missionary must experience on arrival in a foreign land. New people, strange places—and friends and loved ones far behind.

A new parson is a big thing in the life of a country town. Everybody is curious to see just what he's like. However, when all are satisfied that, apart from certain unique features, he's just like any other human, the excitement wears off. He is accepted as the inevitable character that gives the town a little larger standing than all the neighbouring villages.

Koorawatha is a sleepy, "wild-west" town—false-fronted shops with windows mainly boarded up; boardwalks; all buildings showing the apparent high cost of paint; a hitch-rail for the pony; a dusty main street down which a dog occasionally trots; and the inevitable country pub. This is the town we've come to call home—the town to which many farming families from near and far look for their community life, their social and spiritual needs.

There are many compensations, however. It is a great joy to have your hand crushed by the huge "paw" of a robust farmer, to meet his challenging eye, and to realise that here is a giant in strength with a simple faith in God acquired from a life of experience—the type of faith that cannot be produced by any theological college, no matter how fine its training.

The "two points west" are the other two centres of this parish—Bendick Murrell and Greenethorpe—11 and 13 miles from Koorawatha respectively. The parish car has so frequently traversed the road (quite good as roads go) that despite the eccentricities of its present driver, it can find its way home quite well.

The country in between the centres (although to the farmer "gettin' dry") looks beautiful as the paddocks are being plowed and the crops sown. Here and there, where early crops have been planted, are to be found real "green pastures," bursting forth with new life. Gazing on the abundance of new life, one can't help thinking of our Saviour's words, "I am come that they might have

life and that they might have it more abundantly." It comes as a timely reminder of the task to which one has been called. Life of all kinds is a real thing out here, but our task is that men and women may know the true meaning of life as it is found more abundantly in Christ Jesus.

Bird life is very prolific around here. As one drives along in the faithful parish chariot, it is a joy to watch the gaily-coloured rosellas, gallahs and bush parrots take wing with screeching protests against this human interference of their peace. The shrill talk of a gallah is sweet music after the rumble of City Road trams outside one's window.

Country Pastorate

Koorawatha is situated on "the flat"—both to the east and the west we have mountains. At sunset we look from the back door of the Rectory across ploughed fields to the Eastern mountains. It is a thrill to see them take on a light mauve colour as the last rays of the sun play upon them—as if to pay tribute to the Lord of the Day. Sunset here helps one to appreciate, in a way no city sunset can, the truth of "the peace of God, which passeth all understanding." The song of birds dies away and deep silence rules the countryside. How serene seems nightfall—no crowded trains and trams carrying irritated workers home, no constant stream of trucks and cars, no bleating taxi horns, no human trumpet's reverberations through College walls—just the significance of silence—peace.

Yet this peace carries with it a dangerous complacency. All seems so quiet that one is apt to forget the urgency of the Gospel. Soil erosion is no problem here, but its spiritual equivalent is very rife—soul erosion. The lack of hurry in everyday things brings with it the absence of any sense of urgency in the things of eternity. There are many problems, large and small. But it's a great joy to experience daily the thing I've so often preached to others—that God will supply all our need according to His riches in glory in Christ Jesus. We can now have that faith which is backed up by experience.

May I close with the thought of St. Paul in 1 Thess. 5: 24? "Faithful is He that calleth you. He will also do it." And may we take the following verse as our appeal to you:

"Brethren, pray for us."

ASSOCIATION OF IDEAS

TANKARD: You may now call me "Muscles." . . . BATH-GATE: My friend, the Principal. . . . FRASER: King of the kids. . . . REYNOLDS: Wonder Boy. . . . SHORT: Who said so? . . . SANDARS: The Broadway Slicker. . . . SAUNDERS: Pays the telephone bill. . . . NEWALL: Ah, Monsieur. . . . BUTTERLEY: But sir, it's so stuffy.

No, Mr. Sankey!

JOHN CAMPBELL

Mr. Campbell believes in the Via Media—between the English Hymnal and Sankey's 1,200. His knowledge and insight in matters musical are well-known.

I suppose it is natural for one to write about one's pet aversion or love, as the case may be, and certainly some of the odd combinations classed as student's interests would make interesting reading. (We hope this will, Ed.) To the uninstructed, music and politics or perhaps crime and ecclesiastical journalism would appear to be incompatible, but with close study, we find them to be almost in perfect harmony.

Towards the close of the nineteenth and at the beginning of the twentieth centuries the world was swept off its feet by the amazing energies of Messrs. Chapman and Alexander and also by the two great names of Moody and Sankey. The numbers of their converts, under God were enormous, and they were used mightily for the spread of the good news. In their revival meetings, music played a great part as indeed it does with most church services, and through the message and ministry of their songs, thousands found Him Who made His grave with the wicked and with the rich in His death.

It is a matter for great regret that neither Alexander nor Sankey were particular in choosing or composing tunes of good musical quality, and while their tunes were well suited to the end of the sentimental Victorian era, they are monotonous and even distasteful to the music lover of today. Alexander and Sankey were not the only offenders. The pages of "Hymns, A. & M." are littered with much of this nineteenth century music. In an age renowned for its bad taste, this is not unusual, but it is extraordinary that in our age of simplification, so many people are indifferent to bad hymn tunes.

Most are fond of the "old favourite" tunes, yet most of these are products of the last seventy-five years, tunes of the past three and four hundred years are often neglected, some old ones are regarded with suspicion. Each century from the fifteenth onwards, has produced a wealth of glorious melodies and this century has produced master-pieces, such as "Sine homine," from Vaughan Williams, and "Vision," from Sir Walford Davies.

Much of our love for the mediocre has come from childhood days when we were taught simple melodies which had no great quality.

We have a duty today to see that in our Sunday schools, boys and girls are instructed only in good lasting melodies with their hymns "so as in due time they may enjoy them."

Amsterdam—and All That

A. J. GLENNON

The World Church—"the great new fact of our era"—is a subject in which Mr. Glennon is deeply interested. Here is his well-informed summing up of the Amsterdam Conference.

The contrast between the unity of the Godhead and the disunity of the church is painful to contemplate.

The divisions which have split the Church for 1,900 years have discredited the gospel of Christ in the eyes of men, and the evangelisation of the world has been tragically retarded. For forty years the Churches of the world (The Roman Catholic church excepted) have been striving to come nearer in faith, in worship and in works, to the unity of His followers for which Our Lord prayed. This was to be a convincing proof to the world that His mission was from God.

Beginning at Edinburgh, in 1910, with the first great international Missionary Conference, an international and interdenominational fellowship of churches has been patiently established with a world vision of their responsibilities. The decision to express in organisational form, the universal fellowship of the Christian church was made at Utrecht in 1938. Ten years later, at Amsterdam, four hundred and fifty principal delegates representing forty-two nations gathered for this first assembly of the World Council of Churches.

The gulfs left by war and schism were no problem for Amsterdam. The old mixed with the new and dark men with white men. The leading personalities of Christendom were in attendance. The Archbishop of Canterbury led the Church of England delegation. Archbishop Germanos of Thyateira, Reinhold Niebuhr, Bishop Berggrav, the Norwegian resistance leader, Pastor Niemoller (recently in Australia), Karl Barth, and Visser t'Hooft, the organising force of the movement, were but a few of the outstanding Churchmen present.

Deep Divisions

Amsterdam was an emphasis on the points in which we agree, but the tensions were many. There was a deep cleavage between Europe and America. The Continental leaders emphasised the sovereignty of God and the Americans stressed the part man plays in the scheme of things.

The differences between Russia and the West were very apparent. The Christian's attitude to this was a most vexed question. But despite these conflicts, the unity of Amsterdam held because there was a solid core of agreement among all—a common allegiance to the one Saviour of all mankind.

Amsterdam accomplished three main things:

- The actual formation of the World Council of Churches. The Australian section of the Council is under the chairmanship of the Archbishop of Sydney.

- The services were so planned that delegates could experience the rites of the different churches represented.

- The reports give a constructive lead on most of the urgent problems of today. It relates religion to life and gives a clear lead for the Christian citizen to follow in politics. "The Christian church should reject the ideologies of both Communism and Capitalism. It is the responsibility of Christians to seek new, creative solutions which never allow either justice or freedom to destroy the other."

Aggressive Evangelism

This was the basic emphasis of the message. The following is an excerpt from the message of the Assembly. Read it aloud, read it again. Listen to it.

"Our coming together to form a World Council will be in vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbours."

"We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination to stand by the outcast, the prisoner and the refugee. We have to make of the church in every place a voice for those who have no voice and a home where everyman will be at home."

"We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home."

"We have to ask God to teach us together to say No and to say Yes in truth . . . and look for new heavens and a new earth wherein dwelleth righteousness."

It is significant that at this time when, in the secular sphere, peoples and nations have lost all experience of unity, that the Christian church is moving towards a deeper unity which surmounts secular barriers. Can it be that God is leading the church, almost in spite of itself, into a new obedience? If so, the future is full of hope for Christendom and through it, for all mankind.

Japan in Search of Truth

K. H. SHORT

Mr. Short (he belies his name) spent two years in Japan with the B.C.O.F., before entering College this year. Here he gives us a brief glimpse into some Japanese heathen temples.

One of the most famous shrines or temples in Japan is the Yasukuni-Jinja. It is dedicated to those who fell in defence of the Imperial family or the Empire in battle fought for the country against foreign nations, since 1853.

Probably the oldest is the Hachiman shrine which it is believed to have been built in 740 A.D. Legend has it that it was built to commemorate the eight right ways of Buddhism, namely, right seeing, hearing, thinking, talking, doing, living, walking and enlightenment. In every part of the country, the villages and hamlets each possess a small shrine dedicated to Inari. Every such shrine has a pair of fox-images, who were the messengers of Princess Ukatama (the goddess of rice) who is enshrined in each temple.

The Inari shrines originated about 800 A.D., when Iroko-San (San meaning Mr.) because of his abundant rice crop erected such a shrine at Fushimi to 'the princess. It is said that the rice grew within her stomach and so she became known as Goddess Ina-Nari (rice growth) and hence the name of the temple. According to certain authorities there lived in the ninth century an old white fox with his equally ancient vixen. They made their den near the first shrine at Fushimi, and lived there for such a length of time that they became regarded as messengers of Inari.

The most attractive shrines are at Nikko. They contain exquisitely carved images, of solid ivory and hard-woods. Outside each temple and hanging on the roofs are little pieces of white "holy" paper. On entering the shrine, each Japanese takes one piece which he chews while he is praying. When he emerges from his prayers, he spits the ball of chewed paper at one of the two large images of Buddha which stand on either side of the entrance. If the paper adheres to the idol, it is a sign that the prayers will be answered.

Ibchicushima or sacred island, contains the largest number of shrines. Every Japanese who leaves his homeland visits this island before departing, and hundreds of shrines extend from the shore to the peak of the mountain on this small piece of land only 10 square miles in area.

China and You

RAY COWAN

Keenly interested in China, Mr. Cowan here sums up briefly the missionary possibilities there. What he says applies also to many fields throughout the world.

Though handicapped by lack of first hand experience of missionary enterprise in China and the needs of the land, I feel compelled to pass on a little information collated from the writings of those who have had this experience, since the apathy amongst professing Christians towards missionary work betrays not only a spiritual coldness which another Pentecost could dispel, but also a vacuum of ignorance which a statement of fact could fill.

It is clear that there are two phases in the evangelisation of China; firstly, the establishment of an indigenous church by foreign aid with ultimate control by Chinese. Throughout most of China today where Christian witness is strong, this phase has been completed; then, secondly, there must be consolidation and expansion. The latter requires the training of a large number of Chinese native evangelists to work amongst the 350,000,000 unevangelised. To train the necessary workers and aid in establishing new missionary centres, the Chinese Church is asking for missionaries for three main activities; preachers for field work, teachers for the theological colleges and medical workers.

Provincial visits of a recent China Inland Mission commission in seven states yielded reports that everywhere there were wide open doors to missionaries who had a spiritual contribution to make.

Bearing in mind that Christianity is Oriental in origin we should expect that the Chinese would readily understand it; this is actually the case, and conversions, especially among the youth of China, are unexpectedly large. One hundred million young Chinese are hungry for the Gospel. Today they are easily reached and ready to listen. China offers open doors even now despite the Communistic menace.

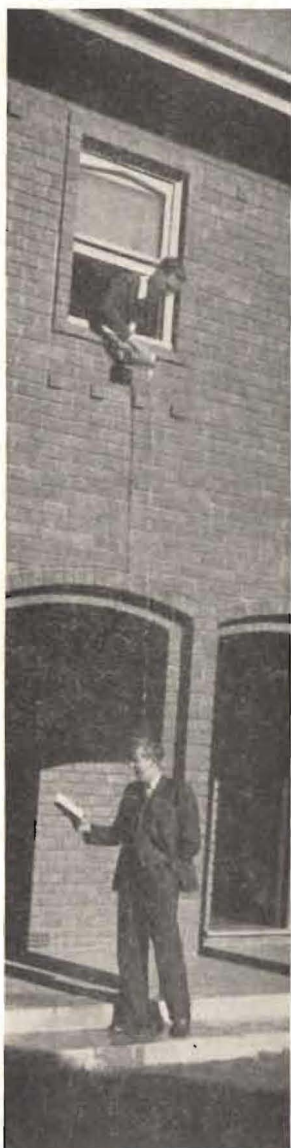
Three supreme claims are made upon Christians at home who are conscious of China's plight; (1) Christ is the Creator of the World (John 1). If for no other reason than that His name should be made known to His creatures, we should preach it among the heathen. (2) We have Christ's express command (Matt. 28: 18-20). (3) Souls are perishing eternally for want of a preacher. China's deathrate is a million a month.

And how shall they hear without a preacher?

And how shall they preach except they be sent?

Attention Freshers!

College Rules



● "Ragging, of course, is out of the question.

Drawn up by:
The Hon. JOE FINN

Enforced by
The Rt. Hon. CYRIL KONX, D.B.

(We quote)

Vol. 66, Book VI, Section B (a) 1
(i), Sub-section 99, Paragraph (aa)
(References verified).

● "We trust that the following rules and regulations will be strictly adhered to:



● "All students must be in College by 11.30 p.m.



● "The College only accepts the keenest, most conscientious students."



● "Students must preserve dignity of dress while travelling in their parishes."



● "Students must preserve tranquillity during study hours."

The fact that missionaries have not been able to establish a strong Church in China, in no way diminishes the appeal for more workers. It merely indicates that Christians of earlier generations have laboured and created an immense vineyard, in which the youth of this generation is called upon to work. To the students of China, for instance, the Gospel makes a most significant appeal.



EVANGELISM: A C.I.M. missionary conducts an evangelistic street mission in China.

In the last century, contemporaries of our grandparents took up the challenge and carried out pioneer work in the spirit of urgency commensurate with the need of these dying souls in China, which land today, as never before, is in the grip of corruption, graft inflation, conflicting ideologies and greed of every kind. We, as present members of the only organism in the world with a life-giving message, are not called to go to China because it is a good country, but because it is evil and needs the Gospel urgently.

If China calls to you as a sphere of service for God, would you have it said, in that day when every Christian's work shall be examined, that you, by selfish interest and stubbornness, robbed ignorant Chinese of the message which means eternal life to you? Or will you unhesitatingly accept the challenge, putting your hand to the plough, not for an instant glancing back for earthly preferment, but forward to the Crown of Rejoicing?

That Mysterious "Catechist"

ROY LOVITT

You've probably often wondered yourself what a catechist really is. It seems few people really know, but here is a clear summing-up of what is known of the term's derivation.

"Good afternoon. My name is X. I'm the new catechist at St. Y's Church of England."

This is the salutation which greets many parishioners as the students of Moore College carry out their parochial visiting each week. Generally during the ensuing conversation, the person visited gets a little confused and invariably replies, "Oh! You're the Rev. Mr. So and So's Curate." A little time is then taken to explain the difference between the two offices.

Well then, just who is the Catechist and what is his function?

Any reliable dictionary will give the definition of "Catechist" as one who is charged to instruct by the method of question and answer. The system arose when the early Church became a more organised body and required instruction as a condition of baptism. There was no definite order of teachers and Catechists constituted no distinct order of the clergy. During the preparation for the administration of baptism, the Bishop usually gave a series of catechetical addresses. However, this duty was often delegated to others and in many instances passed on to laymen. We read that the "Catechetical Lectures" of Cyril of Jerusalem were given by him when a deacon and only partly when a priest. Origen was a young laymen when he began to lecture in the famous Catechetical School of Alexandria.

Because the Catechumens—those who desire to become Christians and after rigid examination were accepted for preparation for baptism—had not sufficient knowledge to qualify them for this sacrament, it was the business of the Catechist to expose the folly of pagan superstition, and to discourse in favour of Christian Doctrine. By employing the oral or catechetical method, the Catechist insisted that the prime doctrine was the unity of God and His relation to the world; then followed instruction as to the work of Christ and of the Holy Spirit. The Christian's duty towards God and man and the importance of purity of life were next expounded and impressed on the mind of the convert.

The Catechumens may be classified under two main divisions; the "audientes" who were instructed in the elements of the faith and morality, and the "compientes," the immediate candidates for baptism, who had applied for the privilege at the beginning of the Lenten Fast. The period of the preparation and the discipline varied in different churches. It ranged from 40 days to two or three years and usually terminated on Easter Even or Pentecost.

It is interesting to note that Lay Catechists were not permitted to instruct their Catechumens publicly in the Church, but in buildings appointed for that purpose, though they were often attached to the Church. This was so in the School at Alexandria.

The system was fully developed in the 4th and 5th centuries but when the Catechumenate declined after this period, the office of Catechist disappeared. During the Middle Ages, many manuals of instruction were drawn up by the parish clergy. When the Reformation brought the Prayer Book Catechism, the "Curate" was ordered to "diligently . . . after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many children . . . in some part of the Catechism."

The order of Catechist has been revived or recreated on the mission field where circumstances are somewhat similar to those experienced by the early Church Fathers of the first centuries. Another reason is that much has to be done by native peoples who are not yet able to supply many men for the priesthood. At home, in our own diocese, we have the Catechetical system maintained in our Sunday Schools, Children's Services, Confirmation Classes, Bible Classes, and lectures for men and women, where there is plenty of scope for much teaching work, both clerical and lay.

Catechetical Duties

The duties today of those designated as Catechists are varied. Generally, the Students of Theological Colleges are given the title when they assist in parishes. The Licence reads, "in whose piety, sufficiency of learning, sound doctrine and diligence, we do fully confide our Licence and Authority . . . to perform the office of a Catechist . . . in conducting Divine Service according to the form prescribed in the Book of Common Prayer, and in reading sermons to the congregation." However, pressure of work means many other functions fall on the shoulders of a Catechist. In fact, many students are doing the type of work a Deacon is required to perform. In cases of emergency, many have been called upon to take Baptisms, Funerals, and Ante-Communions. It is a frequent and regular occupation of a Catechist to be house visiting. This results in difficulties for students because we do not wear a clerical collar or some distinguishing uniform, as do our student Sisters in training at Deaconess House. As a result, our reception is very often that of a salesman or a religious crank, and valuable time is wasted by having to open up conversation on spiritual matters. There is no indication that we have come to visit with the authority of officers of the Church.

Nevertheless, it is a wonderful work for our Lord, and is interesting and enjoyable, and the practical experience gained is valuable. It is hoped that this discourse may help our parishioners to understand something of the work of the Catechist of the Church.

Goulburn Ordination



THE PHOTO (Clergy Group, Left to Right): The Bishop Co-adjutor, the Rev. E. G. Buckle, the Bishop, the Rev. T. E. Whiting, the Rev. Canon G. A. M. Nell. The photo was taken outside the west door of St. Saviour's Cathedral after the ordination service.

Travelling in cars begged, borrowed, or hired, forty Moore College students attended the ordination of Mr. E. G. Buckle, at St. Saviour's Cathedral, Goulburn, on St. James' Day.

The students were accompanied by the Senior Resident Tutor, Mr. H. R. Minn. There were about forty other visitors from Sydney.

Ted Buckle left College last April to take charge of the parish of Koorawatha, Diocese of Goulburn, as lay reader. Now he is deacon-in-charge. Ted was in his final year when he left, having entered College as a Matriculation student in 1946.

The ordination was conducted by the Bishop of Goulburn, the Rt. Rev. E. H. Burgmann. The ordinand was presented to the Bishop by the newly-consecrated Bishop Co-adjutor, the Rt. Rev. K. J. Clements, as Archdeacon of Goulburn. The occasional sermon was preached by the Rev. Canon G. A. M. Nell, Rector of Crookwell.

The College students took part in the procession, and a number of them took their places in the choir stalls. Four clergy from Sydney—all old students of Moore College—took part in the service. They were the Rev. E. L. Millard, L. S. Richards, H. J. Edwards, and J. J. Goodman.

After the service the Bishop welcomed the visitors from the Mother Diocese, who were then entertained at lunch in the Diocesan Children's Home.

The Light of Life

T. R. BUTLER

With great joy one awakes in the morning to see the light chasing the darkness before it and to behold dark and mysterious forms being transformed into floating clouds and pleasant trees. O Light, welcome is thy presence to the creatures of this Globe, thine is the magic touch that calls forth the birds of the air to burst forth into songs of praise to their Creator. Thine the power to warm the Earth, and thine the kiss to ripen the fruit.

Whence art thou, O Light? Was it not God, the Creator, Who floated thee in the heaven above, to rule by day, with a lesser Light to rule by night? The stars also He hung like lamps in the firmament, for His glory and pleasure.

What art thou, O Light? At last thy secrets are being revealed by the learned of the Earth. They tell us that thou art constituted of three rays, or groups of wave-lengths, distinct from each other, no one of which without the other would be thyself. Each of thy parts has its own separate function. The first originating, the second illuminating, the third consummating. Thy first often called invisible light, is neither seen nor felt. Thy second is both seen and felt, and thy third is not seen but felt as heat. How wonderfully thou was't made. Faithful thou hast been to thy Creator these many ages past. Glorious is thy light. Thou wast proclaimed good by thy Creator and art His good gift to mankind. Yet thy light has no power to dispel the darkness of man's soul, the fruit of the fatal Fall. Is there then to be no relief?

In due time, the Sun of Righteousness arose with healing in His wings. "In Him was life and the life was the light of men." O see how this Light penetrates into the darkness of the sin-bound soul, releasing the captive soul and placing a new song in her mouth. For as many as received Him Who is the Light of the World were given the privilege to become sons of God.

Who was worthy to effect such Salvation? None but the Triune God, Who took upon Himself man's nature in the mystery of the Incarnation. He came forth to be the Light of the World. He the eternal Light is constituted of three Persons, distinct from each other, no One of Whom without the other would be God. Each having His own separate function. The Father originating, the Son manifesting, the Spirit consummating. The Father neither seen nor felt, the Son both seen and felt, the Spirit not seen but felt. O Light of the World, the soul bows down before such Majesty in wonder and amazement, confessing her own worthlessness.

Jewish Reverie

F. S. INGOLDSBY

Having spent some years in the Middle East, Mr. Ingoldsby can speak from both the personal and Scriptural angle of the much-discussed Jewish problem.

Some people sit and think—and others just sit. Sometimes I do a bit of each. In chapel one morning, sitting and thinking, I “tuned in” to the sermon, when suddenly the preacher embarked on a lengthy and much-repeated illustration, and for a few moments—I just sat. Then slowly I became conscious of the sandstone slabs of the floor in front of me.

Just near the doorway these are beginning to show signs of wear and I began to think of stones—old stones—and soon particular old stones which I had seen here and there. There were the old stones of several familiar churches, those of a convict-built bridge and some dungeons at Parramatta, the old wall on Prospect Hill. . . . Inevitably my thoughts wandered further afield and for a few brief moments I saw again the old Wall of Damascus with the reputed spot where Paul had been lowered, the ruins at Bethany, Jericho, an old well, Bethlehem, Jerusalem. . . . Old stones—what secrets they hold!

My thoughts turned to the Jews, that queer race which is “always in strife.” I remembered my first experience of them, when for two years I had worked among them in the fur trade. Then came recollections of my war-time impressions as we encountered them in Palestine in canteens and curio shops.

At about this stage I found myself listening to the chapel sermon again—but might I continue?

It was through the Jew that God revealed Himself and His way of Salvation to man (and still does, through the Bible) through the Jew therefore that you and I have heard the Good News of forgiveness and eternal life, and that it was in the form of a Jew, of the line of David, that the Lord Jesus chose to come to call sinners to repentance—came as the promised Messiah but was despised and rejected. But, praise God, the Stone which the builders rejected, the Same is become the Head of the corner.

Why is it that the Jews as a race failed, and still fail, to recognise their Messiah? The immediate cause is that they too had not, and have not, the Spirit of God, for He has decreed that the sole condition on which we may receive His gracious Gift is that of acceptance of His Son as our Saviour—as the Messiah—the Christ.

Has the purpose of the Jew in the world been wholly fulfilled? Will these peculiar people continue always in unbelief? What is the significance of the burning desire of countless hordes of them now to make Palestine—and no other country—their national home?

This deeply implanted longing for Palestine is a very real, and a very curious thing.

Could it be that the prophecies concerning the in-gathering of the scattered Jews are yet to be wholly fulfilled? I have vivid recollections of a sermon, preached in my home parish soon after the end of the war with Japan, in which we were told that within a few years the Jews would return to Palestine, that once again—after some 2,000 years—they would set up “the State of Israel.”

Could it be that just as Jehovah worked in the heart of His wandering child Naomi, to bring her back to the fold, so today he, in His infinite mercy, is bringing back His people, the Jews, to the Promised Land that His Word, by the prophets, might be fulfilled? Naomi returned in ignorance of the knowledge that all that was her inheritance would be redeemed, in ignorance too, of the knowledge that through her, Ruth would enter into untold blessing. Could it be that likewise the Jews of today, returning to Palestine for “national and economic reasons” are in ignorance of a new Age which their return and conversion might herald, in ignorance of untold blessing which these happenings would bring to countless thousands of Christian gentiles?

The Promised Land

Here are three interesting facts:—(a) It is reported that not a few of the returning Jews, until recently quite indifferent towards the God of their fathers, have now made provision for public worship in some of their community centres. (b) Dr. Hyman Appelman, himself a converted Jew, stated during his recent visit to Sydney that in his eighteen years of ministry, he has never found it so easy to speak to his own people of the Lord Jesus Christ as in “these last two years.” (c) It is also reported that many of the Jewish leaders in Palestine are now stating that they believe the world to be approaching the Messianic Age.

Could it be that what we see happening in Palestine is the beginning of a general return of the Jews—and that this is closely related to the apparent apostacy in the Church, the threat of the atomic bomb, etc.?

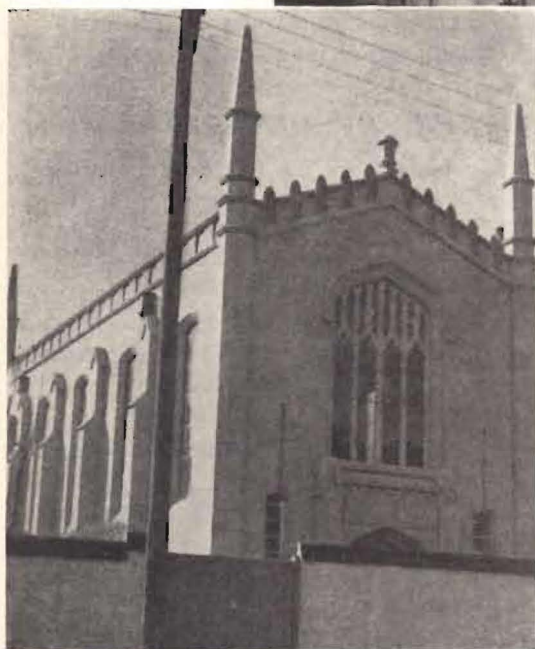
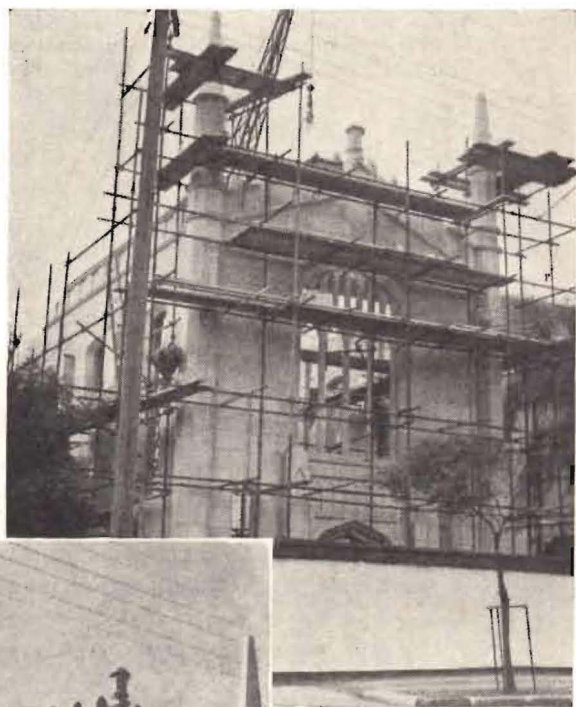
“Forgotten of the Lord, thy God!
No, Israel, no, that cannot be,
He chose thee in the days of old
And still His favour rests on thee.”

Dr. H. Bonar.

Whatever our individual interpretation of present events, it is clear that in these days, it is our responsibility to pray, practice and preach with the zeal of the apostolic band—until that glorious Day dawns, when by grace, through faith, we shall be enabled to join in the everlasting chorus—“worthy is the Lamb which was slain.”

This Year, Next Year, Sometime . . .

**John Francis Cash
Memorial Chapel,
under construction,
June, 1948.**



**John Francis Cash
Memorial Chapel,
under construction,
August, 1949.**

Education for Service

A. A. LANGDON, B.A.

When not studying for his B.D. degree, Mr. Langdon teaches at a Sydney Church School. His extensive study of Christian education well fits him for writing on this subject.

There is a disease abroad which has stricken many in the Community. It has been diagnosed as *educational apathy*. The most dangerous period of contagion is during adolescent school-days (sometimes, though not always, the school's fault), but the disease often persists throughout adult life. It has two main symptoms. Firstly, the patient considers his education finishes when he leaves school and fails to realise that all his further education is derived incidentally, mainly from the newspapers, and secondly, as an adult, he views the education of his children as the school's job—not his. Unfortunately, a number of Christians seem to come under the influence of this malady.

If, as St. Paul says, "none of us liveth to himself . . . for whether we live, we live unto the Lord . . ." as His child, His witness, His ambassador, then no Christian can shelve his responsibility in the education of himself and of others.

THE EDUCATION OF HIMSELF

Let us examine what we might term the Christian's *Personal Educational Standing Orders*—2 Tim. 2: 15.

Study:

We are all commanded to be students, "to give diligence" (R.V.), primarily in the study of God's Word, but also of men and women, boys and girls, that we might know them and their need of that Word. In addition we are to "do our utmost" (Mof-fat) in whatever field of knowledge and practical experience into which the Lord leads us, so that our witness there as a "sound workman" might be used by Him in bringing others to know Him. A lifelong study programme? Yes—but let us remember the promise: "The Comforter, the Holy Ghost . . . He shall *teach* you all things" (John 14: 26). Although none will deny this teaching ability, how few of us are willing to submit to His *teaching methods*!

To show thyself approved unto God:

Here in one phrase is the aim of the Christian's life, but have we considered its depth of meaning—to show ourselves APPROVED unto the God of Holiness and Perfection? But for His assurance: "My grace is sufficient for Thee," we could not even *dream* of such an aim in life. However, God has this aim of "approval unto Himself" for each one of us. The aim is a personal one and the approval, God's individual "Well done, thou good and faithful servant." Let us therefore not judge one another in this matter, but seek prayerfully to know God's will for our own life and then whatsoever He tells us to do let us "do it *from the soul* as unto the Lord" (Col. 3: 23, R.V. margin).

Workman:

The use of this everyday word is significant in two ways. Firstly, it implies that in the Christian economy there is no class distinction based on educational attainments or occupational levels. Christ is the Head and all believers are members of His body, each with his own divinely appointed function. If every Christian took care prayerfully to see that his job is God's vocation, His "Calling" for him, the oft misinterpreted difference between Christian and secular employment, and between clergy and laity would be seen in its true light, not as a difference of importance and glory, but as a difference of function in the Body of Christ (1 Cor. 12).

When asked by the rather thoughtless young minister why he didn't seek some more "Christian" occupation, Hiram Golf, the cobbler, whose Christian witness meant so much to the village, replied: "I'm a cobbler by the grace of God, and if you're not a parson by the same grace, you shouldn't be one!" Have we ever prayerfully considered whether we are what we are merely of our own choice and preference or by the grace and will of God?

that needeth not to be ashamed:

We are not all given the same talents or even the same number of talents to use in His service, but we are all commanded to use *to the full* the talents we are given. Should we not take as a personal warning the parable of the talents (Matt. 25) and "educate" and train the latent gifts God has given us into maximum production efficiency, that we may have no need to "blush for our work" (Way).

rightly dividing the word of truth

Perhaps more accurately rendered in the R.V. margin—"holding a straight course in the word of truth."

Education for education's sake is a worldly slogan which has led many a promising Christian up a blind alley of "educated self-sufficiency" and far off the "straight course" in God's Word. Education for the Lord's sake, whether it be in the Bible itself, in other branches of learning, in technical training, in manual labour, in the everyday contacts of human life, will all be used by the Holy Spirit in enabling us to "hold a straight course in His Word" and "handle the claims of truth like a master" (Mgr. Knox) in our dealings with other people.

THE EDUCATION OF OTHERS:

"Go ye . . . and make disciples of all the nations . . . *teaching them . . .*" (Matt. 28: 20 R.V.) we might think of as our Lord's commission to the Christian to "educate" others. This command makes it obligatory upon every Christian to be a "teacher" by word and deed in his everyday life and witness. Therefore if we are called upon to engage in any form of "Christian Education" ought we not to aim at that high standard of efficiency and effectiveness which the Lord's glory demands and which His Holy Spirit can enable us to achieve?

Before the Christian at present lie several outstanding responsibilities and opportunities in this matter of educating others. Let us briefly consider them.

(1) There has been a marked increase in recent years in the number of Christian teachers in both State and non-State schools.

(2) A far-reaching influence is always exerted when Christians occupy chairs and lectureships in Universities.

(3) The Christian minister is essentially a teacher in his own parish.

(4) The challenge of our Sunday Schools is one which comes to every Christian.

(5) Finally, in the home, Christian parents are "educators" in its truest sense, that of "bringing up children."

Therefore, in our own growth in grace and in the knowledge of God and His Word and also in our education by word and deed of those with whom we work and witness, let us "walk worthy of the vocation wherewith we are called."

Matric. Life

K. J. LEASK

All concerned will agree that a year studying for Matric under Miss Steele adds a great deal to the worth of the College Course. Here Mr. Leask tells us a little of life in Matric. Year.

Although one sometimes feels that the study of such subjects as English, History, Geography, Mathematics, and Economics has very little to do with Theology, we do realise that to minister in Christ's Church, one needs a cultural background. Such a background is gained under the tuition of Miss M. Steele and our Warden (Rev. E. K. Cole). These two people spare no pains to make our work interesting and we thank God for their Christian interest and their practical help.

At the beginning of our course, Miss Steele gave us the basis for our study. Our attention was drawn to first verse of the first chapter in the Book of Genesis where we read:

"In the beginning God."

Even secular studies take on a new light when working from this basis and we realise again that in God's Word there is an answer to every problem.

The spiritual life of the Matriculation year is augmented by daily prayer meetings which enable us to bring our cares before God and there to pray for each other.

We are proud to see our year represented in the Rugby Union Team by Mr. J. Mildenhall, who carries his Christianity with him on the field.

Although we are few in number, our fellowship with one another is grand and we look forward to the days which lie ahead with a hope that our friendship will continue and grow as we labour in Christ's vineyard.

This year, Miss D. Sharpe has been taking lectures with us. Miss Sharpe hopes to do Arts at a later date and our best wishes are extended to her in all she undertakes.

Nine o'clock each morning sees us ready to commence our day's work and after prayer has been offered, we are once more Historians or Economists, struggling with international affairs. Thus the weeks pass and we feel that although we are only Matriculation students we are working in an atmosphere of reverence with our minds on the basis, "IN THE BEGINNING GOD."

... and all



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ARCHDEACON T. C. HAMMOND, M.A., Th.D., has been Principal of Moore College since 1936, as well as being Rector of St. Philip's, Church Hill, Sydney. Prior to that date he was General Superintendent of the Irish Church Missions. A graduate of Trinity College, Dublin, he was ordained in the Diocese of Dublin in 1903. Among his many books are "In Understanding Be Men", "Perfect Freedom", and "Reasonable Faith". He was appointed an Archdeacon without territorial jurisdiction during Trinity Term, 1949.

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CANON M. L. LOANE, M.A., Th.L., was appointed Vice-Principal of Moore College in 1939. Ordained by the Archbishop of Sydney in 1935, he held the post of Resident Tutor in the College for four years. Since 1935 he has also been Hon. Curate of Christ Church, Gladesville, Sydney. He was a chaplain with the A.I.F. during 1942-3. Canon Loane's two best-known literary works are "Vox Crucis" and "The Prince of Life". He was appointed a Canon of St. Andrew's Cathedral during Lent Term, 1949. The Canon is at present on leave in England.

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in authority



MR. H. R. MINN, M.A.(N.Z.), M.A., B.D. (Lond). A graduate of the University of N.Z. —M.A. in Latin (1930) and in French (1933). In 1934 awarded a University Free Passage and studied at the London Institute of Education and at University College. Holds the Teacher's Diploma of the University of London, the Master's Degree in Classics, and Bachelor's in Divinity. Till 1943 Assistant-Lecturer in the Department of Classics, University of Otago, Dunedin, N.Z. Joined the Moore College Staff as Resident Tutor in 1944.

Author of "The Burden of this Unintelligible World" (1942)—an annotated rhythmical version of the Book of Job, of "Amos of Tekoa" (in the press), and of various booklets of an expository and general literary nature.



THE REV. D. B. KNOX, B.A., B.D., came from a Royal Naval chaplaincy to be Resident Tutor at Moore College in 1947. After gaining his B.A. degree from Sydney University in 1937, Mr. Knox obtained his Divinity degree from the University of London. He was ordained in 1941 by the Bishop of Ely to the curacy of St. Andrew-the-less, Cambridge, and was attached to that church until 1945. In 1943, however, he became a chaplain of the Royal Naval Volunteer Reserve, and remained with the Navy until 1947.



Ecumenicity Plus

ROSS H. SAUNDERS

Prots, Spikes, Dippers, Congs, Holy Rollers—Ross expects to meet them all in Heaven.

(“And grant, that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity and godly love.”)

—Book of Common Prayer, 1662.

In this world today of hybrid Anglicanism (from Evangelicals to fundamentalists) Baptists, Brethren, Congregationalists, Methodists, etc., ad infinitum, one naturally wonders who exactly is on the right track.

Perhaps one is pardoned the reflection as to which of these communions will have the greatest number of representatives in heaven, a kind of denominational Christendom. But is the fact that the visible Church of God is apparently sub-divided into numberless sects, really so sinful? Let us attempt to view the situation from another aspect. Surely the fact that there exists today a multitude of diverse denominations within the Christian community proves the universality of Christianity? Does not this show us Christ's essential inexhaustible significance and thus the variety of ways in which he may be apprehended and the modes which He can work?

The evils of division which good men down the ages have mourned, spring from the bitterness with which men resent differences from themselves or their own beloved institutions and not from the living relations of men or communion with Christ. If Christ were only what the Greek church, or the Latin or Anglican churches conceived Him to be, He would not be the marvellous mystery, and hence the wonderful power that He is. Such a creative Personality would surely result in multifarious visible churches on earth.

But yet the Church is the Body of Christ. No limb is indispensable nor yet unessential to its functioning properly. With Christ as its Head, the church is animated by One Spirit having “One Lord, one faith, one baptism. . . .” And the unity here conceived of is a visible unity. Evidently Christ intended it so: “That they may all be one; even as thou, Father, art in me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send Me.” And the unity for which Paul strove is a unity that finds visible expression. “Till we all attain unto the unity of the faith, and of the knowledge of the Son of God.”

The unity is not to be one of outward polity or form. It is to be won through the manifestation of a common faith in acts of mutual love.

Is it not love that the church and the world needs today? Were the Church of Rome suddenly moved by a tender affection for all the sects that truly love the Lord Jesus, would she not brush at her own past and hasten to abjure the infallibility which has consecrated her crimes; and by an act of noble atonement, in which her old nature was lost and a new won, reconcile divided Christendom, inspiring it with new life and victorious energy? If the same desire swept the Protestant churches, men would indeed see the Kingdom of God come on earth and that Christian societies were the realised religion of Christ. Were they to realise it, victory would be achieved. But this is delayed on account of the weakness of the forces of Christendom, which lacks the love that unifies.

Thus where division from us, is treated as separation from Christ, there the power truly to love men is lost; and with it goes the power to work as agencies, reconciling men to God. He who hates a fellow Christian can neither love a brother man nor make him feel loved of God.

The College Badge

The derivation of different parts of the Moore College Badge (see front cover) is always a puzzle for the newcomer. Indeed, even to those who make a study of heraldry, some parts of the badge are obscure in their symbolical significance.

The mitre above the shield, of course, points to episcopal foundation and recognition. The derivation of the cross and five stars is rather uncertain. "D.J.D.," in an article in *Societas* of 1919, says they seem to suggest not only the "Southern Cross" as the location and outlook of the College, but also the purpose of the College—to train those who will proclaim the Cross of Christ.

"The open book and pastoral staff," says D.J.D., "point to the twofold function of the Christian ministry—to be preachers and pastors. The dove with the olive branch would seem to denote the result of accepting the message proclaimed, and obeying the teaching—namely, the gift of the Holy Spirit and the new order and harmony He brings."

The ship probably refers to the fact that Moore College is in an overseas British country, but could also direct attention to the missionary interest of the College. What the crossed olive branches may mean is not at all certain.

The motto explains itself—"Not pursuing low ideals."

Good Desires

PETER J. WITCOMB

In the beautiful collect for Easter Day, we acknowledge that "God puts into our minds good desires." Again in the Second Collect in Evening Prayer we have the words: "O God, from Whom all holy desires, all good counsels, and all just works do proceed."

The Oxford Dictionary defines a desire as an unsatisfied longing or a conscious lack. If the natural man has a tendency to harbour evil desires, it follows that the unsatisfied longing that God puts into our minds must be a conscious lack of the manifestation of good. We may become conscious of good and evil desires at the same time. St. Paul found just this in his experience and so is forced to admit to the Roman Christians "the good that I would I do not; but the evil that I would not that I do."

Now if such a cry of despair could be wrung from the lips of one such as Paul it may well be voiced by the Christian today. The person in Paul's calling, the young clergyman, may have good intentions as he goes off to his parish to preach, but even before he has reached his destination he has cried a dozen times, "the evil that I would not that I do." Yes, the good intentions are there but the evil is present also. It may be a desire to please men rather than God; he may have a desire for praise; he may be unscrupulous in his behaviour towards others.

The wretched state in which St. Paul found himself was caused through this conflict of desires.

God's Viewpoint

We, too, often find ourselves in this position and it is usually caused by a dissatisfaction with the good desire that God has given us and as a result our minds are ready to receive any evil desire that may come to us. From this evil propensity there is only one way of escape, "I thank my God through Jesus Christ our Lord." Jesus Christ bore our evil desires with Him on the cross. Seeing then, that those wrong desires of ours were crucified with Christ, we receive the good ones that He desires us to have. This argument is borne out in Mark's Gospel where we read that Christ "ordained twelve that they should be with Him"; to be with Him so that He could direct their desires. This being so, now that He lives and reigns for ever, He ordains us to be with Him for the same reason, and we find this borne out by the words of the Collect "by Thy special grace preventing us Thou dost put into our minds good desires."

Let us remain conscious of His presence day by day, that He may put into our minds good desires, and let us "by His continual help bring the same to good effect; through Jesus Christ our Lord."

Psychology and The Church

J. R. NYMAN

Psychology is one of Mr. Nyman's many and varied hobby-horses. "Societas" is an opportunity for him to ride it to his heart's content.

The attitude prevalent among Christians towards Psychology today is that of the sceptic. The usual extent of investigation along this line is to ask ourselves: "Of what use is psychology to the Church?" and there the matter is dropped. However, this position on reflection, we see to be untenable, as we cannot evade the fact that Psychology has a contribution, an essential contribution, to make to theology.

It is, nevertheless, necessary that we should put first things first. Theology we must recognise as the "Queen of the Sciences" and should not be deposed by any other, still theology is an incomplete science and advances will be made towards its completion when it draws upon the knowledge gained by other sciences. Theology and psychology are both concerned with man, individual and corporate, and the facts of psychology ought to be incorporated in the fabric of theology. Theology should use the other sciences as they use theology.

Modern psychology is often condemned because it is pagan. This is largely true, but only because it is founded upon a wrong and pagan philosophy which is antagonistic to Christianity. If Christians had not abandoned the study of psychology to pagan influences in the past, modern psychology would not be such a menace to Christianity today.

What can the Church give to psychology? It can supply a Christian philosophy, soundly based on truth, and Christian men must come forward to effect a reconciliation between psychology and theology.

We must not attempt this, however, by sacrificing the position of theology for that would be sacrificing truth for an impermanent union. Moreover, it is the conviction of the writer that as God is the Author of all truth, no truth can contradict another; therefore, no "fact" of psychology is repugnant to the facts of the Christian Revelation.

The Church can gain much from psychology and can do it a great service and advance the study of pure truth by supplying men willing to effect a synthesis between the facts of psychology and the Christian Revelation by means of the wisdom of a philosophy given by God through His obedient servants in His Church.

Sporting Round-Up

Cricket

On paper the college had a particularly strong team this year, but lack of keen fielding and practice caused our defeats. However, all the matches were close and, generally, interest was maintained until the last over in each game.

Typical of such scores was the match against a Church of Christ team, when Moore closed her innings with 4 wickets down for 131 runs. In the last over the opposition took their total to 133, thus winning the match. This defeat was repaid when in the Lent term, Church of Christ was dismissed for the total of 44 runs. This was mainly due to the accurate slow bowling of Neville Pitt, whose figure of 4 wickets for 5 runs speaks for itself. On this occasion the College closed with 8 men out, having scored 91.

Although the Sydney Missionary Bible College were all out for 82 (due to the fine bowling of Bob Evans, 6 for 9), our batsmen failed to master the bowling and collapsed for 57 runs. The match against the Baptist College was interesting, Moore being defeated by three runs.

Easily the best match of the year was kept until last, when our team met the Leigh College eleven at Strathfield Park. Moore closing at 4 men out for 139 runs on the board, Leigh took the crease and their score slowly mounted until their total was eight wickets down for 134. Tension mounted in the last over, with the batsmen having lusty hits at any ball which appeared likely to leave the bowler's hand. Doug Bushby was the remedy and bowled the last batsmen, with only a few minutes to spare.

Our best batsmen during the season were Neville Pitt, Barry Butler, and Walter Newmarch.—(R.L.)

Rugby Union

One disappointing feature of this year's season was the lack of games, owing to the exceptionally wet weather and the shortage of available grounds.

With several experienced forwards missing from last year's pack the team was handicapped, but after the first game against the Missionary Bible College, it could be seen that the new men would do well with match practice. Ken Short and Trevor McCaskill proved a solid pair in second row, Kevin Engel supplied the rake position, which had been filled capably last year by Rev. Ted Buckle.

A pleasing note is that all through the season, the college had at least two reserves to call upon, and these men always turned out for practice.

After winning the match against the Bible College, we met a strong side from St. Andrew's College, and our men were put to the test. Although outclassed in the back division, the forwards, led by Wal Long, showed plenty of vigour and bustle and we were given an object lesson in speed and backing-up.

Two matches with Wesley College were cancelled owing to the wet grounds, but we continued training. Several invitations were also received from some parish teams, but a dearth of playing areas halted any arrangements.



MOORE COLLEGE R.U. TEAM, 1949. Back Row: N. Delbridge, W. Rich, S. Warren. Second Row: K. Engel, R. Lovitt, K. Short, T. McCaskill, K. Sanders, B. Butler. Front Row: N. Bathgate, J. Campbell, R. Fraser (Capt.), the Principal, W. Newmarch (Vice-Capt.), W. Long, K. Grisdale. With Ball: J. Mildenhall.

By this time our team had been changed around. Keith Sandars had been moved from breakaway to inside centre, with Neville

The next two matches were against the Evangelical Union of Sydney University. The first on the University Oval was a solid game. The E.U. were led by Owen Spencer, University first-grade breakaway, and, with several other experienced men, provided stiff opposition.

Bathgate filling his position. Max Corbett was unable to play, and Col. Sheumach went to outside centre.

At half-time the score was 13 to 12 in their favour, due to mis-handling on our part, and to opportunist efforts by their captain and by their five-eighth, Barry Theiring. In the second half, Moore livened up their play and, using their weight to advantage in the rucks, took control of the game to win 18 to 13.

The position of full-back provided a problem during the entire season, and men with no experience were called to play there, but each time acquitted themselves extremely well.

The return match against the E.U. was played several weeks later, and although they scored in the first five minutes, they did not cross our line again during the match. Moore College won by 12-3, showing, for the first time during the season, a sense of team-work and backing-up which was pleasant to observe.

Thus the season closed, but it was one of fellowship and joy in the Lord, witnessing for Him who gave Himself for us.—(R.F.)

Soccer

Though ably led by Bill Rich, the team this year lost two matches. Sydney Bible Training Institute defeated us one goal to nil, and in the theological colleges' competition, these results were obtained:—

- Moore (5) defeated Baptist College (1).

- Leigh (3) defeated Moore (nil). This last match was played at Leigh College, and injuries had weakened our team considerably, with the captain unable to play. The score at half-time was 2 to nil, and in the second half it appeared several times that Moore would register a score, but the failure to finish off moves resulted in a win for Leigh. Leigh College thus won the premiership.—(R.C.)

Trowel Diggings

This profound piece of wisdom dropped recently from the lips of our lecturer in Religious Education: "The girl of nine is much closer to being a young woman than a boy of that age."

Brief Biographies of College Personnel

Fourth Year

(All Non-Resident)

The Rev. R. F. BOSANQUET, Th.L. (St. Clement's, Marrickville).
The Rev. A. D. DEANE, Th.L. (St. Andrew's, Summer Hill).
The Rev. T. P. EGLINGTON, B.A., Th.L. (St. John's, Sutherland).
The Rev. H. J. EDWARDS (Holy Trinity, Dulwich Hill).
The Rev. H. G. FUHRMEISTER, Th.L. (St. Matthew's, Manly).
The Rev. R. R. GIBSON, Th.L. (St. Faith's, Narrabeen).
The Rev. J. J. GOODMAN (St. Luke's, Liverpool).
The Rev. R. F. GRAY, Th.L. (St. Anne's, Hammondville).
The Rev. D. C. HAYES (St. Mark's, Darling Point).
The Rev. R. C. INGHAM, M.A., Th.L. (St. John's, Parramatta).
The Rev. K. H. MARR (St. John's, Campsie).
The Rev. R. PATFIELD, Th.L. (St. Philip's, Eastwood).
The Rev. H. RAWSON, Th.L. (Christ Church, Springwood).
The Rev. H. W. ROGERS, Th.L. (St. Thomas', Nth. Sydney).
The Rev. K. B. ROUGHLEY, Th.L. (St. Anne's, Ryde).
The Rev. R. C. WEIR, Th.L. (St. Clement's, Mosman).
The Rev. M. T. WILLIAMS (St. Peter's, Mortdale).
The Rev. A. C. H. YUILL, Th.L. (St. Stephen's, Willoughby).

Third Year

NEVILLE CYRIL BATHGATE: St. Andrew's C.C.S., 1936-41. Woollen merchants, 1941-43. R.A.A.F., 1943-6. Entered College, March, 1946. Catechist, St. Andrew's, Lane Cove, 1947; St. Peter's, Cook's River, 1948-9. Interest: Medicine.

JOHN STEWART HAMILTON BOOTLE: Barker College. A.I.F., 1942-4. Entered College, March, 1945. Third Year Arts., Syd. Uni.

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

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

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

ALFRED JOHN GERLACH, A.S.T.C. (Science): Parramatta Inter. High, 1936-8. Fort St., 1939-40. Sydney Tech. College, 1941-6. Water Conservation Commission. Entered College, March, 1947. Catechist, Abbotsford-Russel-Lea, 1948; Douglas Park and Wilton, 1949. Interest: B.C.A.

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

DOUGLAS GUTHRIE MCGRAW: North Sydney High, 1933-6. R.A.A.F., 1941-7 (United Kingdom). Four years as ledger clerk. Entered College, March, 1947. Catechist, Beecroft from 1948. Interest: Flying.

PETER FREDERICK NEWALL: Fort Street High, 1935-8. A.I.F., 1942-6. Entered College, June, 1946. Faculty of Arts, Syd. Uni. Catechist, St. Paul's, Rose Bay from 1947.

WALTER HENRY NEWMARCH: Barker College. A.I.F., 1943-6 (2/14 Aust. Inf. Bn.). Entered College, March, 1946. Catechist, St. James', South Canterbury. Interest: Youth Work, Sport.

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

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

Reading for Arts at Sydney University

HARLIN JOHN LASCELLES BUTTERFLY: Syd. Grammar, 1940-44. A.I.F., 1945-6. Entered College, March, 1947. Faculty of Arts from 1947. Catechist, St. Andrew's, Lane Cove, 1948. Interest: Youth Work.

MAXWELL THOMAS CORBETT: Nth. Newtown Inter. High and Canterbury High. Civil occupation, Customs Clerk. Entered College, March, 1948. 2nd Year Arts, Syd. Uni. Catechist, St. David's, Surry Hills from 1947. Interest: Sport.

PETER MAUNSELL TANKARD: Barker College. Accountancy, 1939-42. A.I.F., 1942-46. Entered College, March, 1947. 1st Year, Faculty of Arts, Syd. Uni. Catechist, Mascot-Eastlakes, 1948. Interest: Missions.

Second Year

THOMAS ALLEN BAKER: Cleveland St. Inter. High and Canterbury High. Woolclasser and woolbroker's clerk. Seven years army service. Entered College, March, 1948. Catechist, St. Nicholas, Coogee, 1948; Kingsgrove-Bexley North, 1949.

IAN EDGAR ARTHUR BOOTH: North Syd. Tech. High, 1940-42. Audit Clerk, four years. Entered College, March, 1947. Catechist, St. Luke's, Pennant Hills-Thornleigh, 1948; Erskineville, 1949. Interest: Open air work.

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

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

THOMAS RICHARD BUTLER: Christian Brother's College, Kimberley, Sth. Africa. Cape Tech. College, 1926-33. Flour Miller, 1926-37. Salesman, 1937-46. 1st Field Artillery, U.D.F., 1940-45. Service, Egypt and Italy. Entered College, June, 1947. Interest: Christian Endeavour.

JOHN FREDERICK STUART CAMPBELL: Newington College, Stanmore, 1935-41. A.I.F., 1943-46. Entered College, March, 1947. Catechist, St. James', Croydon, from 1948. Interest: Christian Politics.

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

NOEL DELBRIDGE: North Syd. Junior High. R.A.A.F., 1942-46. Entered College, March, 1948. Catechist, St. Peter's, Neutral Bay, from 1948. Interest: Dramatic Art.

WILBUR ANGUS DOAK: Ballina High, 1939-43. Clerk, Commonwealth Bank, 1944-8. Catechist, Holy Trinity, Dulwich Hill, from 1948. Entered College, March, 1948. Interest: Missions.

RALPH WILLIAM JAMES FRASER: Newington College, Stanmore. R.A.N.R., 1945-6. Staff Reporter, Grafton "Daily Examiner", 1947-8. Entered College, March, 1948. Catechist, St. Paul's, Chatswood, 1948-9; Gladesville, 1949. Interest: Sport.

ALFRED JAMES GLENNON: Randwick Inter. High. Customs Clerk, Lloyd & Co., tea merchants, 1937-42. A.M.F., 1942-6. Entered College, 1948. Catechist, St. Thomas', Auburn, 1947; St. Columba's, Flemington, from 1948. Interest: Heraldry, Ecumenical Movement.

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

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

ARTHUR RUSSELL HOOTON: Syd. Grammar, 1935-40. Mechanical Engineering, 1941-46. Naval Construction at Cockatoo Docks, 1941-46. Entered College, March, 1947. Catechist, St. John's, Rockdale, 1948. Interest: Youth Work.

FREDERICK SEARLE INGOLDSBY: Hurlstone Agric. High, 1932-34. Marconi School of Wireless, 1936-9. Radio Mechanic, 1936-40 (A.W.A.). A.I.F., 1940-47. Entered College, March, 1947. Catechist, St. Mary's, East Balmain, from 1948. Interest: Radio Missionary Activity.

ARTHUR MAXWELL KIMMORLEY: Hurlstone Agric. High, 1939-40. A.M.F., 1941-2. Poultry farmer, 1942-44. A.I.F., 1944-7. Entered College, March, 1947. Catechist, St. Luke's, Pennant Hills-Thornleigh, 1947-8; Merrylands, 1949. Interest: Interdenominational Youth Work.

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

LEONARD WALLACE LONG: Penrith Central School, 1938-40. Dept. of Railways, 1941-7. Entered College, March, 1947. Catechist, St. Stephen's, Penrith, 1947-8; Coogee, 1949.

ROY CECIL LOVITT: Homebush Jun. High, 1939-41. Accounts Clerk, M.W.S. and D. Board, six years. R.A.A.F., 1945. Entered College, March, 1948. Catechist, St. Andrew's, Dundas, and St. Luke's, Northmead, 1948; St. Augustine's, Neutral Bay, 1949. Interest: Youth Work.

GERALD BRUCE MUSTON: Nth. Syd. Jun. High. Reporter, "Daily Telegraph" (Radio News-writer 2UW), 1941-6. Editor, C.M.S. "Open Door", 1946-7. Entered College, 1947. Catechist, St. Paul's, Chatswood, 1947; Sutherland, 1947-9; Concord West, 1949. Interest: C.M.S.

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

REG. REYNOLDS, B.A.: Rondebosch Boys' High, Capetown, 1938-40. Rhodes University College, Grahamstown, 1944-7. Hons. B.A. Entered College, March, 1948. Catechist, St. Andrew's, Lane Cove.

ROSS HALLETT SAUNDERS: Sydney High, 1939-43. A.W.A., 1943-46. Raycophone, 1946-47. C.M.S., Mulgoa, Jan.-Feb., 1948. Entered College, March, 1948. Catechist, St. Barnabas', Broadway, 1948; Abbotsford-Russell Lea, 1949. Interest: B.C.A.

WILLIAM JOHN DOUGLAS STOCKDALE: Lismore High, 1941. Assistant Surveyor, Dept. of Lands, 1942-4. Dairy Farmer, 1945-8. R.A.A.F., 1944-5. Catechist, Holy Trinity, Dulwich Hill, 1948; Fivedock, 1949. Entered College, March, 1948. Interest: Dairy Farming.

PETER JOHN WITCOMB: St. Peter's College, Adelaide. Shipping Clerk. R.A.A.F., United Kingdom. Entered College, March, 1947. Catechist, Yarra Bay. Interest: C.M.S.

First Year

DOUGLAS CHARLES ABBOTT: Drummoyne High, 1938-41. Accountancy B.I.A. (Inter. Laws and Accounts). Clerk in Dept. of Road Transport, 1941-8. R.A.N., 1943-6. Entered College, March, 1948. Catechist at Mortdale-Oatley, from 1947. Interest: Port Hacking Youth Centres.

RAYMOND JOSEPH BOMFORD: Homebush High, 1936-8. Clerk, T. & G. Insurance, 1939-48. A.I.F., 1942-46. Entered College, March, 1948. Catechist, St. Stephen's, Newtown. Interest: Y.E.C.L.

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

KENNETH LESLIE CHILD: Fort St. High, 1940-42. Syd. Tech. College, 1943-6. Junior Draughtsman, 1943-8. Entered College, March, 1948. Catechist, St. Thomas', Auburn, from 1948. Interest: Youth Work.

THOMAS DENMAN CROFT: Nth. Syd. High, 1939-41. Clerk, Dept. of Public Health, 1942-7. R.A.A.F., 1944-5. Accountancy, M.B.C. Entered College, March, 1948. Interest: Youth Work.

JOHN DAVIES: Rhondder County School, Wales. Salesman. War Service, New Guinea and Ceylon, 1942-45. Entered College, March, 1949. Catechist, Blacktown. Interest: Christian Politics.

KEVIN FRANCIS ENGEL: Sutherland and Canterbury High Schools. Syd. Tech. College, 1944-49. Chilean Consulate General and Shipping Offices, 1945-48. Accountant, Printing Firm, 1948-49. Entered College, March, 1949. Catechist, Sutherland Parish. Interest: Christian Endeavour.

ROBERT ERNEST EVANS: William Thompson Masonic School, 1936-44. Audit Clerk, various employers. Entered College, March, 1949. Catechist, St. Paul's, Wentworthville. Interest: Cricket.

ARTHUR CYRIL GIBSON: Brecon Army School, Sth. Wales. Kuldana Army School, India. Army Service, 1932-42. Home Guard, 1942-4. Welfare Officer, Orkney Islands, 2 years. Lay Helper, Missions to Seamen, 2 years. Entered College, March, 1949. Catechist, Guildford. Interest: Social Welfare.

KEITH WILLIAM HART: Lithgow Public and Technical High. Seven years, N.S.W. Railways as Fireman. Entered College, April, 1949. Interest: C.M.S. Mission, North Australia.

ANDREW WILLIAM HAYMAN: C.I.M. Schools, Chefoo, China, 1932-42. Syd. Uni., 1946-48. Articled Law Clerk, 1945-49. Entered College, March, 1949. Catechist, St. John's, Rockdale. Interest: Music.

CRAIG NEAL McALPIN: Syd. Grammar, 1940-44. Syd. Tech. College, 1944-8. Laboratory Assistant, 1944-8. Entered College, March, 1949. Catechist, St. Andrew's, Lane Cove. Interest: Youth Work.

TREVOR JOHN McCASKILL, B.A., Dip.Ed.: Nth. Syd. High and Syd. C. of E. Grammar, 1939-44. Faculty of Arts, Sydney University, 1945-7. Syd. Teachers' College, 1948. Third Year Economics, Syd. Uni. Entered College, March, 1949. Interest: Education.

LAWRENCE MAXWELL PENGELLY: Public Schools. Welder. A.I.F., 1942-46. Received Secondary Education from C.R.T.S. Entered College, March, 1949. Interest: Missions.

NEVILLE PITT: North Sydney Commercial School, 1939. Employed by firm of Chartered Accountants. R.A.A.F., 1942-45. Entered College, June, 1948.

JOHN HENRY ISLAMB PROUDMAN: Drummoyne Inter. High, 1941-42. Clerk in Shipping Office. Second Year Arts, Syd. Uni. Entered College, March, 1949. Catechist, St. Silas', Waterloo.

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

NORMAN GRAHAM ROBINSON: Syd. Tech. High, 1940-3. Completed Apprenticeship with N.S.W. Railways as Fitter and Machinist, Feb., 1949. Entered College, March, 1949. Catechist, St. Jude's, Randwick. Interest: Bell-Ringing.

KEITH LINDSAY SANDARS: Trinity Grammar, 1939-45. Master, Scots College, Bellevue Hill, 1946-8. Diploma of Applied and Industrial Psychology, 1948. Entered College, March, 1949. Catechist, St. Barnabas', Broadway. Interest: Sport.

JOHN BARRY SCHOFIELD: Parramatta High, 1945. First Year Science, Syd. Uni., 1946. X-Ray Mechanic, 1947. Entered College, March, 1949. Organist, St. Mark's, Pennant Hills, 1946-9. Catechist, St. Matthew's, Bondi. Interest: Photography.

COLIN DAVIES SHEUMACK: Armidale High. Account Clerk, 1944-6. Entered College, March, 1947. Catechist, St. Mary's, Guildford, 1948; St. Luke's, Mascot, 1949. Interest: Youth Work.

KENNETH SHORT: Barker College, Hornsby, 1935-6, 1941-43. Commonwealth Bank, 1943-5. Three years, A.I.F., 1945-8 (Japan, 1946-8). Entered College, March, 1949. Catechist, Parochial District, Northmead-Dundas. Interest: Youth Work.

SAMUEL RICHARD WARREN: Canterbury High, 1938-41. Clerk in Dept. Road Transport, 1941-8. R.A.A.F., 1943-6. Entered College, March, 1948. Catechist, All Saints, Parramatta. Interest: Football.

Reading for Divinity at Sydney University

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

Reading for Matriculation

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

JOHN FRANCIS MILDENHALL: Crow's Nest Central Tech., 1940-42. Completed apprenticeship as fitter and turner with Dept. of Railways, 1942-48. Entered College, March, 1948. Catechist, Watson's Bay, 1949.

BENJAMIN ALBERT MOUNT: South Melb. Tech., 1935-7. Melb. Tech. College, 1937-41. Completed apprenticeship as Marine Coppersmith. R.A.A.F., 1944-8. Entered College, September, 1948. Catechist, St. Alban's, Fivedock. Interest: Literature.

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



Moore Theological College

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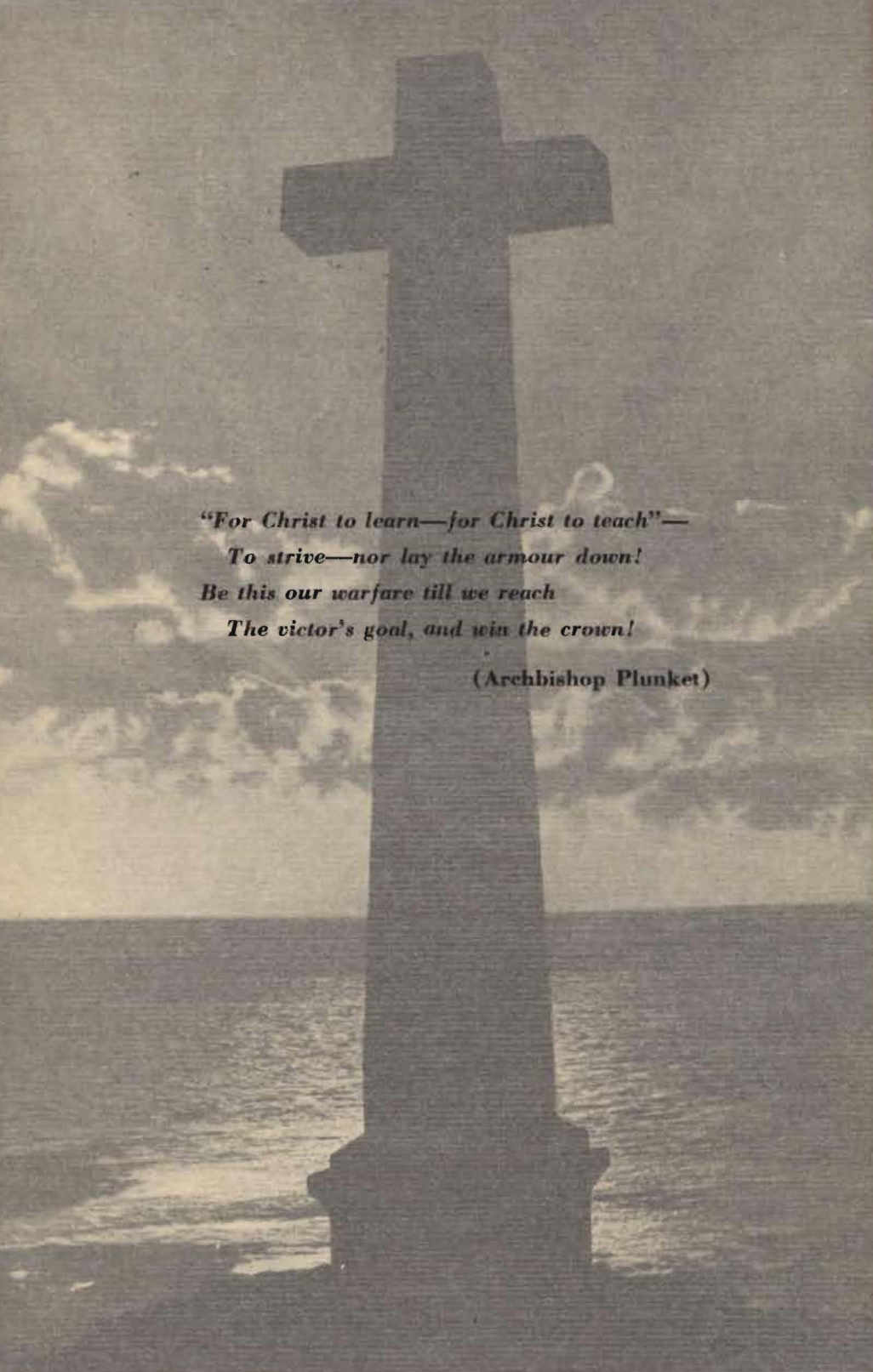
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*"For Christ to learn—for Christ to teach"—
To strive—nor lay the armour down!
Be this our warfare till we reach
The victor's goal, and win the crown!*

(Archbishop Plunket)