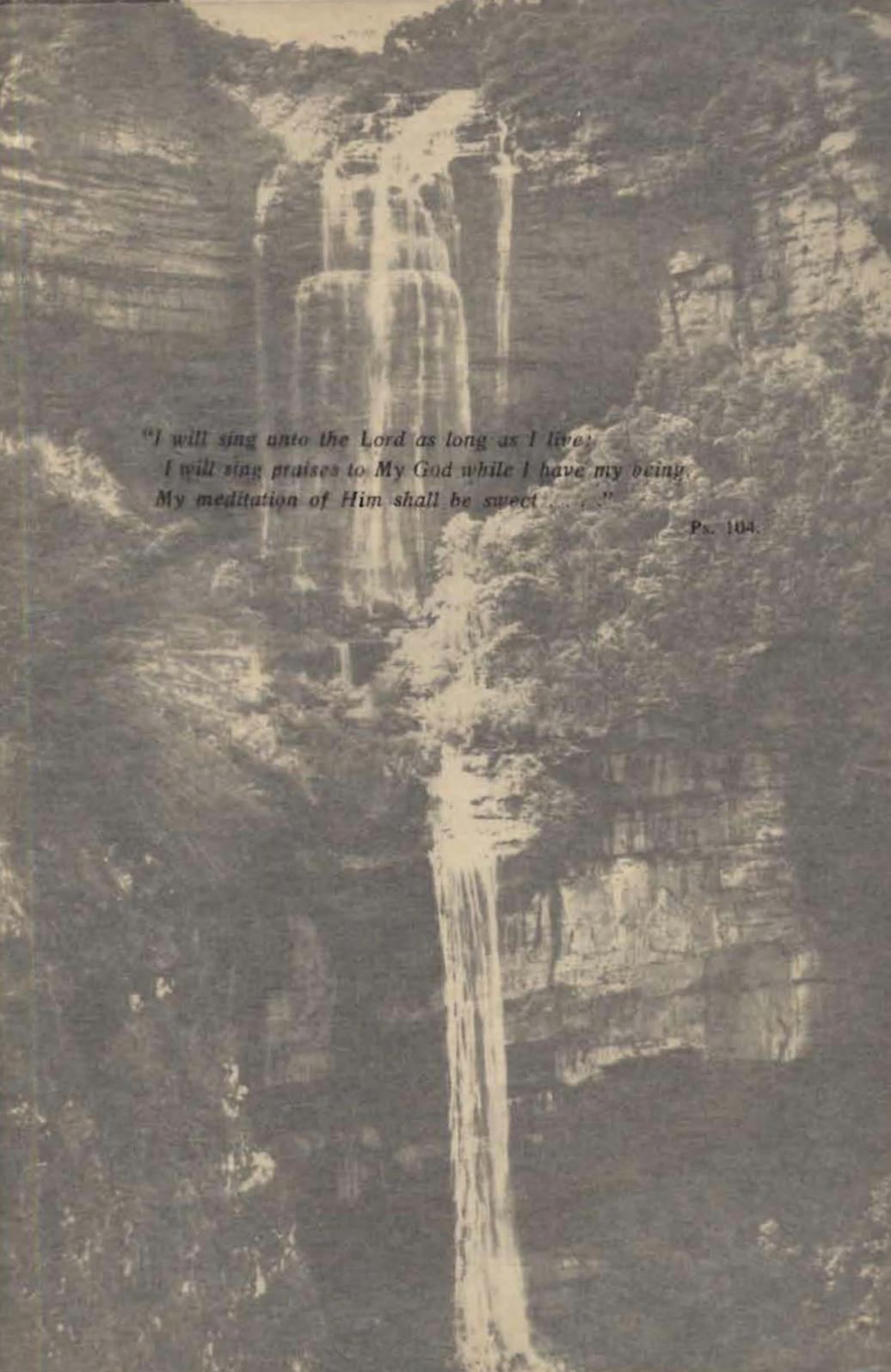


—1953.—  
*~~~~~*

# Societas



Moore Theological College  
Sydney



*"I will sing unto the Lord as long as I live;  
I will sing praises to My God while I have my being.  
My meditation of Him shall be sweet . . . ."*

Ps. 104.



## *We Thankfully Acknowledge*

our indebtedness to those many students whose efforts have made this magazine possible. To Captain Frank Hurley for the use of his two fine studies, to the Sydney Morning Herald for the Ordinands' photo and lastly to C.M.S. and B.C.A. for the loan of their Missionary blocks.

# *S o c i e t a s*

MAGAZINE OF THE MOORE COLLEGE  
STUDENTS' UNION



**Editor**

BRUCE L. SMITH

**Sub-Editor**

JOHN R. REID

**Business and Sales Manager**

JACK DERRETT



MICHAELMAS TERM, 1953



### College Group, 1953

(Left to right) *Back Row:* A. Laing, W. Wheeldon, B. Harker, D. Callow, G. Beard, K. Gowan, J. Roper, G. Patterson, F. Parker, B. Molesworth, B. Buckman, K. Gilmour, J. Rostron, J. Holle, B. Buckland, R. Tidball, A. Quee.

*Third Row:* H. Robey, G. Harris, S. Jones, J. Turner, S. Horton, J. Drayton, J. Darlington, A. Browne, N. Keen, B. Black, W. Payne, J. Goldsworthy, T. Griffiths, I. Parker, J. Derrett.

*Second Row:* O. Dykes, J. Winter, A. Williams, R. Hilderbrand, T. Jones, J. Hewlett, K. Churchward, J. Reid, B. Smith, G. Ransford, F. Buchanan, A. McKenzie, B. Hardman, H. Henningham.

*Front Row:* H. Oakes, R. Milne, D. Percival, E. Hughes, D. Douglas, Archdeacon Robinson, The Archbishop, The Principal, Bishop Pilcher, Rev. D. Robinson, G. Ward, Rev. A. Gardner, Rev. T. Joseph, B. Thiering, I. Pollard.

## Editorial . . .

"That he may run that readeth it" (Hab. 2:2)

This is our hope and prayer as we send forth this issue of Societas for 1953. We ask you to read it, not so much with an attitude of complacent disinterest, but rather as one of those who would join with us in facing the vital challenge of these "latter days".

It has not been thought necessary to develop a central theme this year, although such a practice has proved exceedingly fruitful in the past, but we would seek to emphasise the purpose of this magazine. It aims in a twofold manner to express and reflect the life of Moore College and also to present to the youth of today the urgent need for men full of faith and love to Christ. It was E. M. Bounds who said: "Men are God's method. The Church is looking for better methods; God is looking for better men"; and through this issue of Societas we would give our unqualified support to this statement. The challenge of today cannot be met by the men of tomorrow. It is our responsibility. And we hope that you will read these pages in the light of this responsibility.

Lastly, we would especially commend this issue to our beloved Principal, for whom this is the last year. We hope that Societas 1953, as much as those of the past, will always serve to remind him of those happy days he spent among us.



The Ven. Archdeacon T. C. Hammond,  
M.A., Th.D.

## *Principal 1936-1953*

### **An Appreciation by a Former Student**

In 1936, when I was but a youth, I well remember my Rector telling me of the appointment of the Rev. T. C. Hammond as Principal of Moore College. He told me of his doughty championing of Evangelical Church principles in England and Ireland, and of his splendid record of service in the cause of Christ in both these countries. Little did I know then how close my future contacts would be with this friendly man of God and how beneficial his influence would be for me and countless others in the Church in Australia.

#### **Wide Influence**

For over seventeen years he has been our College Principal. Many hundreds of his students are in the sacred ministry, at home, in the mission fields of the world, in the Churches of England, Canada, New Zealand, South Africa and in the Armed Forces. They occupy positions on the staffs of Theological Colleges and Church Schools. Almost half the clergy on the

active list in the Diocese of Sydney were trained by him. All over Australia Moore College has been associated closely with the name of T. C. Hammond.

When he came, the College was a small institution with 13 students. In the years that followed an amazing transformation was wrought in buildings, equipment, staff, academic standards and in the numbers of men offering for training. His capacity for friendship, and his distinguished scholarship more than qualified him for the position of College Principal. Students had a deep regard for the man and an abiding respect for his convictions, whatever their own may have been. Out of lecture room and chapel, the "Princ." was a friend you could relax with at a meal, or at a "Squash" in his residence, and the men could always depend upon his rich vein of humour.

### **Intellectual Powers**

The alert student would always find some new facet to the brilliance of his keen clear mind. The most searching and sometimes the most foolish questions were alike answered with patience and critical insight. The answers were habitually accompanied by an exhortation to the students to investigate carefully all difficult matters for themselves, original sources being far preferable to second-hand quotations, and, finally, to "verify your references". "Buy the truth and sell it not" was always a favourite verse of T.C.'s.

If he favoured any branch of science, undoubtedly philosophy was his weakness. He had a distinctly philosophical approach to theology which was not always appreciated by those uninitiated into philosophic mysteries and unacquainted with the rules of the syllogism. It did mean, however, that the student really came to grips with deep, vital questions and was not content with a superficial knowledge which may have passed muster in an external examination.

Nowhere has this philosophical and theological approach been more manifest than in his opposition to the Church of Rome. His criticisms have been singularly free from personal attack which often marks such controversies, and he has endeavoured to direct his whole attention against those errors which the Roman Church has incorporated into her system.

### **Literary Labours**

The extent of his literary output while College Principal has been truly remarkable. In the life of the College he did not spare himself with a strenuous lecturing programme. He was

ever accessible to counsel, help and encourage individual students. He was more and more in demand in the Committees and Synods of the Church and also in the wider inter-church sphere. He rarely refused a preaching engagement in the most humble and distant of his students' Churches. Yet, while coming out to Australia on the ship, and through the intervening years, he has been preparing books, pamphlets and small articles for publication. Philosophy, theology, liturgiology, history, law, apologetics and devotional works have flowed from his ready pen.

### **Statesman**

From time to time the College has been stirred by evidences of his growing influence in the Church, and the students have always been pleased when the Diocese has officially recognised his work as Principal. I well remember the applause which was given by the students when it was announced in 1939 that the Synod had elected him to a Canonry of the Cathedral. Likewise, when he was elected to be Fellow of the Australian College of Theology we felt that it was a well deserved honour. T.C. has been greatly in demand at Christian Conventions at Perth, Adelaide, Upway and Katoomba. He has three times been to New Zealand in connection with the Inter-Varsity Fellowship, and has also visited Tasmania and Queensland.

### **Animating Principle**

If any verse may be said pithily to express the Principal's objective during these splendid years, it is 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (or "cutting straight" as he himself has expounded it) the word of truth." He has always insisted that the primary purpose of the ministry is the glory of God. God's glory is set forth when the Gospel of Salvation through Christ alone is preached. Then the servant of Christ must be an "able minister of the New Testament", knowing and experiencing the regenerative power of Christ Himself. Finally, it is essential to the ministry that a man be a master of his one great offensive weapon, "the Sword of the Spirit which is the Word of God". It is God's Word alone upon which we may depend to "convince the world of sin, and of righteousness, and of judgement".

His own faithfulness in these things has been a guiding light to so many who have been his students. Because of this we are deeply thankful to God for the help and inspiration that the Principal has been to us all.

## The Athlete

JOHN R. REID

I have often wondered if St. Paul had been a sporting enthusiast when he was a boy in Tarsus. Probably since the days of the Seleucid kings, the social life of that city had revolved around the Stadium, and perhaps the youthful mind of St. Paul was not unfamiliar with the language and atmosphere of the arena. Anyway the metaphors taken from sport seem to be St. Paul's favourite illustrations in his letters to his Christian friends.

More than once he refers to the ancient game of boxing. Probably St. Paul had seen some novice, after receiving a well-placed punch, lose control and race around the ring after his opponent and flay the air with his wild blows. In I Cor. 9:26 the apostle says a similar situation can develop in one's Christian life. You can fight so enthusiastically that you leave your defences down and you are defeated on points by your own negligence. St. Paul reveals that he had to discipline himself most severely in order to ensure that every punch was well placed.

In a similar fashion St. Paul draws upon the game of wrestling to show another aspect of the Christian's life. In Ephesians 6:12 he says, "For we wrestle not against flesh and blood but against principalities . . . against spiritual wickedness in high places." Here, living like a Christian and fighting against evil is likened unto a wrestling bout. The apostle probably had seen a wrestler get a hold on his well-oiled opponent, which seemed to assure a victorious round, when some surprise move would bring sudden disaster. Thus to the Christian he hammers out the inner meaning of the metaphor—watch and pray; resist on all fronts against evil for you cannot be a passive opponent of the devil.

Likewise St. Paul employs various other sports to underline some spiritual truth. He likens the Christian to the heralds who announce the news of the games (I Cor. 9:27) or to the athletes who struggle with uplifted faces towards this goal. In the Greek Stadium the goal was a square pillar at the end of the arena. St. Paul's reference of Phil. 3:14 in the patois of the Sportsman means that every muscle of the spirit is strained and every thought of the mind is directed towards entering into the fulness of God which is in Christ.

He makes interesting parallels with the judge of the race in 2 Tim. 4:8; the victor's joy in Philippians 4:1; his training

in 1 Tim. 4:7-8; his diet in 1 Cor. 9:25; and his actual contest in 1 Tim. 6:12.

Other very important and fruitful parallels are the Rules of the Games. The Greeks had their rules for their competitors just as any association of harriers has today. All contestants were to be of Greek blood, to be innocent of political and moral offences, to take an oath that they had done ten months' training, and to refrain from breaking the rules of the course. St. Paul carries the picture into the Christian life when he says in 2 Tim. 2:5 (R.V.): "And if also a man contend in the games, he is not crowned, except he have contended lawfully." The parallels are clear. The heavenly harriers must belong to the family of God before they can compete, and their manner of life must be in accord with their family dignity. As the Greek competitors came out in the arena, the herald would call out: "Is there anyone who can accuse this man of any crime Is he a robber or a slave or wicked or depraved in life or manners?" Similarly in this Christian race, there is no substitute for holiness of life.

Finally there is the frequent reference to the crown or prize. In ancient Greece there were four festivals at which a garland was the much coveted prize. At the Isthmian games the wreath was of pine leaves; at the Nemean games a laurel chaplet was given, and at the Olympian contest the coronet was composed of wild olives.

This chaplet in 1 Cor. 9:25 and elsewhere is contrasted with the eternal, incorruptible crown of glory and of life. The crown given to Christians carries with it the idea of being seated at a feast of triumph and glory when the Redeemer receives His own diadem. All these metaphors shed light on the Christian life. They all emphasise the importance of laying aside every weight which impedes our progress. Everything that dims our vision of Christ or diminishes our love for the Bible or stultifies our prayer life is a weight. Such impediments are as legion and varied as the runners. But renunciation is not the only key to the race, for there must be a progressive faith that impels us ahead to the goal.

We must keep on running. The Stadium is today packed with seen and unseen witnesses. They are watching our race.



You know the value of prayer: it is precious beyond all price. Never, never neglect it.—**Sir Thomas Buxton.**

## *As Seen by The Senior Student*

To those of us who are on our final lap of Th.L., the year 1953 is the most important in the history of Moore College: but, over and above this, 1953 is the last year the Principal will be with us, for as the Archbishop announced during first term, he has decided to retire at the end of this year.

The name of Archdeacon T. C. Hammond is well known outside the College. He has a reputation as a great champion for the Protestant and Reformed Faith of the Church of England. His outstanding scholarship, acuteness of mind, conviction of heart and exceptional controversial ability are qualities manifest by his writings and public utterances. Nevertheless, to those of us who are privileged to know him from the "inside", the most lasting impression that he will leave is that of his graciousness in dealing with us as individuals. We can understand why one of his favourite expressions, "He is a friend of mine", is a statement of fact; a statement not just confined to those who agree with him on theological issues. We do wish him every blessing as he takes on his new duties next year, and would seek to make this, his last year, his very best.



On March the 21st, the New Wing was officially opened by Mr. Justice Street and the building dedicated by the Archbishop. The day was a great success—the sun shone, the triangle was packed with friends and students of the College, and many eloquent speeches were made. We were left, none the less, with a great challenge for both prayer and action—the College has of necessity incurred a debt of more than £30,000.



This year the college is dignified by the presence of a number of quite "elderly" married students. Apart from the writer, these include Mr. Pollard, from New Zealand, Mr. Wilson, Mr. Wheeldon and Mr. Harris, who has spent many years with C.M.S. in the north. We welcome the Rev. T. S. Joseph, who has come from India for a course of study. Mr. Barry Thiering during the Christmas vacation acquired a wife; we congratulate him along with others who have taken a first step in that direction by getting engaged. These include (so far!) Messrs. Geoff Ward, Doug. Percival, Jim Winter, Bob Milne, Bernard Buckland and Ken Churchward.

Of our last year's students, David Davis is now in New Zealand serving under the Bishop of Nelson. Mr. Pouw Sien has returned to Indonesia; we enjoyed his fellowship and happy personality and hope he has happy memories of us. We had an opportunity of wishing Mr. Cecil Burgess God speed before he sailed for New Guinea. We wish these, along with all who left us last year, every blessing in their work for God wherever they may be.



This year we have broken all records—there are 62 students. The final block of the new wing is occupied, but as yet it is too early to judge the effect of the beautiful pastel coloured walls on the academic standard of the inhabitants!



The fact that the College has survived is chiefly due to the Matron, Mrs. Heavy, and the domestic staff. We students owe a big debt to them.



Dr. Arnott is lecturing to us in Church History: we appreciate his lectures very much indeed. The Rev. R. Meyer is lecturing First Year in the same subject.



Elsewhere in our magazine you will read of the Convention, Open Air work, Missionary interests, sport and other activities. I will mention but one of these activities—the Prayer Meetings. These are, of course, quite voluntary, and we are realising more and more that there lies both the spontaneous expression of our unity and life in Christ Jesus and our source of that unity and Power.

---

## *S. M. A. F.*

The Students' Mutual Assistance Fund, known affectionately as S.M.A.F., plays an important part in relieving the financial burden which rests upon many of the students who pass through this College.

The Fund is supported solely by present and past students, and since its inception in the latter part of 1948 has been a very practical measure whereby students have shared in bearing each others' burdens. Although the individual amounts distributed to those in need of its assistance have never been very large, over £345 has been used to help men in this way.

S.M.A.F. has come to stay, and we pray that it may continue to be of real value to many seeking to serve their Lord and Saviour in the Christian ministry.

## Herbert Ralph Minn



Mr. Minn, a gentleman of doubtful age, was born about 45 years ago at Ravensbourne in Dunedin, N.Z. He has always been very hazy with regard to his birthday, but it is believed that he came into the world either on February 29th or April 1st; the latter is the traditional date for its observance in College.

His first school was the Arthur St. Primary School, Dunedin, where he began as a reluctant pupil who had to be led thither by the hand. However, in due course he proceeded to the Otago Boys' High School in Dunedin, and report says that he successfully mingled mischief with study. A prominent Sydney barrister and former school companion testifies that such was Mr. Minn's insatiable thirst for knowledge that he used to read Horace's odes while walking to and from school! He gained prizes year by year in English, Latin and French, and finished his schooldays as the 1st Senior for the school.

His conversion took place during his teens, and he at once took a decided stand in spiritual things. He proceeded to the University of Otago, and in 1931 secured his M.A. degree with 1st Class Honours in Latin. For some two or three years he taught for short periods in King's College, Auckland, and at the Waitaki Boys' High School at Oamaru. Rumour also has

it that he taught a Latin class at one of the Girls' Schools and used to drink tea with the headmistress!

In 1934 he went to London, where he attended the Institute of Education and University College. His training in practical teaching was obtained as a master on the staff of the Merchant Tailors' School, his then headmaster being Dr. Spencer Leeson, who is now the Bishop of Peterborough.

He took the opportunity during a vacation to visit Greece, and his understanding of the Classics was greatly enriched. He later secured his M.A. in Classics at London University and a Teachers' Diploma from the Institute of Education. In 1936 he returned to New Zealand and was appointed assistant lecturer in Classics at Otago University, a position which he held for seven years. During this time he secured his B.D. from the University of London, and took an unflinching interest in the I.V.F. movement in N.Z. He became the Vice-President of the I.V.F. and gave constant support to the E.U. in Otago. During his vacations he took pleasure in visiting his relatives on sheep farms in the back blocks of the South country, where he not only gave himself up to meditation, but was known as a handy man in the shearing shed and at the wood-heap. He has always been a lover of long country walks, and has never felt more at home than when well away from city grime and noise.

During these years at Otago he blossomed out as an author and published a series of little booklets. There were "Evangelic Memoirs (parts 1 and 2)", "Living Yesterdays", "The Universality of Christ", "Pro Fide" and "Not Peace, but a Sword". At the end of 1942 he published "The Burden of this Unintelligible World": this was a commentary on the book of Job which had entailed many hours of strenuous and exhilarating study.

In March, 1944, Mr. Minn joined the staff of Moore College in Sydney, and has won a lasting place in the affections of the students who have passed through the College since that time. As a lecturer, his work has been mainly connected with the Old Testament and with Greek. He has continued his work as an author and has produced "The Golden Passional", "The Golden Prologue" and "Amos of Tekoa". Another masterpiece on the Prophecy of Isaiah has been prepared, but now lies buried in the vaults of his bank.

Students know him well as one who is perfectly described by a little couplet:

"A mind by nature much averse to noise,

That hates the tumult half the world enjoys."

Yet, although he would never admit it, we believe that when he reaches Dunedin each Christmas time, his thoughts soon revert to Sydney and he secretly pines once more for the College and the babblement of boys!

He has always been passionately fond of Art and Poetry, and two of his favourite authors are William Cowper and Charles Dickens. One of his favourite characters, be it known, is Miss Morleena Kenwigs—that charming child!

Mr. Minn's voice is so soft that at times it is impossible to hear him, though one may strive with the greatest earnestness. At other times, when moved in a Chapel address, he thunders with surprising majesty. The strange thing is that when he speaks softly, nothing will induce him to raise his voice: if people will not strain a little harder, they must miss the wisdom that is purring on his lips.

Mr. Minn has been the subject of many humorous episodes, and when he is taken by surprise, students never fail to be fascinated by the registration of his feelings as he draws his gown round his head and hides as if in a hood. However, he can never be taken off his guard in the same way twice. He loves an air of mystery, and enjoys making students wonder what his movements are to be. Many a man has sat in his well carpeted study, with the book shelves weighed down with well bound tomes, with prints and flowers and what-not in all odd corners, and has found him an easy and sympathetic confidant. He has filled his place in College life in a humble and unassuming way, and has made a contribution with such high toned culture and spiritual insight that he is greatly missed. He left Sydney in September last year on two years' leave of absence, and is now teaching at the Oak Hill Theological College. We all join in the hope that he will return greatly refreshed as a result of his experience overseas. If it will help to speed him on his way, we will even try to arrange for another "Pussums" to greet him in his study.

**Stop Press:** As "Societas" goes to press, it has just been reported that Mr. Minn is holidaying in Rome with certain interesting acquaintances. As might be expected, his love and appreciation for all that is classical and antiquarian has been greatly stimulated!



### Ordination, 1953

*Back Row:* The Revs. J. Schoefield, N. Pollard, W. Wade, K. Tutt, K. Wray, D. Crawford.

*Middle Row:* The Revs. D. Hewetson, L. Wiggings, S. Gissing, W. Hogben.

*Front Row:* Archdeacon Robinson, Rev. T. Croft, The Archbishop, Rev. K. Leask, Rev. G. Bingham.

## The Guest

YET if His Majesty, our severign lord,  
Should of his own accord  
Friendly himself invite,  
And say 'I'll be your guest to-morrow night',  
How should we stir ourselves, call and command  
All hands to work! 'Let no man idle stand.'

'Set me fine Spanish tables in the hall;  
See they be fitted all;  
Let there be room to eat  
And order taken that there want no meat.  
See every sconce and candlestick made bright,  
That without tapers they may give a light.

'Look to the presence: are the carpets spread,  
The dazie o'er the head,  
The cushions in the chairs,  
And all the candles lighted on the stairs?  
Perfume the chambers, and in any case  
Let each man give attendanec in his place!'

Thus, if a king were coming, would we do;  
And 'twere good reason too;  
For 'tis a duteous thing  
To show all honour to an earthly king,  
And after all our travail and our cost,  
So he be pleased, to think no labour lost.

But at the coming of the King of Heaven  
All's set a six and seven;  
We wallow in our sin,  
Christ cannot find a chamber in the inn.  
We entertain Him always like a stranger,  
And, as at first, still lodge Him in the manger.

—Anonymous.



The  
Challenge

EARL  
HUGHES

"Go ye into all the world and preach the Gospel to every creature"

In Africa it has been said that five to ten years remain in which the Gospel may be freely preached, and many millions have never heard of Jesus and His love for them.

"How shall they believe in Him of Whom they have not heard?"

Australia holds the "Oracles of God", and closing "doors" are a grave warning that the time to use them is growing shorter day by day. Mau Mau and the racial problems are indeed a challenge to the Christian Church in Australia.

The "door" has closed in China, but let us remember no "door" or Iron Curtain can keep out Christ or our prayers.

"... When the doors were shut . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you."

The Chinese Church is a member of the Body of Christ, and when a member suffers, the Body suffers. Christians in China need our prayers, and although we are confident that "the Lord will not forsake His people for His great name's sake", yet God forbid we should sin against the Lord in ceasing to pray for them.

China is RED with a population of 450,000,000, and the Pacific is part of a huge plan to make the world a world of Communism. Australia is nominally Christian, with a population of 8,000,000, and South-East Asia stands between Australia and China.

The Challenge has been given to the Christian Church in Australia—Christ or Communism for South-East Asia?

It would be calamitous if the Church in Australia were to miss this supreme call and to see the day of opportunity slip by. It will never do merely to send token help here and there. The hour has now come in which Christian Australia must choose and must choose with a view to immediate action.

This is a day of opportunity in India while the way stands open; we must take the initiative once again. Food is an important factor in India today, and to an empty stomach you cannot only preach the Gospel. Communism sums up Christianity in these words:

"Work all day, live on hay,  
But there will be pie in the sky when you die."

Practical Christianity is needed in India today, and it must be "chicken on the table now, and not pie in the sky when you die", if we are to prove the Gospel to India's millions. In the next 20 years the population of India will increase by 100,000,000, we are told, and the India of tomorrow, with rising nationalism and revival of old religions and the threat of Communism, is going to be greatly different to the India of today. India is yet another challenge to the Church in Australia—she needs food and she needs Christ.

In Ceylon, Buddhism has revived and is challenging the Christian Church by sending missionaries to Sydney. Ninety per cent. of the population is non-Christian, and buddhism is threatening to choke the very life out of the Christian Church in Ceylon with its far-reaching programme of new schools and educational systems based on Christian methods. The C.M.S.

College for girls at Colombo and the two Colleges, Trinity and St. Thomas', for boys need our prayers and financial aid.

Ceylon has two Dioceses and one Ceylonese Bishop with more ordained men than ever before, but few Churches can afford to have a Pastor because of the lack of finance, the richer families being Buddhist. Clergy and Catechists are the lowest paid people in Ceylon today; a Catechist may get £3 a month. It certainly is a sacrifice to be a missionary in Ceylon, but the need is tremendous. Christ sacrificed all for us; at the words "Follow Me" the fishermen left all and followed Christ, and we have Christ's words to all who would follow Him:

"If any man will come after Me let him deny himself and take up his cross and follow Me."

The people of Ceylon need food, they need Christ, our prayers, our aid; surely this is a challenge which Australia can answer?

The fields are indeed "white already to harvest", and God has set before the Church in Australian an "open door" in Africa, India and South-East Asia today—a challenge to every Christian. "How shall they hear without a preacher?"

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

---

## A BOOK REVIEW

### *The Man of Sorrows*

We warmly welcome this latest book by Canon Loane to take its place with "Vox Crucis" and "The Prince of Life, his other two books on the life and death of our Lord. "The Man of Sorrows" is a devotional treatment of the Gospel records of our Lord's last hours in the Garden of Gethsemane and His trial before Caiaphas. The book is divided into three sections of four chapters each, and they are titled: The Bitter Cup, The Temple Guard, and The Hebrew Trial. The chapters which analyse our Lord's prayer in the Garden have been marked by deep insight and tender treatment. The parts which deal with Christ's perfect obedience to the will of the Father in the light of the torture and terror of the Cross, and examine the deep significance of the sweat of blood and agony of soul which was occasioned in Him, are of special value.

This book shows careful thought and detailed work. It is written in a manner which we know so well—each phrase is carefully turned to catch every ray of light from the Sacred Story.

In commending this book to your careful perusal, we would join with Dr. Guinness in his foreword in stating that "Here is one of those treasures of devotional literature that will lead you to love the Lord Jesus more deeply than before. For it takes you to His heart."

---

## Some Old Books

REV. D. ROBINSON (Librarian)

Among the 7,000 odd books in Moore College library there are some old volumes of considerable interest. Two hundred or more sixteenth, seventeenth and eighteenth century books have now been sorted and placed in the Broughton Memorial Library in the new wing of the College.

The oldest book in the library is a large folio edition of the *De Civitate Dei* of Augustine printed in 1473. This takes us back to within a few years of the invention of printing and two years before Caxton set up his printing press in England in 1475. It is a beautiful work in Gothic type on parchment, still in excellent condition with (apparently original) wooden covers.

Next in age is a Missal printed in Cologne in 1520. It is likewise very well preserved, except for the loss of the knobs of its leather place-finders, and likewise on parchment, but with a few of its pages in manuscript for some reason or other.

We are fortunate in possessing two complete sets of Erasmus' 10-volume folio edition of Augustine's works, one being the fine workmanship of Froben at Basel, 1541-43, and the other the Paris printing of 1555. We cannot even guess at the original ownership of these ancient tomes, though the Froben Augustine has this inscription in ink on the fly-leaf of the last volume: "Liber hic pertinet ad monasterium Beate Mariae de Villari an Brabantia 1604."

It is unfortunate that most of our seventeenth and eighteenth century copies of the writings of the Fathers are odd volumes of sets. Whether the library at one time possessed the complete sets we have not discovered. One of the few complete sets is the three-volume edition of Jerome (Genschius' 2nd edition of 1684 at Frankfurt), which has on the fly-leaf: "John H. Newman, Oriel College, 1827." Mr. Newman was one of a number of interested people in England who made generous gifts of books for the use of the clergy in Sydney over a century ago, and these particular books have therefore the inscription: "Presented by the Rev. John Henry Newman, B.D., Fellow of Oriel College, Oxford, to the Theological Library

in Sidney (sic), Australia, for the use of the Bishop and Clergy of that Diocese." Most of these presentation volumes which passed eventually to Moore College when it was founded—the rest having remained in the Diocesan Library in Church House, where they are unto this day—are now in the Broughton Memorial Library together with the very handsome gift of about 250 leather-bound volumes of standard theological, historical and classical authors which was given by the University of Oxford to Moore College in 1871. The University of Cambridge also presented a number of books in 1871, but they were neither so numerous nor so beautifully bound.

But to return to the old books.

Two from the Reformation period are of special interest. First, there is the *Institutio* of Calvin printed in Geneva by Robert Stephen in 1553. John Calvin was about 44 in this year, and this is one of the intermediate revisions of the Institutes made by him between the first edition of 1536 and the final revision of 1559. It is small octavo and in characteristically beautiful type.

Secondly, we have two small volumes of Latimer's sermons published in 1571. One of the title pages tells us that the sermons were preached in 1552 and "faithfully gathered to the profite of the Christian Reader by Augustine Bernber his seru-aunt, not heretofore published in print". An earlier (seventeenth or eighteenth century) owner of these books has left this interesting critique in his own handwriting on one of the blank pages: "This being the ancientest collection of Sermons I have seen since the Reformation, I read them therefore, to see what kind of preaching was then. And observe Father Latimer very plane, zealous in reprovng sins, especially the non-preaching clergy, most frequent in pressing the gospel, and faith in Christ, in opposition to merits and popish devises, hath many pleasant stories, not much learning, but loose discourses, especially in his court sermons before King Edward VI."

Of Bibles the library has quite a collection, including a 1582 printing of Beza's New Testament, and among early English versions, a copy of the Bishop's Bible (1572, 2nd edit.) and two copies of the King James' version (1611, 1st edit.).

It is to be hoped that Moore College will be able to build up a good Australian section in its library, especially published works of Australian churchmen. We already have a good number. We are very fortunate to have as a basis for this section, on the historical side, original editions of the following books: Hawkesworth's *Voyages* (including the journal of Captain Cook and Joseph Banks) (1773), Cook's *Voyages* (1785), Phillip's *Voyages and Account of the Establishment of the Colonies of Port Jackson and Norfolk Island* (1790), Bligh's *Voyages to the South Seas* including the account of the mutiny on the *Bounty* (1792), Hunter's *Historical Journal* (1793),

Collins' Account of the Colony of N.S.W. from 1788 to 1801 (1804), Labillardiere's Voyage in Search of La Perouse (1800), and W. C. Wentworth's Statistical Account of the British Settlements in Australasia, with Directions and Advice to Emigrants (1824).

In this section, too, we have placed a book with the strange device, "This book was given by the Associates of the late Rev. Dr. Bray to the lending library of Port Jackson in the Colony of New South Wales and Diocese of London, 1809."

We conclude with the hope that Moore College library will continue to appeal to the generosity of benefactors, and that any readers of these lines who haply may discover old books belonging to the College on their shelves—especially if they are odd volumes from a set—will be diligent to return them to the Librarian.

## *We Have Heard*

### That

- Trevor Griffiths has been made patron of the Society for the Welfare of Homeless Cats. If he doesn't soon sell that motor-mike, he'll be their patron saint!
- The Rev. T. Joseph has developed a great liking for the famous old Negro melody . . . "Water Boy"!
- The phone janitor wonders why Alec McKenzie doesn't marry the girl!
- The Gorgeous Goldfish Guild has now six ardent members. Earl Hughes failed to qualify because his fish were silver.
- Dr. Dyke's latest work is now published; its title is "Deadbeats in Chapel Singing". We eagerly await its reception!
- Owing to a general misunderstanding prevailing among Moore College students, John Reid is thinking in terms of a pair of rubber "sneakers" for the successful continuance of his Bible Studies at a nearby residence!
- Memorial Wing occupants are much relieved now that Bill Payne and his trumpet have moved to the Middle Wing. It was nearly the Jericho Story all over again!

# *The Convention*

K. CHURCHWARD

This article is addressed to the many friends of Moore College, who, this year and in past years, have been spiritually refreshed and strengthened through association with the annual Moore College Convention. It is also our hope and prayer that many others who have never before attended these meetings will be moved, as they follow this short account of the history and purpose of the Convention, to resolve to associate themselves with it in 1954 and following years.

The present Principal came to the College during 1936, and shortly after his arrival was approached by the present Vice Principal with the suggestion that a week be set apart, each year, for the special purpose of deepening the spiritual lives of those attending the College by providing opportunity for concentrated Bible study, prayer, and self examination.

It was agreed that the first meeting of Moore College Convention should take place during the last week of the Second Term of 1936. The Convention was of a very quiet nature and the meetings, which were conducted in the old chapel, consisted of a daily Bible Study followed by a general College Prayer Meeting, and then in the evening there was a devotional address. All of these meetings were for students only.

The enlarging of the lecture room in 1939 made it possible to seat a larger number of people than had previously been possible, and in that year a major change was made in the scope of the Convention. The evening meetings were opened to the public, with the hope that the College Convention might play some small part in the deepening of the spiritual tone of the diocese.

Up to the close of the last World War the general form of the Convention remained unaltered, but in 1946 its purpose was broadened to provide an opportunity for those training at the College to consider some of the practical aspects and problems of the parish ministry.

The addition took the shape of a College Forum at which some section of the minister's daily task was introduced and the meeting thrown open for general discussion and suggestions. Over the succeeding years this part of the Convention has proved of great value to the men preparing for ordination.

But now to turn from a general survey of the history and purpose of the Convention to a brief account of the 1953 Convention.

A further improvement in the external nature of the

Convention was made this year in the hiring of a marquee with a seating capacity of some three hundred people, which was erected in the now completely enclosed Triangle(?). The marquee was soon appropriately dubbed "The Tabernacle" and will probably be a permanent feature of future conventions.

Passing over the morning Bible Studies (which have been outlined elsewhere in this magazine) we come to the forums, which attempted to deal with the practical issues of Preaching, Youth Work, Personal Work, and general Pastoral technique. But the portion of the Convention which is of chief interest to readers is the evening meetings.

Here the theme centered around the need for Christians to realise, in practice, the necessity for a life of full surrender to God.

The problem of sin in the Christian life was treated in the first meeting, and victory shown in lie in the personal appropriation of the triumph of Christ over sin by His Death and Resurrection. The following speakers dealt with the place of the Holy Spirit in the life of the believer, showing the tremendous power and joy which can be experienced in the fully consecrated life. The series was brought to a close on the note of the responsibility of each Christian to "show forth the praises of Him who hath called you out of darkness into His marvellous light."

The Moore College Conventions have proved, by the Grace of God, to be a source of rich blessing to many, and we look forward with eager anticipation to sharing our next convention with you in 1954.

## *Missionary Fellowship*

A weekly activity of the College is the Wednesday afternoon Missionary Meeting. It is here that we, together with the student deaconesses, hear of the work of various missionary societies operating in different corners of the Lord's vineyard.

Each alternative meeting is used as a time of prayer when we are able to thank God for His provision for those on the field, pray for the salvation of those to whom they minister, and intercede for the many needs of His servants in the "front-line" of missionary enterprise.

"God so loved THE WORLD." And our vision can be no narrower than His love. Hence this Missionary Meeting. It seeks to quicken and stimulate a WORLD VISION and to drive home the truth of Dr. Oswald Smith's words, "The supreme task of the Church is the evangelisation of the world."

# Leadership

DON DOUGLAS

A Church, like any other community, is generally no better than its leaders. Here in Moore College the future leaders are trained. This should be a sobering or startling thought—for some of us need startling, others merely sobering.

To you who are outside in "the big wicked world," we would say "Pray for us". Pray that God will send the men of His choice into College—a steady stream of men who are single-minded, Christ centered and determined that the Church of God shall be likewise.

It is true that we usually like to think of ourselves as future Ministers or Pastors rather than use the word "leader," but that is perhaps because the word "leader" often has a wrong association in people's minds. There is the daring, dashing type who, as it were, leaps upon his steed crying, "Follow me, men!" and plunges forth into the battle. He, by nature, is a leader. The people like sheep will often follow—follow till he falls! Another is like the blood-thirsty football spectator who alternates between urging his own team to greater self-sacrifice and abusing the opponents. He is not a leader at all—just a loud noise. Then others also have confused leadership with self assertiveness.

The most important thing that a leader must learn is to put first not his own comfort and selfish indulgence, but his own spiritual relation and walk with God. He knows, from bitter experience, that the "not I but Christ" comes only by spending a regular daily time alone with God; for unless he himself is right, he has nothing to give to others. He might just as well "pack up and go home."

Some folk (not students!) imagine this College to be a sort of cloistered anti-chamber to Heaven. Most students find out very quickly that the College is an extremely hard place to maintain a bright, fresh Christian experience. You see, like the crowds around our Lord when He was on earth, we "throng" Christ all day long—we have Chapel twice a day, lectures on the Old and New Testament, on Doctrine, Church History and Prayer Book; sermons at least twice a week and much discussion amongst ourselves. Yet it is desperately easy to fail to "touch" Him in the way that the woman with the issue of blood did; with a sense of real need and expectant faith.

Having learned to put first our relationship with God, we have then to put ourselves last in our relationship with our

fellow men. It is only as we lose ourselves in the needs of others and in the efforts to present Christ to them, that neither pomposity nor pride will have a chance to catch up with us. We cannot all be the type who is equally at home with a Bishop or an S.P. Bookmaker—(some of us find Bishops a bit of a strain). What people seem to ask for above all from their minister, is that he should consider that they, individually, really matter—that they are worth listening to; worth praying for and worth the Minister's trust and respect. Love seeks the very best for his fellow-men, that they "might be complete in Him."

I believe God can make us leaders in the best sense of the word, but it will hurt! Most of us have much dross to be burnt away; only pure gold will suffice—gold tried in the fire of Moore College.

## Open Air

"Go out into the highways and hedges, and compel them to come in."

First term this year saw the recommencement of regular College Open Air meetings. After consultation with the local police and City Council, a site was chosen opposite Erskineville Station.

Lots of folk, lots of opportunity, and a local hotel for good measure. Exciting? Well not quite, but one student nearly had his facial features permanently altered by a right hook from a "belligerent boozier" who was a little "under the weather"! Teetotallers all? Yes, but this does not prevent us from tract work in and around the bar. Antagonism? No, why should there be when the good news is being heralded with a trumpet fanfare from Bill Payne?

Showers of blessing is what we are seeking in the Open Air and the Lord has honoured HIS WORD. We have had definite contacts with men seeking to know God and we look to Him for further seals as His Spirit compels men "to come in."

## Joseph Alleine

### PURITAN PREACHER OF THE SEVENTEENTH CENTURY

One of the best witnesses to his power in the pulpit was his venerable colleague, who, as he survived him, left this testimony respecting his son and fellow-labourer in the Gospel:

"His ministerial studies were more than usually easy to him, being of a quick conceit, a ready, strong, and faithful memory, a free expression which was rather nervous and substantial, than soft and delicate, and, which was best of all, a holy heart that boiled and bubbled up with good matter. This furnished him on all occasions, not with warm affections only, but with holy notions too. For his heart was an epistle, written not with ink, but with the Spirit of the living God. In the course of his ministry, he was a good man, and in his heart a good treasure; whence he was wont continually to bring forth good things, both in public and private.

"He was apt to preach and to pray, most ready on all occasions to spend himself in such work; when my sudden distemper seized upon me, putting him at any time (as many times it did) upon very short and sudden preparations, he never refused; no, not so much as fluctuated in the undertaking; but being called, he confidently cast himself upon the Lord and trusted perfectly to His assistance, Who had never failed him; and so he readily and freely went about his work without distraction.

"He began upon a very considerable stock of learning, and gifts ministerial personal, much beyond the proportion of his years; and grew exceedingly in his abilities and graces in a little time; so that his profiting appeared to all men. He waxed very rich in heavenly treasure, by the blessing of God on a diligent hand, so that he was behind in no good gift. He found that precious promise sensibly made good, 'To him that hath (for use and employment) shall be given, and he shall have abundance'. He had no talent for the napkin, but all for traffic, which he laid out so freely for his Master's use, that in a little time they multiplied so fast, that the napkin could not hold them. I heard a worthy minister say of him once (not without much admiration), 'Whence hath this man these things?' He understood whence he had them well enough, and so did I—even from above, whence every good and perfect gift proceedeth. God blessed him in all spiritual blessings in heavenly things, and he returned all to heaven again; he served God with all his might and with all his strength; he

was abundant in the work of the Lord; he did not go, but ran the ways of His commandments; he made haste and lingered not; 'he did run and was not weary; he did walk and was not faint'. He pressed hard towards the mark, till he attained it; his race was short and swift, and his end glorious.

"He was infinitely and insatiably greedy of the conversion of souls, wherein he had no small success in the time of his ministry; and to this end he poured out his very heart in prayer and in preaching; he imparted not the Gospel only, but his own soul. His supplications, and his exhortation, many times were so affectionate, so full of holy zeal, life, and vigour, that they quite overcame his hearers; he melted over them, so that he thawed and mollified, and sometimes dissolved the hardest hearts. But while he melted thus, he wasted, and at last consumed himself.

"Burning and Shining Lights", by Rev. Robert Steel.

## *Moore College Centenary Fund*

The Rev. S. G. Stewart, of St. Andrew's, Roseville, has been appointed Commissioner of the Moore Theological College Centenary Fund by his Grace the Archbishop of Sydney. The Archbishop, the Moore College Committee and the Moore College Centenary Committee were unanimous in this appointment. The Commissioner will commence his task at the beginning of March, 1954, and will give the whole of his time to this work for a period of about six months. The aim will be to build up the Fund by the end of the centenary year 1956.

Mr. Stewart has been the Organising Secretary since 1937 (with an absence of six years due to chaplaincy work), and for the past two years has also been the Hon. Joint Treasurer of the College.

If some Christians that had been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had, as it were, risen and stormed heaven with their humble, fervent, and incessant prayers for them—they would have been much more in the way of success.—**Jonathan Edwards.**

# The Morning Watch

BRYAN HARDMAN

"I love them that love Me and those that seek Me early  
shall find Me." (Proverbs 8. 17.)

In a letter which I received the other day are written these words: "We must start the day with the Lord: that is the most important thing one can do. Please pray for me so that I might find the power and the determination to get up at the right time."

The writer of that letter has, I believe, expressed what must be the experience of multitudes of Christians; an assured knowledge that the morning hour in the presence of God is of major importance to the daily walk with Jesus, but the fact in practice of the flesh triumphing over the spirit. It would indeed be a boon to all who desire to follow in the footsteps of the Master ("rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1:35), if there were some ready method which could be employed to ensure that we rise from our beds in ample time to seek His Face before encountering the world. We read in books here and there, various hints as to how to overcome the weakness of the flesh; we are advised to rise as soon as we wake up; to have a quarter of a mile run and a cold shower, and there are all manner of ingenious systems that we may devise for ourselves.

Surely the answer is to be found far, far deeper than these interesting and occasionally practical suggestions indicate; they all seem to be founded on the words of our Saviour, recorded for us by Matthew and Mark—"The spirit is willing, but the flesh is weak." It is interesting when we regard these words in their context to find that though they are spoken by our Lord on His discovering that the disciples could not watch with Him in one of His times of agony even one hour, the remedy He gives is "watch and pray, lest ye enter into temptation." Our Lord had no cut and dried method whereby they might be able to overcome the temptation of the flesh save that of watching and praying; the very things which we are aiming to achieve. To use a term often used in the field of sport: "attack is the best defence." Yet whatever may be the field of activity, whether secular or spiritual, there must be some goal at which we are aiming; we must have some object after which we are striving in order to give us the very necessary incentive to bend our wills and our efforts in a particular direction. Here lies the answer I believe, to not only the problem of overcoming the weakness of the body in the early morning and at night-time, but indeed of keeping under our bodies at all times.

WHAT IS OUR AIM IN OUR QUIET TIMES AND  
WHAT IS THE INCENTIVE WHICH WILL ENSURE  
THAT WE ACHIEVE THAT AIM?

The aim may be expressed simply as seeking communion with God at the very beginning of the day, that we may be assured of His power and presence throughout the day.

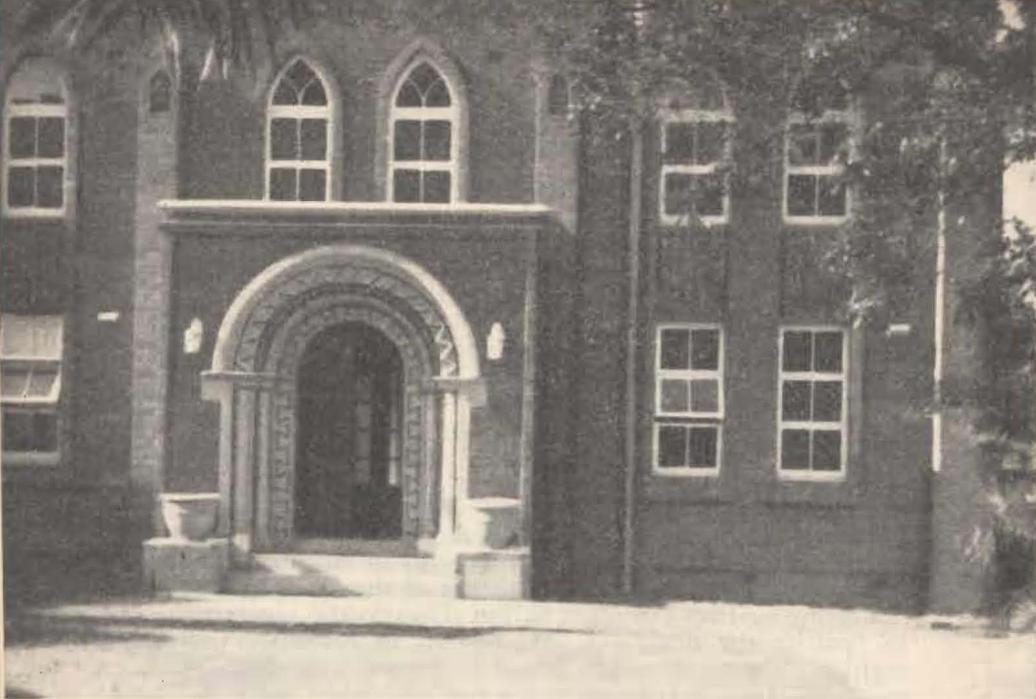
There is only one incentive and sure way that will prove effective constantly in rousing us from the warmth of our beds: "Thou shalt love the Lord thy God, with all thy heart, with all thy soul and with all thy mind." It is not by chance that the Holy Spirit inspired the writer of the Book of Proverbs to pen the whole of verse 17 of chapter 8, and not only the second half; God says, "I love them that love ME; and those that seek Me early shall find Me."

It is the experience of many that God "is faithful that promised" and that the early morning vigil is not a practice which Christians may or may not do without much affect either way, but that the presence or absence of the Holy Spirit with power in our lives can often be put down to the unwillingness to "crucify the flesh." E. M. Bounds in his little volume, entitled "Power through Prayer," quotes time and again examples of spiritual giants of the past who found the conscious presence of the Lord at the beginning of the day, not only desirable, but of primary importance, and need we go further than to open God's Book and read how our Saviour deemed it necessary to spend not only the dawn of day in conscious communion with His Father, but on occasion found it necessary to spend whole nights in prayer. Dare we then find excuse for our prayerlessness?

You might say that we have still not found the answer to the mundane problem which we set out to answer, and yet I say without hesitation that the first and great commandment gives the answer. If our love for God—if our knowledge that He alone is able to give us power to uplift the Name of Jesus, is not strong enough to break the chains of sleep, then it would seem that we must learn again "the first principles of the oracles of God" and face anew all the tremendous implications that are involved in such verses as John 3:16, Matthew 10:38; for let us remember that it is not simply the getting up but it is more basically having the ardent desire to meet our Lord that is the real test of our love for God.

To conclude, let us not be disheartened at our continual failure, but let us not be satisfied with anything less than victory; remembering that "the things which are impossible with men are possible with God"; that of ourselves we can do nothing; that our Master has told us to "watch and pray."

"HE THAT HATH MY COMMANDMENTS AND  
KEEPETH THEM, HE IT IS THAT LOVETH ME" (John  
14:21).



**ABOVE:** The front entrance to the new Memorial Wing facing the main quadrangle at the front of the College. The actual doorway itself belonged to the old College Chapel which stood on this very site from 1902-1952.  
**BELOW:** Part of the Broughton Memorial Library where the older books of the College are in process of being installed.

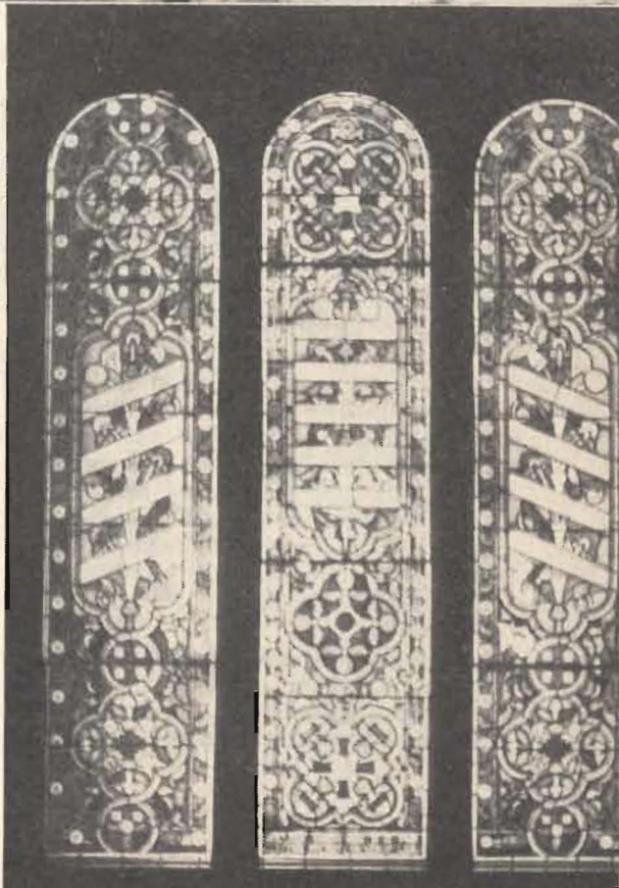




**ABOVE:** The students' Common Room is both spacious and comfortable, and provides a readily available place for quiet relaxation.

**RIGHT:** The stain glass windows were also taken direct from the old College Chapel, and now form a very beautiful addition to the new Common Room.

The Memorial Wing, besides having a library and common room, also accommodates 20 students in comfortable and well furnished rooms. The flooring throughout is of parquet woodwork, and the soft blending of colours provides quite a contrast to the older parts of the College.



## The Church of South India



REV. T. S. JOSEPH

On the Twenty-seventh of September, 1947, before a vast congregation in St. George's Cathedral, Madras, the Rt. Rev. C. K. Jacob, the sixth Anglican Bishop in the Diocese of Travencore and Cochin, speaking for the Uniting Churches made this solemn proclamation, "In obedience to our Lord Jesus Christ, the head of the Church, who prayed that His disciples might be one . . . I do hereby declare that these Churches are become One Church of South India in the Name of the Father, and of the Son, and of the Holy Spirit. Amen." So was launched what is perhaps the greatest venture of faith since the Reformation.

Many of you may be unaware of the circumstances and the background of the Union, and so I think it is fitting that I give a brief outline of this movement.

At the beginning of the 20th Century no less than one hundred and sixty non-Roman missions with headquarters outside India were working throughout the country. In 1901 two Presbyterian Church missions in India were united into one, and this was soon followed by churches in South India, having Congregationalist origin, which combined with the United Presbyterians to form in 1908, the South India United Church.

In 1919 there was held at Tranquebar a conference of South Indian ministers of various denominations in connection with an evangelistic forward movement initiated by the National Christian Council of India; and by arrangement with

the promoters, there was summoned to meet in the same place, a Church Union Conference under the leadership of the veteran Indian Bishop of Dornakal, Dr. V. S. Azariaha. At this Conference papers were read by the Wesleyan, Lutheran, South India United Church and Anglican speakers, the result of which was the formation of a statement which became the basis of the movement for further South India Church unity. The statement began with the affirmation that "Union is the Will of God," and with a reference to the "challenge of the present hour," and to "the period of reconstruction" then being after the First World War. Its authors, thirty-two in number, were Indian by race except two, and they went on to use words which have since become famous.

"We face together the titanic task of the winning of India for Christ—one fifth of the human race. And yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been as it were imposed on us from without, divisions which we did not create and which we do not want to perpetuate."

Union was proposed on the basis of the Lambeth Quadrilateral, the four fundamental principles being laid down as follows:

- (1) Holy Scripture as containing everything necessary for Salvation.
- (2) Creeds (Apostles' and Nicene).
- (3) Sacraments. Holy Baptism and The Lord's Supper, ordained by Christ Himself.
- (4) Historic Episcopate locally adopted.

The above statement was issued by ministers unofficially but was soon adopted by the churches concerned and negotiations were started officially. There were times when it was feared that the scheme would fall through, but one by one the difficulties were overcome by the power and guidance of the Holy Spirit and the union was consummated as mentioned earlier.

The Church of South India numbers about a million souls of whom half are ex-Anglicans. The others are ex-Methodists, ex-Presbyterians, and ex-Congregationalists. Though an infant Church, it is claimed that this is the largest non-Roman Church in the Continent of Asia. As Indian Christians form only two per cent of the total population of three hundred and sixty-five million, it is intelligible that the Church should be more sensible to the call for a united front in facing its tremendous task of bearing witness in the midst of such an overwhelmingly non-Christian environment.

Spiritual blindness was one of the sins which our Lord vehemently condemned. St. Paul and other early Apostles

also emphasised the need of "seeing straight" spiritually. His prayer for the Ephesians was that the eyes of their understanding may be enlightened. God's work in the Church of South India is a test of the insight or the blindness of God's Church throughout the world. No doubt every Church is in some way defective in God's sight seeing that we are all sinners. Nevertheless it is possible to judge whether a Church bears in its life the authentic mark of Jesus, which is exhibiting the Fruits of the Spirit. So let us try to take stock of the Church of South India and learn about this new work of God in the world.

We now realise fully that we are a single Church and not a federal union, and the separate love of the pre-union denominations are becoming, for the most part, a memory. The Metropolitan of India, the Most Rev. A. N. Mukerje remarked, after a visit to the Synod of the Church of South India, that he had expected to find these four churches tied together as it were for a four legged race, stumbling and swerving as each partner asserted its own idea of pace and direction; what he did find was a Church that was already one.

More surprising is the remark by an ex-Congregationalist, who was a stout opponent of Episcopacy before union, that "of course you must realise there is one principle which the Church of South India will never give up, and that is its insistence upon the historic episcopate."

Questions have been raised about the Liturgy and forms of worship. The Church of South India has now produced a Eucharistic Liturgy. This service, far from being an attempt just to remodel the Anglican Prayer Book service, makes a fresh endeavour to incorporate some of the liturgical features of the early Church and has been highly commended by the liturgical experts of all schools of thought in India and England.

One of the happiest fruits of Church Union has been the new impetus for united evangelism and the consciousness of new power for this tremendous task.

The path ahead for the whole Church is the narrow path of implicit obedience to God's known commands. We realise that He wills unity. Christians and Christian churches who are animated by a passion to save souls cannot be kept apart. "I am persuaded" said the Bishop of Chichester in a recent University sermon, "that it was the overwhelmingly powerful motive of the evangelisation of India that constrained Anglicans, Congregationalists, Presbyterians and Methodists to unite in South India."

In all the life and progress of the Church of South India one can see the hand of God and the unmistakable evidence of His Holy Spirit at work. In this new church, God's glory, God's power and mightiness of His kingdom and being made known unto man.

# No! I Could Not Possibly Do That

TOM JONES

In Anathoth, a small town about two and a half miles from Jerusalem, there lived, many years before our Lord, a young boy, of whom it could be said like Samuel of old that "he grew before the Lord." His surroundings were quite unusual, for this town had been set apart for the priests of the Temple of God and their families, and as he was the son of a priest so his friends were the sons and daughters of those who served God in His Holy Temple.

Jeremiah was indeed aware of his training for service as a priest or servant of the temple, but for some time he was unaware of any particular calling by God, until, while still at an early age, he heard the voice of the Lord directing him to his future task, explaining that he must "go and cry in the ears of Jerusalem"—for they had wandered far from God and had become "vain in their imaginations."

This son of Hilkiah was being called to do a task for which God had prepared him. He heard the call clearly; he knew without doubt that it was from God; but he made excuse because of his own weakness and inability. Even though he was told that he had been appointed before his birth to be "a prophet unto the nation," Jeremiah still thought that perhaps one point had been overlooked—a point of which he was particularly conscious—his youth. "Ah, Lord God! Behold, I cannot speak; for I am a child."

Nevertheless Jeremiah went forth in the power of God, preaching his message to a rebellious people and having the sure promise that though they would fight against him they could not prevail, for God had said: "I am with thee to deliver thee."

Once when St. Paul was interceding with his risen Lord, he received the answer to his prayer in these words, "My Grace is sufficient for thee: My strength is made perfect in weakness."

This is just the same truth restated at a different time and in different words, but teaching us the same great lesson that we too must be prepared to humbly acknowledge our weaknesses but not to parade them as an excuse to limit our service for the Master; no, nor must we try to go on in our own strength in the Christian life without seeking and following His counsel.

Daily we are prone to excuse ourselves and state our inability to cope with the problems that confront us. It may be that in doing so we are unconsciously refraining from serving Him with that whole hearted desire which the Apostle

Paul expressed when he said, "I press toward the mark for the prize of the high calling of God, in Christ Jesus."

Do we lack confidence in ourselves? So we should when we know that our enemy is Satan. But why do we continue in a hesitant state all our lives? Let us be active not dormant. If we have said in the past, "I cannot speak very well" or, "I cannot lead another person to Jesus Christ," let us realise the fact that we CAN speak, that we CAN lead another person to the Saviour, let us realise that "ALL THINGS are possible to him that believeth," and that our Risen Lord gives us the same personal promise "I am with thee to deliver thee."

---

## *Brian David Short*

On Tuesday, 16th December, a beloved Missionary and past student of this College, passed into the presence of his Lord.

Brian Short went to North Australia in 1948, and during an extended furlough in 1950-52 he entered Moore College and gained his Th.L. He also attended the special school of Linguistics in Victoria where he completed a very full course and assisted as a Lecturer. In May, 1952, Brian was married to Miss Mary Moody of Melbourne, who was a linguist engaged in research on the language of North Australia.

Something of Brian's love and devotion for the Lord, which was the ruling force of his life, may be seen in the following extracts from letters written after his acceptance as a fully qualified missionary of C.M.S.:—

"I'm very thankful for this—it is the fulfilment of a life long desire."

"Christian congratulations are absolutely ineffective ammunition against the wiles of the enemy of souls unless backed by real PRAYER. So often we say to outgoing missionaries 'We'll pray for you' and so often the missionary says 'And we'll pray for you too' and we mean to, but how, how we all fail in upholding each other by constant prayer, 'praying always with all prayer and supplication in the Spirit, and watching there unto with all perseverance' (Eph. 6:18). How different St. Paul was! How different we ought to be! God grant that we may not sin in ceasing to pray for you."

Brian Short was rich in the love of Jesus Christ and he carried this mark of his Redeemer to the end.

Our prayerful sympathy goes to Brian's wife, his mother and father and to his four sisters.



Ceduna Hospital from the Air.

## *Vacation With The B.C.A.*

ARTHUR WILLIAMS

In travelling 4000 miles in just under three weeks I was able to gain just a brief glimpse of part of the vast work being undertaken by the Bush Church Aid Society in this country. In the actual area which I visited, the West Coast of South Australia, each of the four branches of the Society's work are active. These include Ministerial, Medical and Children's Hostel work, and the famous Mail Bag Sunday School. This is the only field in which this is so.

About 400 miles from Adelaide the plane's first stop is Ceduna, a flourishing town on the shore of the Great Australian Bight, which serves as the base for both the Missioner and the Flying Medical Service. The "Parish," of which this town is the centre, is known as the Far West Mission in the Diocese of Willochra and covers an area of some 80,000 sq. miles (or over two and a half times the size of Tasmania). Part of the Missioner's "Parish Visitation" work includes the quarterly visits to the railway camps along the Trans Continental line. This involves a tedious 220 miles trip by van to Cook on the Nullabor Plain, and then a most intricate system of train travelling to ensure as much visiting as possible in a limited time.

Ceduna, being also the base for the B.C.A. Flying Medical Service, possesses the most up-to-date hospital for its size in the whole of the Commonwealth. It is staffed by seven B.C.A. sisters who not only minister to the physical needs of their patients, but also seek to win them for the Lord Jesus Christ. No matter how busy they are with their work, the patients are never made comfortable for the night without a portion of the Scriptures being read to them. The Hospital is also the meeting place of Ceduna's weekly Bible Study to which the town's people as well as the patients are invited.

From Ceduna I was able to fly with the doctor and sister in the B.C.A.'s own Dragon aircraft to Cook. Once each month the doctor visits Cook and Penong hospitals for consultation (and operations if necessary) and this means remaining at Cook overnight. Leaving Ceduna about half past four in the afternoon we flew along the coast for about one hour and then turned inland towards our destination. By six o'clock we had left the farm land far behind and were flying across the arid wastes of the Nullabor Plain, and before another hour had elapsed we could see the flares which marked our landing strip.

Cook is a small town consisting of a single row of houses, at the end of which stands the B.C.A. Hospital. The three sisters who comprise the hospital staff, besides doing all their routine work, also conduct Church Services and run the Sunday School.

About noon the following day we took off for Penong hospital which is 47 miles from Ceduna. Here I met our Vice Principal's sister who, with another sister, staff this hospital.

A few days after returning to Ceduna I flew to Tarcoola, which is 110 miles to the North-East. At the time the B.C.A. hospital was being run entirely by one sister. Since then another hospital has been built and we are praying that God will supply more nursing sisters for this important work.

By the following Sunday I had begun my trip back to Adelaide and had travelled 120 miles down the road to where another B.C.A. missionary was stationed. This missionary looks after an area of only 40,000 sq. miles and I had the real joy of being able to assist him in the local services for that day. The first Service was held in the local hall at Minnipa, and when we arrived the floor had to be swept clear of all the sawdust remaining from the dance the night before. The afternoon Service was held at a place 24 miles away, also in the local hall. Here again the preacher had neither pulpit, organ, nor stain glass windows, but instead, there were the photos

of the local football club collected over the past years, and on the back wall a large notice advertising the next film attraction. Yet despite all these distractions the people regularly meet for worship and hear the Gospel preached.

Before reaching Adelaide I stayed for a short time at the B.C.A. Hostel at Port Lincoln (the city of the West Coast). Here thirty girls from all parts of the out-back are living while they attend High School. The Hostel's staff consists of only one young lady, who, with the help of the girls, does all the cooking and regular work.

All this served to bring home to me the positive challenge of the Australian Inland, throughout which are men, women and children who are perishing for want of hearing the saving Gospel of Christ. May we be ready to pray, to give, and above all, if the Lord calls, ready to go, for "How shall they hear without a preacher."

For the benefit of the "almost weds" in the College we include the following extract from Societas, 1930.

### HOW TO CONTROL A WOMAN ELECTRICALLY

If she talks too long	Interrupter
If she is something of a Vixen	Transformer
If she picks your pocket	Detector
If she meets you half way	Receiver
If she is too excitable	Controller
If she goes up in the air	Condenser
If she sings out of Harmony	Tuner
If she is a poor cook	Discharger
If she is wrong	Rectifier
If she gossips	Regulator
If she gets upset	Reverser
If she wants to go home to Mother	Transmitter
If she shocks you	Insulator
If she is too thin	Amplifier
If you want to know how she feels towards you	Sounder

## Why Did You Choose That Hymn?

OWEN DYKES

The answers to this question are legion. Consequently it might prove useful to consider some of the reasons why we should or should not use certain hymns in Christian work.

Quite often the appreciation of a hymn depends on the associations which it has in the mind of the individual. For instance, we may have a great love for a hymn which was sung at a particular meeting where we dedicated our lives to the service of God. Such a preference for a hymn may by-pass musical and doctrinal considerations, and this is understandable. But in choosing hymns it must not be allowed to overrule some other factors which are worthy of consideration.

Before a hymn is used in Christian worship it should be considered for suitability from doctrinal and musical standpoints. An unqualified acceptance of any hymn as suitable is dangerous; likewise the use of second rate words and tunes, when first class productions are available, is on the whole a poor policy.

Are there then some guiding principles which we may use in examining words and music? Yes there are; but we can only hope to touch on some of the main ones in this article.

Firstly let us consider the WORDS. They should convey a true Scriptural presentation of Doctrine. This is the primary consideration. Whether in an objective statement of fact, or in the relating of a subjective experience, there cannot afford to be any weaknesses in the portrayal of truth. We can accept no standard lower than God's Word. There are some hymns, however, which, although it cannot be said of them that they transgress in this regard, are nevertheless of questionable value. Such hymns frequently spend up to five or six verses in telling us nothing. Here the immediate question is not so much whether they are correct or incorrect, but whether or not there is a better hymn.

Secondly, the words should fit the occasion. Monsell's hymn, "Fight the Good Fight," is not a good wedding recessional if the parties concerned have no sense of humour!

The words to be sung during Church Services, Missions, Conventions and Quiet Days, etc., should be carefully selected.

They may be just as important to some soul, as the reading or preaching from Lectern or Pulpit. Sometimes the sung word may have an advantage over the spoken word, since the music, if carefully chosen, can add to the emotional quality of the words and reinforce their meaning by its beauty, rhythm, accent and movement.

As to what type of words should be sung as an introduction to Morning and Evening Prayer, I leave that to the discretion or otherwise of those who employ the practice. Suffice it to say, that too often the words used are at variance with the Prayer Book approach to worship. As the Service opens with the reading of God's proclamation to men, followed by the Exhortation to repentance, the General Confession and then the Absolution, anything sung before this which is not sympathetic in approach is of little real value. It tends unconsciously to create rather a confused attitude in the mind of the worshipper.

Sunday School Services and young people's meetings have their own peculiar need. Especially should we be careful about words and music used for children, since it is during these early formative years that the associations of mind which accompany hymns are developed. These associations, either good or bad, may linger with us throughout our lives. If for example we teach children to sing hymns with questionable imagery, e.g., William Cowper's "There is a fountain filled with blood," or allow them to apply correct popular airs to sacred words, a practice which, apart from encouraging distraction of thought, inevitably creates an irreverent approach to the words themselves, we do them a grave disservice.

This brings us to a consideration of the MUSIC which is to express the word sense of the hymn. Since its primary function is always a secondary one, the tune should not be guilty of attracting all the attention to itself. Rather, it should be used to add emphasis or quality to the truth of the words. Where this is neglected, the situation frequently arises, where a hymn without any real word-value at all is sung solely because of its tune.

Since the congregation expects to join in the hymns more than in any other musical part of the service, the tunes should be chosen with this factor in mind. Some hymn tunes do not lend themselves to congregational singing by reason of their awkward intervals in pitch and time. Such tunes are better avoided unless congregational singing practice is possible. Another consideration often overlooked, is the suitability of a tune to the thought sentiment of the words. An example of

unsuitability could be seen in the singing of Wm. Gardiner's hymn, "By Cool Siloam's Shady Rill," to the tune "Miles Lane" (usually sung to "All Hail the Power of Jesus' Name")!

If possible, every tune should bear some mark of academic worth either in melody, harmony, counterpoint or rhythm. There are those who would make no exception to this rule. One can sympathise with them, but we wonder whether, in actual experience, this is practical. Nevertheless, there is a very real need for the highest principles of taste and discrimination to be exercised in the choice of hymn music.

Selection of Christian hymody is not an easy matter, it demands a careful and prayerful approach. God is worthy of our best in every sphere of the Christian life, and not least in this. Even if the above suggestions have only served to remind us of this fact, they will have accomplished something.

## *Rev. Stephen Taylor*

The late Rev. Stephen Taylor was the son of the late Canon Robert Taylor who was rector of St. Stephen's, Newtown, for forty-two years. He was born at the Vice Principal's residence eighty-three years ago when it was then the rectory of St. Stephens. He was educated at Sydney Grammar School and Corpus Christi College, Cambridge, where he graduated in Arts and was Senior Optimi in the Mathematics Tripos. He entered Ridley College under Dr. Handley C. G. Moule.

On his return to Sydney he was Curate to his father at Newtown. During the latter part of Principal Schleicher's illness he acted as Vice Principal of Moore Theological College till Canon Jones was appointed Principal. In 1910 he lectured in Old Testament and Doctrine.

He died May 21st this year and was buried at the Church of England Cemetery at Castle Hill.

# Out of Darkness

## Into His Marvellous Light

I. A. POLLARD

The coastal road around Viti Levu, principal island of the Fiji group, runs through the village of Thuvu.

It is a typical Fijian coastal village complete with thatched houses, village green, graceful coconut palms fringing a beach of fine coral sand, and smiling Fijian villagers. Yet this village has two prominent features, one of which symbolises man's fallen state, and the other, the uplifting Grace of God in Christ Jesus.

The first is the ancient "braining stone", which consists of two large flat stones set on top of an artificial mound. Here, the captives who were taken in war in the old cannibal days were executed. It is a most "tabu" (sacred) place. This speaks of man's depravity as described by St. Paul in the first chapter of Romans, "their foolish heart was darkened . . . filled with all unrighteousness . . . full of envy, murder . . . malignity", of the days when some of the tribes roasted their victims alive; of young children cooked and conveyed to the chief as a special diet for his illness ;of the launching of the high-chief's great war canoes over living bodies used as rollers; of graves lined with living bodies; and of the savage Natawa clan who drank their victims' blood and ate their flesh raw. Truly a dark picture.

Yet in the same village there is the other prominent feature—a Christian Church.

This symbol of redeeming grace tells of the intrepid Wesleyan missionaries, who, taking their lives in their hands, landed on the island of Lakemba in 1835 and preached the Gospel. They reduced the language to writing and established churches and schools. In 1846 the Great Revival took place, when "the mats on the earth floor of the Church were wet with the tears of the penitents as in deep anguish of soul those fierce and cruel cannibals were convicted by the Holy Spirit", and now the great "lali" (war drums), which once called the people to cannibal feasts, summon the islanders to Christian worship.

But "the Grace of God that bringeth salvation hath appeared unto ALL men". Whole tribes and countless millions, equally "sold under sin" and serving the "god of this world" as the Fijians once did, await the message of God's redeeming love and the transforming power of the risen Christ. Will some who read this make a covenant with the risen Lord of the harvest, offering to go forth in His Name and power to turn them from darkness to light and from the power of Satan unto God?

## The Collar

I STRUCK the board, and cry'd, 'No more,  
I will abroad.'

What, shall I ever sigh and pine?  
My lines and life are free; free as the road,  
Loose as the wind, as large as store.

Shall I be still in suit?

Have I no harvest but a thorn  
To let me blood, and not restore  
What I have lost with cordial fruit?

Sure there was wine

Before my sighs did dry it; there was corn  
Before my tears did drown it;  
Is the year only lost to me?

Have I no bays to crown it?

No flowers, no garlands gay? all blasted,  
All wasted?

Not so, my heart; but there is fruit,  
And thou hast hands.

Recover all thy sigh-blown age  
On double pleasures; leave thy cold dispute  
Of what is fit and not; forsake thy cage,

Thy rope of sands

Which petty thoughts have made; and made to thee  
Good cable, enforce and draw,

And be thy law,

While thou didst wink and wouldst not see.

Away: take heed:

I will abroad.

Call in thy death's head there, tie up thy fears.

He that forbears

To suit and serve his need

Deserves his load.

But as I rav'd and grew more fierce and wild

At every word,

Methought I heard one calling, 'Child':

And I replied, 'My Lord.'

George Herbert.

# *The Late Rev. G. E. Glanville*

AN APPRECIATION—By W. J. SIDDENS

The death of the Reverend George Corrie Glanville, B.D., B.A., B.Litt., removes from the scene of present activity one who for more than fifty years was associated in various capacities with the life of Moore College.

He was ordained in this diocese, being made deacon in 1902 and ordained priest in 1903.

He was always proud to own the College as the Alma Mater where he was trained for the ministry, and of the distinctions justly conferred upon him, his appointment as Vice-Principal of his old College—an office he adorned from 1922 to 1934—was perhaps the one that gave him the greatest pleasure.

The personal knowledge of the present writer dates from the day of Mr. Glanville's arrival at Moore College in 1922 to take up the Vice-Principalship as successor to the Rev. Alan Whitehorn.

The new V.P. quickly commanded the respect of the men—a respect which in many cases developed into a Christian affection. The sources of this regard were found in the humility and simplicity which so often marks a character whose undoubted natural strength has been enriched by Christ.

To his students he set an example of selfless devotion to God. He was one who made clear to men the meaning of the Apostle's affirmation: "For me to live in Christ."

His well-planned life made good use of the early and best hours of the day; his strong sense of duty and his meticulous concern for the well-ordering of the details of life also contributed to the training of men, the success of whose future calling depends to a large extent on their ability to discipline their lives.

He was a well grounded and careful scholar who with sound judgment discriminated between truth and error. Not for him was the ready acceptance of the passing popular fashions of theological speculation. While he was conversant with the accrued results of the schools of thought then dominant in Old Testament, New Testament and doctrinal studies, it is significant that the position he then held is the view that largely prevails to-day.

Since his passing others have written about his early life in Nowra, and his life-long attachment to scenes of his youthful endeavours, of his work in the parishes of St. Michael's, Sydney, St. Andrew's, Summer Hill, and his successful ministry

as Rector of Botany, but of particular interest to Moore College men is his pastoral work at St. Alban's, Darlington.

This parochial district was for many years under the care of the Vice-Principal, for the time being, of Moore College. His immediate predecessor had been responsible, under God, for guiding the life of St. Alban's, and Mr. Glanville spared no effort to maintain and develop the living church life that he found there.

With characteristic concern for the flock committed to his care he increased the staff of the parish, bearing the full expense of the curate's stipend so that neither his College nor parochial work should suffer as a result of the demands of his dual office. Students of the twenties will remember his whole-hearted support of the open-air services conducted from the College in Darlington and other places. Many memories come flooding back of the great crowds gathered round the circle of robed students bearing their witness at Newtown Bridge or Paddy's Market; and always the V.P. was ready to bear his "testimony."

The personal concern shown in his thought for the parishioners among whom he ministered was also in evidence in his relations with the men who were his students. Many men ministering in the diocese of Sydney and beyond who came under his tuition will never forget his ready and untiring efforts in leading them in the paths of understanding.

There was about him a refreshing loyalty and this showed itself in his splendid support of his Chief, the College Principal, Archdeacon D. J. Davies, and his happy co-operation with other members of the College teaching staff.

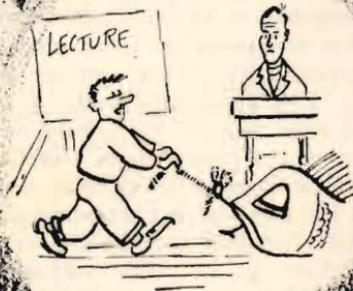
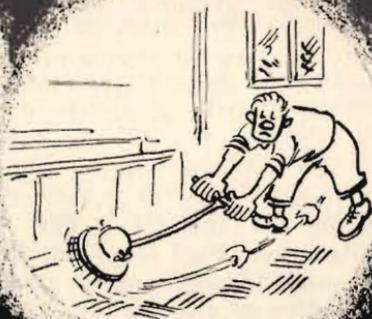
Another asset was his kindly humour, and the sound of his rich and infectious laughter eased and lightened many a situation, especially when protagonists in theological discussion were in danger of losing their sense of proportion.

Space will not permit more than a passing reference to his splendid unflagging devotion in seeking to glorify God as a student of His Word. To the end he maintained the studies the prosecution of which led him to research work in England on two occasions, as late as last December the one who furnishes this appreciation received from him a carefully written article on the Kenosis of the Holy Spirit.

Corrie Glanville, as he was affectionately known, had a deep sense of the holiness and absolute sovereignty of the living GOD. Always he spoke with the greatest reverence and conviction of the "Crown rights of the Redeemer," whose saving power he gratefully acknowledged and in whose service he walked with a hope full of immortality.

G. C. Glanville is worthy of an honoured place in the roll of those who have under God served Moore College.

# College Insomnia



Stewart Gones 53.

# The Glory of the Christian Ministry

Brief extracts from the Convention Bible Studies delivered

by Rev. B. Williams.

St. Paul's "Apologia pro vita sua" Way. (2 Corinthians, 2:12-6:10.)

The title is "The glory of the ministry," not the **glamour**. The word "glamour" has superceded "glory" in this sophisticated age. The glory of the ministry will be seen not necessarily in outward eloquence or success, but in work patiently done often against tremendous odds. The path of duty is still the road to glory. Perhaps it is not without significance that "affliction" is the one predominant word in 2 Corinthians.

We note the striking contrast between the thirteenth and fourteenth verses of 2 Cor. 2. It was doubtless due to the coming of Titus (cf. 2 Cor. 7:6-7). But without a word of explanation, Paul leaps out of the Slough of Despond to the unbounded heights of joy and praise. He has ascended from the valley of the shadows up to the sunlit slopes, above the mists and fogs below. This is the experience of every minister of Christ . . . periods of dejection . . . is it worth while to carry on? Then follows a time of exhilaration . . . he mounts up with wings as an eagle and from new heights gets an entirely new viewpoint and outlook on the problems confronting him. As A. T. Robertson puts it, "It is a great mistake for any preacher to reach a final conclusion in his moments of despondency. One can see better in the light than in the dark. The light will come if one press on towards it. The young man who is struggling with the sense of duty that calls him to be a preacher of the Gospel will be wise if he gives himself a chance to get this high view of the ministry as set forth by Paul in his moment of ecstasy. The highest is the truest as well as the best."

2 Cor. 2:15. "For we are sweet savour of Christ unto God." That is, the incense is so filled with perfume that he himself is perfume. The preacher is so filled with Christ that he exhales Christ.

Not merely in the words you say,  
Not only on your deeds confessed,  
But in the most unconscious way  
Is Christ expressed.

Is it a beatific smile?  
A holy light upon your brow?  
Oh, no. I felt His Presence while  
You, laughed just now.

For me 'twas not the truth you taught,  
To you so clear, to me still dim,  
But when you came to me you brought  
A sense of Him.

And from your eyes He beckons me,  
And from your heart His love is shed,  
Till I lose sight of you, and see,  
The Christ instead.

This is the type of incense we need in the church of God.

2 Cor. 4:13. "I believed and therefore did I speak, we also believe and therefore also we speak," This verse enunciated a first principle of Christian witness. It is belief that leads to testimony. Dr. Stuart Holden said, "A lot of Christianity is not vital because it is not vocal." Let us recognise the depth of the petition, "O Lord open Thou our lips, and our mouths shall show forth Thy praise."

2 Cor. 4:18. "While we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The object of our gaze determines our destiny. Cf. Moses, who endured as seeing Him who is invisible. It was said of Bishop Westcott, "He was only strong because he saw, and took time to see. 'Vita homines visio Dei,' he was never tired of quoting."

2 Cor. 5:21. "Him who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him."

"It is by union of Christ with man that Christ is identified with human sin, and it is by union of man with Christ that man is identified with Divine righteousness." Plummer. "He took my place and gave me His."

2 Cor. 6:10. "As sorrowful yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing all things." Glorious paradoxes of the Christian life. Notice the poverty and wealth of Apostolic ministry; poverty as regards earthly possessions or riches but wealth abundant in spiritual life and power. Whatever be the monetary needs of the church to-day our primary needs is for spiritual riches. Remember Peter and John at the Gate Beautiful of the Temple . . . "Silver and gold have I none; but what I have that I give thee. In the Name of Jesus Christ of Nazareth, walk."

Remember also the warning given by the Head of the church to the Laodiceans. Rev. 3:17-18.

## Old Student's Union

The Home Call recently at Nowra of the Rev. George Corrie Glanville, B.A., B.D., a former Vice-Principal of the College, removes a saintly and scholarly personality dear to the hearts of many old students. Several of the latter journeyed to Nowra for the Service in All Saints' Church, whilst others, including the present Vice-Principal, Archdeacon R. B. Robinson and the Honorary Secretary of the O.S.U., joined the cortage at the Woronora Crematorium. The O.S.U. sent a floral tribute and message of sympathy to the relatives.

Congratulations to the Rev. N. Fox of Five Dock and the Rev. N. Woodhart of Norfolk upon their recent success in securing Th.L., and the Rev. R. S. R. Meyer of Rozelle upon securing his B.A. from Queensland University. All were engaged in heavy parochial duties.

The annual cricket match between past and present students was successfully held on St. Paul's Oval last December. Moore College was dismissed for 163, but this did not prove large enough to worry the clergy team who won the match with five wickets still in hand.

Congratulations to former students of the College upon their recent appointments. Rev. H. R. Smythe (Ordained 1951) to the position of Sub-Warden of Morpeth College; Archdeacon L. S. Dudley (Ordained 1923) to the Principalship of Christ Church College, Hobart; and the Rt. Rev. I. Shevill (Ordained 1940) to the Diocese of North Queensland.

The Hon. Sec. of the O.S.U. wishes to thank an anonymous old student for sending to him the names of former students at present in the Dioceses of Victoria.



## Inter College Debating

Moore College have again proved themselves masters in this field.

Against the Baptist College the team consisting of B. B. Thiering, B. Smith, and J. Winter, were successful in maintaining that "The admission of women to ordination in the Church would be advantageous." In the second and final debate, against St. Andrew's College, the topic debated was "That the Church should not mix religion and politics." Speaking for the Government the Moore College team, this time consisting of J. Reid, H. Oakes and J. Winter, managed to retain the shield by a narrow margin of one point.

Both evenings were warmly appreciated by the College teams, and we look forward to similar times of real profit and Christian fellowship in the future.

## Sporting Round-Up



### Moore College Rugby Union Team, 1953

*Back Row:* K. Churchward, B. Molesworth, A. Hilderbrand, K. Gilmour.

*Centre Row:* K. Gowan, B. Thiering (Vice-Capt.), The Principal, E. Buchanan, W. Payne.

*Front Row:* J. Hewlett, W. Buckman, B. Buckland, T. Jones, J. Derrett.

*Absent:* J. Winter (Capt.), A. Laing.

### RUGBY UNION

The season has been a full one as far as the number of fixtures is concerned, six in all. Of these, Moore College won three and lost three.

The two matches against the Sydney University Evangelical Union were played on the University Oval, and after losing the first 8-14, the College team managed to reverse the fortunes in the return game by winning 20-3. It was in this latter game that Roy Hilderbrand gave a grand performance by scoring three tries for the College.

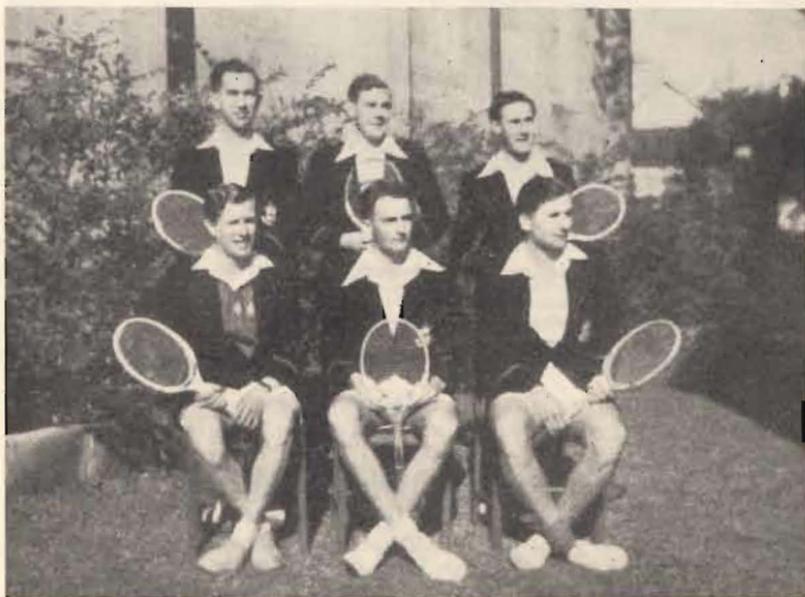
Against Strathfield Bible Institute the Moore College team experienced its most convincing win of the season, 22-3. This was followed by another success, this time against Marrickville, 6-5. Many thanks to Max Thiering whose fine display of kicking was the crowning feature of the day's play.

Both the Campsie and the Baptist College teams proved too strong for Moore College, winning 18-6 and 14-3 respectively. In both matches the standard was high and we congratulate them on their wins.

The College team has been ably captained by Barry Thiering, with Jim Winter as Vice-Captain, and it is due largely to their determination and the willing co-operation of the team that the season has proved such a success.

## CRICKET

Only one match has so far been played this year, Th. L. Years v. First Year, and even this was brought to an untimely conclusion by a sudden fall of rain. It is not possible to state just what the end of the match would have been, but there is a general current of feeling among the Th.L. Years that it would have been impossible for First Year to have saved the match. (It is understood that this view is not shared by First Year.—Ed.)



### Moore College Tennis Team, 1953

*Back Row: F. Parker, R. Milne, A. McKenzie.  
Front Row: A. Gazzard, B. Black (Capt.), E. Hughes.*

## TENNIS

This year the Newman Cup was again won by Leigh College, with the Baptist College second, and Moore College third. Although our team experienced only limited success in the day's play, full credit must go to Brian Black, the team

Captain, for his splendid 6-5 victory for Moore College to win the "A Grade" Singles' Cup.

We cannot but congratulate Leigh College for their consistent success in this field of Inter-Collegiate sport, and we look forward with anticipation to sharing with them and the other Colleges this valuable time of Christian Fellowship in 1954.

## TABLE TENNIS

After concluding an interesting Table Tennis Tournament within the College, a representative team of four players was chosen to do battle with the giants at Camden College. Considering the condition of Moore College's "Home Ground" the results were not wholly unexpected(!). We were defeated 4 matches to 2.

The scores were: J. Winter 0-3, S. Horton 1-2, J. Drayton 1-2, B. Thiering 3-0 (Singles). J. Winter and B. Thiering 0-2, S. Horton and J. Drayton 2-0 (Doubles).

•

"The blood of God out-poured upon the tree!  
So reads the Book. O mind receive the thought;  
Nor helpless murmur, thou hast vainly sought  
Thought-room within thee for such mystery.  
Thou foolish mindling! Dost thou hope to see  
Undazed, untottering, all that God hath wrought?  
Before His mighty 'shall' thy little 'ought'  
Be shamed to silence and humility.  
Come mindling, I will show thee what 'twere meet  
That thou shouldst shrink from marvelling and flee  
As unbelievable—nay wonderingly  
With dazed but still with faith praises greet;  
Draw near and listen to the sweetest sweet—  
Thy God, O mindling, shed His blood for thee!"

# Brief Biographies of College Personnel

## FOURTH YEAR

- The Rev. G. C. Bingham, Th.L. (Holy Trinity, Miller's Point).  
The Rev. D. H. Crawford, Th.L. (St. Matthew's, Manly).  
The Rev. T. D. Croft, Th.L. (St. George's, Hurstville).  
The Rev. S. W. Gissing, Th.L. (St. John's and St. Luke's, Dee Why and Brookvale).  
The Rev. A. Hayman (St. Stephen's, Willoughby).  
The Rev. D. M. Hewetson, Th.L. (St. Matthew's, Bondi).  
The Rev. W. R. Hogben, Th.L. (St. Matthew's, Bondi).  
The Rev. Q. J. Leask (St. Luke's, The Oaks).  
The Rev. N. S. Pollard, B.A. (St. Michael's, Vacluse).  
The Rev. J. B. Schoefield, Th.L. (St. Anne's, Hammondville).  
The Rev. K. J. Tutt, Th.L. (Mobile Church, French's Forest).  
The Rev. W. R. Wade, Th.L. (St. Luke's, Miranda).  
The Rev. L. J. Wiggins, Th.L. (St. Oswald's, Haberfield).  
Mr. B. C. Wilson, Th.L. (St. Luke's, Liverpool).  
The Rev. K. N. Wray (St. Philip's, Eastwood).

## THIRD YEAR

- DONALD M. DOUGLAS:** Epsom College, England. Insurance Officer. British Army, 1940-46. University of Sydney, 1947-50. Entered College, 1952. Catechist, Roland Lamb Memorial Church, Lane Cove, 1953.
- RICHARD OWEN DYKES:** Hurlstone Ag. High, 1940-44. Mech. Engineering, Sydney Tech. College, 1944-50. Fitting and Machining Apprenticeship, 1944-949. Engineering Draftsman, 1949-51. Entered College from St. Paul's, Chatswood, 1951. Catechist, St. George's, Earlwood, 1951-52; St. Peter's, Neutral Bay, 1953.
- ALLYN RICHARD GAZZARD:** North Sydney Tech. High, 1941-46. Faculty of Engineering, Sydney University, 1946-49. Surveyor's Assistant, 1949-50. Shipping Clerk, 1950-51. Entered College from St. Paul's, Chatswood, 1951. Catechist, St. Peter's, Cook's River, 1951; St. Paul's, Castle Hill, 1952; Douglas Park and Wilton, 1953.
- HARRY HENNINGHAM, Th.L.:** Manufacturer. Th.A., 1935. Th.L., 1938. Entered College from St. John's, Penshurst, 1953.
- EARL JAMES HUGHES:** Wollongong Tech., 1941-43. Wollongong High, 1944-45. Fitting and Machining, 1945-49. Diesel Engineering, 1950-51. Entered College from St. Michael's, Wollongong, 1951. Catechist, Christ Church, Gladsville, 1951; Malabar-Matraville, 1952-53.

**ROBERT LUTHER MILNE:** Homebush High, 1942-44. Leaving Certificate by private study. Building Construction, 1944-51. Entered College from St. Anne's, Ryde, 1951. Catechist, St. Stephen's, Newtown, 1951-52; Provisional District, Baulkham Hills, 1953.

**DOUGLAS HODSON PERCIVAL:** Drummoyne High, 1942-44. Qualified Accountant. Entered College from St. Anne's, Ryde, 1951. Catechist, St. Paul's, Rose Bay, 1951; Christ Church, Gladesville, 1952-53.

**HERBERT WILLIAMS ROBEY:** Sydney Tech. College, 1934-38. A.I.F., 1938-45. Photogravure Colour Photographer, 1945-53. Entered College from Mortdale-Oatley, 1953. Catechist, St. George's, Paddington.

**BARRY BERNARD THIERING:** Sydney High, 1943-47. Third Year Arts, University of Sydney. Various occupations, 1948-51. Entered College from St. Philip's, Eastwood, 1952. Catechist, St. John's, Rockdale, 1952; St. George's, Earlwood, 1953.

**GEOFFREY JAMES WARD:** Naremburn Intermediate High, 1942-44. North Sydney Tech., 1945. Real Estate Office, 1945-47. V.G. Dept., 1947-51. Entered College from St. Paul's, Chatswood, 1951. Catechist, St. Alban's, Lindfield, 1951; St. Stephen's, Bellevue Hill, 1952-53.

**ARTHUR EDWARD WILLIAMS:** Canterbury Junior High, Sydney Tech. High, 1942-45. Instrument Maker, 1946-51. Leaving Certificate, private study. Entered College from St. Alban's, Belmore, 1951. Catechist, St. Michael's, Flinder's Street, 1951-53.

**KEITH DAWES WILSON:** Educated Newington College. Partner of G. E. Jorgenson & Co., Engineering Contractors, until 1951. Entered College, 1952. Catechist, St. Augustine's, Neutral Bay, 1952; St. James', Carlton, 1953.

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

**REV. T. S. JOSEPH, B.A.:** N.S.S. English High School, Karukachal. C.M.S. College, Kottayam. Union Christian College, Alwaye. Graduate in Arts from University of Madras. Diploma in Theology from Bishop's College, Calcutta. Deacon, 1946. Priest, 1947. (Doing Post-Graduate Work.)

## SECOND YEAR

**AUBREY ROBERT BROWNE:** Newington College, 1945-49. Clerk, Dept. of Railways, 1949-51. Entered College from St. David's, Arncliffe. Catechist, St. Mark's, Brighton-le-Sands, 1952-53.

**FREDERICK DONALD BUCHANAN:** Wollongong Technical School, 1940-42. Wollongong High, 1943. Apprentice, 1944-49. Electrical Fitter, 1949-52. Diploma Entrance Examination, 1948-49. Entered College from St. Alban's, Corrimal, 1952. Catechist, St. Matthew's, Bondi, and St. Barnabas', North Bondi, 1952; St. Jude's, Dural, 1953.

**KENNETH IAN CHURCHWARD:** Sutherland High, 1944-45. Canterbury High, 1946-47. Telephone Technician in Training, 1948-51. Entered College from St. John's, Sutherland, 1952. Catechist, Provisional District of Miranda, 1952; St. Andrew's, Cronulla, 1953.

**JACK DERRETT:** Lithgow High, 1942-45. Accountant's Clerk, 1946-51. Entered College from St. Paul's, Lithgow, 1951. Assistant, Rowland Lamb Church, Lane Cove, 1951; Catechist, St. Columba's, Homebush, 1952.

**JOHN LESLIE DRAYTON:** Fort Street High, 1944-48. Electrical Apprentice, 1949-52. Entered College from St. John's, Campsie, 1952. Catechist, St. James', South Canterbury, 1952; Mortdale-Oatley, 1953.

**BRYAN HARDMAN:** Wilson's Grammar School, London, 1942-47. Marine Insurance Agent. Entered College, 1952. Catechist at Panania, 1952-53.

**JOHN OSWALD HEWLETT:** Auckland Grammar School, 1941-45. Farming and Carpentering, 1947-49. Sydney Bible Training Institute, 1950-51. Entered College 1952. Catechist at Kingsgrove, 1952-53.

**ALTON ROY HIDDERBRAND:** Wagga High School, 1942-46. Wagga Teachers' College, 1947-49. Public School Teaching, 1949-51. Entered College from Bathurst, 1952. Catechist, St. John's, Beecroft, 1952-53.

**SILAS ALFRED HORTON:** Canterbury High School, 1943-46. Bank Officer, 1946-52. Entered College from St. John's, Campsie, 1952. Catechist, St. George's, Hurstville, 1952-53.

**ALLAN STEWART JONES:** North Newtown Inter. High School, 1941-44. Sydney Tech. High, 1945-46. Commercial Artist, 1947-49. Clerk, Public Service, 1950-52. Entered College from St. Philip's, Eastwood, 1952.

**THOMAS VINCENT JONES:** Barker College, 1941-46. Boatbuilder, 1947-51. Ship's Draftsman, 1951. Entered College from St. John's, Beecroft, 1952. Catechist, Holy Trinity, Concord West, 1952-53.

**NEVILLE JAMES KEEN:** Sydney Tech. High School, 1940-41. R.A.A.F., 1943-45. Entered College from All Souls', Leichhardt, 1953. Catechist, St. John's, Campsie.

**ALEXANDER GEORGE MCKENZIE:** Hay War Memorial High School, 1944-46. Commonwealth Bank, 1947-51. Entered College from St. Anne's, Strathfield, 1951. Catechist, St. Thomas', Russell Lea, 1952; St. John's, Penshurst, 1953.

**HUGH ROY GILBERT OAKES:** Sydney Boys' High School, 1940-44. Sydney Teachers' College, 1945-46. School Teacher. Sydney University, 1951-53. Entered College from All Saints', Hunter's Hill, 1953. Catechist, Mary's, St. Mary's.

**GUY RANSFORD:** Mosman Inter. High, 1941-43. North Sydney Tech., 1944-45. Clerk and Farm Worker, 1946-51. Entered College from St. James', Turramurra, 1952. Catechist, St. Silas', Waterloo, 1952.

**JOHN ROBERT REID, B.A.:** Mont Albert Central School, 1934-42. University of Melbourne, 1947-51. Travelling Representative for Inter-Varsity Fellowship, 1951-52. Entered Moore College from Melbourne, 1953.

**BRUCE L. SMITH:** Sydney Grammar School, 1945-49. Faculty of Arts. Sydney University, 1950-52. Entered College from St. Michael's, Vaucluse, 1952. Catechist, St. Andrew's, Summer Hill, 1953.

**JOHN JEFFREY TURNER:** North Sydney High, 1943-46. Clerk and Commercial Traveller, 1947-52. Studied Accountancy, 1947-50. Read for Matric., 1950-51. Entered College from St. James', Turramurra, 1952. Catechist, St. Swithun's, Pymble, 1952-53.

## FIRST YEAR THEOLOGY

**GRAHAM BEARD:** Hurstville Technical School, 1947. Electrical Mechanic. Entered College from St. Stephen's, Newtown, 1952. Catechist, St. Silas', Waterloo, 1952-53.

**BRIAN COLIN BLACK:** North Sydney High School, 1939-41. R.A.A.F., 1944-45. Clerk in Bank, 1948-53. Entered College from St. Peter's, Hornsby, 1953. Catechist, St. Columba's, Flemington, 1953.

**BERNARD RUNELL BUCKLAND:** St. Patrick's C.B.C., Goulburn, 1948. Industrial Chemist. Entered College from St. John's, Rockdale, 1953. Catechist at St. David's, Surry Hills.

**MATTHEW BRINSMEAD BURROWS:** Drummoyne Junior High, 1944-46. Pattern-making Apprentice, 1947-50. Entered College from St. Alban's, Five Dock, 1951. Catechist, St. Alban's, Five Dock, 1951-53.

**DENNIS CALLOW:** Homebush Junior High. Fitting and Machining in Marine Shop. Clerk and Forwarding Agents. Associated with St. Oswald's, Haberfield. Entered College from St. Stephen's, Newtown, 1952. Catechist, St. Andrew's, Sans Souci, 1952-53.

**ALFRED T. DALLING:** Northampton Polytechnic, London. Royal Navy, 1942-46. Chemical Laboratory Assistant (Eng.). Clerk (Aust.). Entered Moore College from St. Paul's, Castle Hill, 1953.

**JOHN HENRY DARLINGTON:** Barker College, 1942-45. Audit Clerk, 1946-52. Entered Moore College from St. Stephen's, Willoughby, 1953.

**KEITH GOWAN:** Kiama Central School, 1943-46. Electrical Mechanic. Entered College from Christ Church, Kiama, 1952. Catechist, St. Silas', Waterloo; St. Anne's, Hammondville, 1952-53.

**KENNETH CLARENCE GILMOUR:** Dulwich Hill Commercial School, 1939-41. Audit Clerk, 1942-46. Clerk, Standard Cars Ltd., 1946-51. Studied Accountancy, M.B.C. Entered College from St. George's, Earlwood, 1952. Catechist, St. Philip's, Belmore, 1953.

**JOHN LAWLER GOLDSWORTHY:** Knox Grammar, 1937-47. Trainee Metallurgist, 1949-52. Entered Moore College from St. Andrew's, Roseville, 1953. Catechist, St. Andrew's, Roseville, 1953.

**TREVOR B. GRIFFITHS:** Nareburn Inter. High, 1943-46. Warehouse Salesman, 1947-52. Entered College from St. Peter's, Neutral Bay North, 1952. Catechist, St. Andrew's, Yarra Bay, 1952; Parochial Dist. Pagewood, Matraville and Yarra Bay, 1953.

**BRIAN DOUGLAS HARKER:** Canterbury Boy's High, Sydney Tech. College, 1946-50. Electrician. Entered College from St. Alban's, Belmore, 1952. Catechist, St. Anne's, Merrylands, 1953.

**GEORGE RICHMOND HARRIS:** Wee Waa Public School. Missionary Bible College, Crydon, Diploma, 1928-29. C.M.S. Aboriginal Missions, Arnhem Land, 1929-52. Entered College, 1953. Catechist, Kiama.

**BRUCE ROBERT MOLESWORTH, A.C.A. (Aust.):** Barker College, 1938-42. R.A.A.F., 1944-45. Accountant, 1945-52. Entered College from St. John's, Darlinghurst, 1953. Hon. Catechist, St. John's, Darlinghurst.

**IAN KNIGHT PARKER:** Unley High School, 1945-47. Junior Clerk, 1948-51. Entered College from St. Jude's, Brighton, S.A., 1952. Catechist, St. Luke's, Mascot, 1952; Abbotsford-Russell Lea, 1953.

**WILLIAM VINES PAYNE:** Kogarah Inter. High, 1944-46. Car Salesman, 1947-51. Entered College from St. Cuthbert's, South Kogarah, 1952. Catechist, St. Clement's, Marrickville, 1952-53.

**ALLEN WILLIAM QUEE:** Stanmore Commercial School, 1942-45. Salesman-Clerk, 1946-51. Entered College from St. Oswald's, Haberfield, 1951. Catechist, St. James', Croydon, 1952-53.

**JEFFREY RICHARD ROPER:** Fort Street Boys' High, 1943-45. Clerk, 1946-51. Accountancy Certificate, 1953. Entered College from Holy Trinity, Concord West, 1953. Catechist, St. Alban's, Darlington.

**REGINALD JAMES TIDBALL:** Central Tech. High School, Ultimo, 1943-.. Leaving Certificate by private study. Pyrometric Technician. Entered College from Holy Trinity, Concord West, 1953. Catechist, St. John's, Rockdale.

**WALTER THOMAS WHELDON:** Priory School, Ehrewsbury, England. R.A.F., 1941-43. R.N.V.R., 1943-46. Motor Mechanic, 1947-53. Entered College from St. Stephen's, Normanhurst, 1953. Catechist, St. Stephen's, Newtown.

## MATRICULATION

**WILLIAM GEORGE BUCKMAN:** Various Schools, 1939-48. Motor Mechanic, 1948-53. Entered College from St. Thomas', Rozelle, 1953. Catechist, St. Peter's, Cooks River.

**JOHN HOLLE:** Sydney Tech. College, 1941-52. Lighting Engineer. Entered College, 1953. Catechist, St. John the Baptist, Ashfield.

**ALLAN GLANVILLE LAING:** Rangiora High School, 1948-49. Post and Telegraph Linesman, 1949-51. Entered College from Church of Nativity, Blenheim, New Zealand.

**FREDERICK STUART PARKER:** St. Ignatius, Riverview, 1942-44. Clerk, 1948-53. Entered College, 1953. Hon. Catechist, Provincial Dist. of Pittwater.

**GORDON DAVID PATTERSON:** Hurlstone Agricultural High School, 1946-48. Chartered Accountant's Clerk, 1949-53. Entered College from St. Mark's, Granville, 1953. Catechist, St. John's, Sefton.

**JOHN EDWARD ROSTRON:** Mosman Inter. High School, 1944-46. Apprentice Electrician. Entered College from St. John's, East Willoughby, 1953.

**WINSTON SHING HOI WONG:** St. Stephen's College, Hong Kong, 1947-52. Entered College 1953.

# Moore Theological College

FOUNDED 1856

## President and Visitor:

THE MOST REVEREND THE PRIMATE OF AUSTRALIA

## Trustees:

THE LORD ARCHBISHOP OF SYDNEY

THE VEN. ARCHDEACON R. B. ROBINSON

A. L. BLYTHE, Esq., O.B.E.

## Principal:

THE VEN. ARCHDEACON T. C. HAMMOND, M.A., Th.D.

## Vice-Principal:

THE REV. CANON M. L. LOANE, M.A., Th.L.

## Lecturers:

The Rt. Rev. C. V. PILCHER, M.A., D.D., Th.D.

The Rt. Rev. W. G. HILLIARD, M.A., Th.D.

The Ven. Archdeacon R. B. ROBINSON, L.Th.

H. R. MINN, Esq., M.A. (N.Z.), M.A., B.D. (Lond.) (on leave)

The Rev. D. B. KNOX, B.A., M.Th. (on leave)

The Rev. D. W. B. ROBINSON, B.A. (Sydney), B.A. (Cantab.)

The Rev. F. R. ARNOTT, M.A., Th.D.

The Rev. R. S. R. MEYER, B.A., Dip.J., Th.L.

The Rev. K. N. SHELLY, B.Sc., Th.L.

# Moore College Students' Union

## OFFICE-BEARERS, 1953

---

### Senior Student:

D. M. DOUGLAS

### Deputy Senior Student

G. J. WARD

### Secretary:

J. DERRETT

### Treasurer:

S. A. HORTON

### Choirmaster:

R. O. DYKES

### U.T.S.R.C. Rep.:

D. H. PERCIVAL

### Sacristan:

J. R. REID

### Asst. Librarian:

K. P. CHURCHWARD

### Organist:

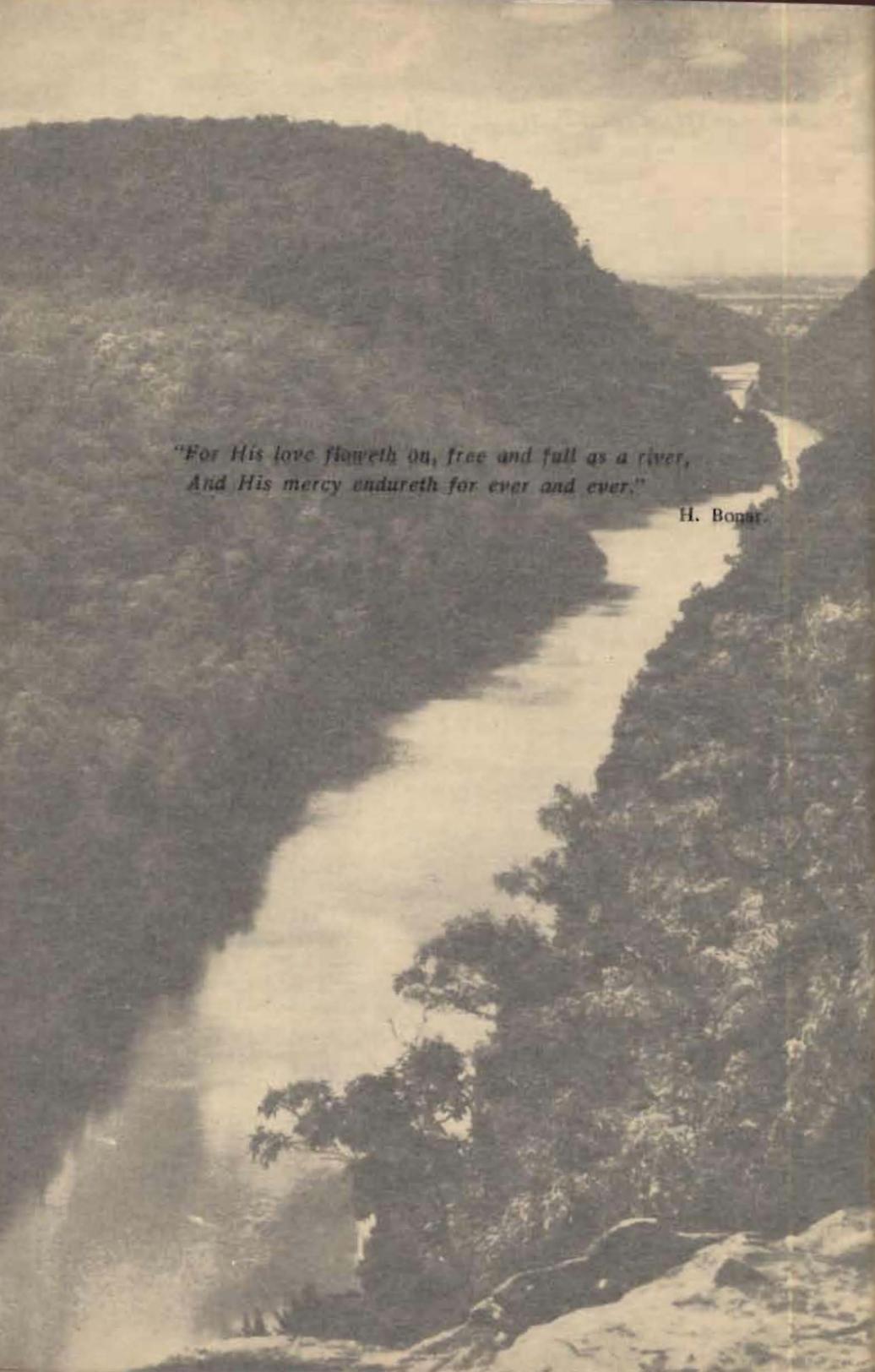
B. L. SMITH  
T. V. JONES (Asst.)

### Telephone Secretary:

J. J. TURNER  
B. BUCKLAND (Asst.)

### Auditors:

K. GILMOUR  
I. PARKER



*"For His love floweth on, free and full as a river,  
And His mercy endureth for ever and ever."*

H. Bonar.