

-1955-

Societas



Moore Theological College
Sydney





Acknowledgments . . .

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FRONTISPIECE—"UP-LIFTED HANDS"

Durer, the German artist, had a friend of little genius but of great ambition. The two planned each to paint a picture of the Crucifixion. When the pictures were compared one was full of sublimity, the other was a blank failure. Durer laid his hand on the bowed head of his friend and said "Dear Franz."

Kingstein, lifting up his face, tears running down his cheek and holding out his clasped hands, prayed, "Dear Lord, I have failed, but there must be something for me to do. No matter how humble or hard the work I will do it as unto You."

As his friend prayed Durer exclaimed, "Franz, keep still. Do not move," and he made a rapid sketch. The next day he held up the drawing before his friend. "Why," said Kingstein, "those are only my clasped hands." "Yes," Durer replied. "I drew them yesterday as you surrendered your life to God. I said to myself, those hands may never paint a picture but they are a picture, and they shall speak to broken hearts, lifting them to faith and prayer."

Over the whole world has gone the reproduction of Kingstein's up-lifted hands. The beautiful picture is a call to us that we find or make the time to offer ourselves, all that we are to have, to God, to learn the meaning of fellowship with Him.

—Adapted from S. Andrew's Cathedral Notes, July 1955.

Societas

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MOORE COLLEGE STUDENTS' UNION



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TRINITY TERM 1955



Moore College 1955

Left to right, *Back Row*: T. Dicks, L. Vitnell, C. Kelley, H. Voss, H. Harper, J. Holle, J. Collins, R. Goodhew, J. Emery,
Third Row: J. Taylor, R. Herbert, J. Imisides, D. Allan, K. Baker, M. Eagle, D. Pierce, H. Radcliff, B. Slamon, S. Thorn, B. Black, K. Gowan, W. Lawton,
Second Row: J. Goldsworthy, W. Dumbrell, W. Ostling, B. Woolcott, A. Laing, J. Brook, T. Austin, B. Cox, J. Hall, R. Maddigan, D. Duchesne, B. Marsh, N. Lawless,
D. de Dear, R. Andrews, G. Beard.
Front Row: R. Tidball, R. Bennett, B. Harker, B. Buckland, D. Callow, J. Darlington, Mr. Bates, The Archbishop, The Principal, Archdeacon Hammond, The Vice-
Principal, Mr. Robinson, Mr. Smith, Mr. Philip, J. Roper, B. Bryant, G. Hayles, K. Gilmore, B. Molesworth.

Editorial . . .

"A. M. D. G."

For 1955, it was considered appropriate to dwell upon the occasion of "The 400th Anniversary of the Marian Martyrdoms of 1555." The majority of articles therefore, deal with some aspect of that period of persecution under the reactionary Queen Mary.

Since the underlying thought of this theme is that of witness, it is fitting that we should include the contemporary range of Christian testimony typified in the modern missionary. The ranks of the martyrs continue to multiply while ever truth is pitted against ignorance and evil remains to be overcome by good.

As you read the accounts of those who have "hazarded their lives for the Lord Jesus," give thanks to God, and look beyond the varied circumstances of their histories to the immutable principle of all Christian activity: ". . . whatsoever ye do, do all to the glory of God."

This is a gracious privilege and a high responsibility — a discipline we are bound to observe in every detail of our lives if "well-pleasing" be our mark of discipleship. Whether we are prepared to hold such a standard, or even believe it practicable, will depend largely upon our sense of values. For the martyrs recorded here, there was no doubt over the question of right values — "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." They were willing to endure the consequences of maintaining such a precept because in their estimation eternal values were the real issues.

Let us, by the power of the Holy Spirit, so "follow their good examples," that every page of our lives may be divinely sealed . . . *ad maiorem Dei gloriam.*

The Principal's Letter

to Past and Present Students of Moore College

Dear Fellow Collegiates,

I am glad to have this opportunity to share College news with all who have the interests of the College at heart, and I feel sure that many former students will be glad to read of the main events since my letter last year.

The year 1954 came to an end on November 27th when His Grace the Archbishop presided at what may be described as the Annual Speech Day and Prize-Giving at the College.

Th.L. results were not made known until the end of January. The total number of successful candidates was 49, and of those, 23 were past or present Moore College students. Two Moore College men obtained First Class Honours, and eight secured Second Class Honours. The Hey Sharpe Prize was awarded to Hugh Oakes, now of the Diocese of Canberra and Goulburn, and the John Forster Prize was awarded to Neville Keen, now of the Diocese of Sydney.

As a result of the Sydney University examinations held at the close of 1954, two Moore College men graduated as Bachelors of Arts, namely, Norman Robinson and William Dumbrell.

Twenty-one students from Moore College were ordained at the close of 1954 or early in 1955. Of these fourteen are now serving in the Diocese of Sydney, three in the Diocese of Gippsland, two in the Diocese of Nelson, and one each in the Dioceses of Bendigo and Adelaide. In May 1955 another student was ordained in the Diocese of Armidale.

The academic year for 1955 began on March 7th. The lecturing staff was strengthened by the addition of Mr. Bruce Smith who completed his Th.L. studies last year and is now pursuing an Arts degree. It is a great advantage to have Mr. Smith's help in connection with students in preliminary Greek.

The Lent term began with an enrolment of 57 students, of whom 25 were freshmen. This represents the largest intake of new students in any single year since the peak of post war enrolment. However the College is able to accommodate a larger number of students and 12 University men were admitted to occupy rooms which we would gladly fill with Theological students.

The last twelve months have seen the foundation of three new Scholarships and Bursaries. Towards the close of 1954, Mrs. Thomas Harrison gave the College a sum of £500 to found a Bursary in memory of her husband. This sacrificial gift was inspired by the admiration Mr. and Mrs. Harrison had felt for a lay-reader in the days of the Depression, who had been prevented from entering the College because of financial difficulties. Then Dr. and Mrs. E. F. N. Cash added to their many benefactions to the College the gift of a sum of £1,000 which with the addition of £200 formerly given, represents a capital of £1,200 to provide the John Francis Cash Scholarship. This Scholarship may be given at the discretion of the Principal, and has come into immediate operation. Again in May 1955, the Parish of St. Alban, Epping, informed the Committee of the College of their intention to give an annual Bursary of £50, to commence in the Centenary Year of 1956. The recipient of this Bursary is to be any student who has come from the Parish of Epping. In the absence of such a student it may be awarded at the discretion of the Principal. I am glad to have the opportunity to express the warmest appreciation to those who have so generously extended their support to the College. Money invested in living agents of the right calibre is sure to produce worthwhile spiritual dividends. This year the following students are Scholarship holders:

1. The Eleanor Abbott Scholarship J. R. Roper
2. The Bishop Barker Scholarship G. E. Hayles
3. The John Francis Cash Scholarship ... J. H. Darlington
4. The Lukyn Williams Scholarship W. J. Dumbrell

The S.P.T.C. Course has greatly developed during the past twelve months. The Lent term in 1954 began with an enrolment of 130 students. This number had increased to 320 students at the end of the College year. The Lent term in 1955 began with an enrolment of 340 students. Meanwhile it had become clear that there was room for a second correspondence course of a more advanced nature, for graduates and under-graduates. Plans were prepared towards the close of 1954 to launch the Inter-Varsity Fellowship Course, and the Lent term in 1955 opened with an enrolment of 475 students. It was found necessary to close the applications at this point in order to start the course without delay.

This year we are glad to have in College the Rev. M. D. Philip from the Diocese of Dornakal in the Church of South India. Mr. Philip has come for twelve months post-ordination study, and is the guest of the College during this period. It is

hoped that next year the College will have at least two overseas students. It is of the highest value for our own students to have close fellowship with Christian students from overseas, and it is a unique opportunity for contributing to the future leadership of the Church in South-East Asia.

In November 1954 a letter was addressed to all clergy in the Diocese of Sydney inviting them to submit the names of young men of 17 years or over, who might be actively interested in training for the ordained ministry. As a result the first meeting of the Moore College Fellowship was held on Monday, November 22nd, when there was an attendance of over 90. It is now proposed to hold a meeting of this Fellowship once each term, and the second meeting took place on April 18th, when His Grace the Archbishop presided. It will be greatly appreciated if the name and address of any potential candidate for the ministry can be sent to us so that he may be invited to future meetings of the Fellowship.

The Lent term this year came to an end with two student Missions conducted in the Parishes of Hurstville and Campbelltown. The Vice-Principal led a Mission of 33 students who were billeted in the Parish of Hurstville, and the Rev. D. W. B. Robinson a Mission of 18 students who were entertained in the Parish of Campbelltown. Students undertook extensive Parish visitation and meetings of every kind. The Rectors of the two Parishes have expressed very warm appreciation of the spirit in which the work was carried out, and it is believed that there were lasting spiritual results in each Parish.

The College is once again greatly indebted to the Women's Auxiliary. The last twelve months represent a record year in their history. The Auxiliary has arranged various gatherings for women at the College, and at the last gathering on April 21st there were 100 women present, representing a large number of Parishes. With the aid of the various Rural Deaneries in the Diocese, the Women's Auxiliary organised a Centenary Fair which was held in the C.E.N.E.F. Auditorium on May 27th. In spite of a very wet day it was remarkably successful and the total results amount to just over £600. The object of the Fair was to use the money received for the re-decoration of the College dining-hall, lecture room and front porch during the Christmas vacation before the Centenary year. We are deeply grateful for all that the members of the Women's Auxiliary have done over the years on behalf of the College.

The Rev. Canon S. G. Stewart has continued to act as the Honorary Commissioner of the College in connection with the Centenary Fund Appeal. On July 21st, Canon Stewart was

able to report that the total results since the Appeal was launched amount to £11,020. As a result of this Appeal the mortgage on the College buildings has been reduced from £20,000 to £14,000, and the debt on the current account at December 31st, 1954, had been reduced from £7,449 twelve months before to £2,973. It is sincerely hoped that all Moore College graduates will continue to give their warm support to the Annual Embertide Appeal, which this year will be held on Sunday, September 18th.

The Centenary Celebrations Committee is planning to hold a large Centenary gathering at Liverpool on Saturday, March 10th, 1956, when it is hoped that His Excellency the Governor will be present. It is expected that the Municipal Council of Liverpool and St. Luke's Church at Liverpool will join in this occasion, as Thomas Moore was the first resident of Liverpool and a generous benefactor of the Parish Church. I would urge all Moore College graduates to note this date in their diaries and to try to make it an occasion truly worthy of the memory of Thomas Moore and Bishop Barker. Other Centenary gatherings will be announced during the year.

The Centenary History of Moore College is now in the course of being printed by Angus and Robertson and should be ready for sale early in November. It is anticipated that the cost will be 16/- a copy. The book will extend to some 240 pages and will contain eighteen blocks prepared by the Rev. Dr. E. F. N. Cash. I am now endeavouring to compile an accurate and authentic list of all students who have received their training for Ordination, in part or whole at the College, and every care has been taken to make sure that the list is as complete as possible.

A movie sound film is in the course of being prepared and will be available for use during the Centenary year. This film follows a script which will illustrate the life of a typical student of Moore College from the day of his entry until his graduation. It is believed that the film will have a strong appeal, and I hope it will encourage those who may be thinking of offering themselves for service in the Kingdom of God.

During the year the College has received as a gift from the Rev. R. Harley-Jones a stained glass crest which has been inserted in the fan-light over the door which leads from the lecture room to the dining room. The College has also secured a Grundig tape recording machine which is of great advantage in training men in voice production and reading. Old students will also see that the name and crest of the College have now been erected on the wall of the Memorial Wing facing towards

King Street. The work has been very attractively carried out by Leslie Vitnell, who is now a student in the College.

The College has benefited by a great deal of work in connection with repairs or renovation. A chain wire fence has been erected along the rear fence behind the properties on the south side of Carillon Avenue. Struts have been erected to support the rear wall of the main lecture hall which was showing dangerous movement owing to the inadequate foundation. New floor coverings have been provided for the College kitchen and pantries. The first steps have been taken to furnish the dining room with Namco tubular chairs. The exterior of the student quarters has been re-painted. Maintenance repairs are very costly, but essential to the preservation of the fabric of the buildings.

Since the last edition of Societas the Rev. C. H. Tomlinson (Ordained 1916), and the Rev. E. C. Madgwick (Ordained 1919) have been called into the nearer presence of the Master.

Two recent graduates of the College have left the home land to take up work with C.M.S. in the Diocese of Central Tanganyika, namely the Rev. K. H. Short and the Rev. M. T. Corbett, each of whom was ordained in 1952.

On June 29th, the Rev. Canon E. J. Davidson, who was senior student of the College in 1924, was Consecrated in St. Paul's Cathedral Melbourne as the fourth Bishop of the Diocese of Gippsland, and the good wishes of all Moore College men accompany him in his new work.

The very warm thanks of the College go to Bishop Pilcher, Bishop Hilliard, Archdeacon Hammond and Archdeacon Robinson, who have all carried on their work as visiting lecturers. We are deeply grateful for the help and good will of all who have assisted with the work of the College in so many different ways.

As the College nears the end of the first hundred years of its history we are grateful before God for His guiding hand. We rejoice to bear in remembrance those whom God has raised up to direct the affairs of the College, and the students who have received their training for ministries which have been exercised in all parts of the world. Let us continue to pray that the good hand of our God may be upon us, and that the College may continue to increase in honour and usefulness for the increase of His Kingdom and the glory of His name.

With very warm greetings,

Yours very sincerely,

August 1st, 1955.

MARCUS L. LOANE.

As Seen by the Senior Student

1955 brings us to the eve of a most important year — the Moore College Centenary. However things have gone ahead in a more or less normal manner during this year, with the feeling somewhat of “the lull before the storm.” There have been certain signs of the breaking of the tempest. Equipment for “shooting” of a film of the College has been seen around the place for quite some time. For a few hectic days Mr. Pearson (whom we thank for the great amount of time and energy he has already spent in producing this film)—travelling on a trolley or balancing on the top of high ladders and from other precarious positions, with the aid of blinding lights—filmed some of the activities of the College.

Owing to the fact that the College took part in two missions, towards the end of first term, the Convention usually held at that time was postponed until the end of second term. These missions were of great value to the students in many ways. Not only was much learnt in the running of missions, but we all felt the time spent was a means of bringing us closer to the Lord and therefore of our growing in grace.

At the beginning of the year a comfortable chair was purchased and placed in the common room, together with a Gruner landscape print. Both of these were purchased out of a gift made by Mr. Herbert Minn to the students. We would thank Mr. Minn for this most generous and loving gesture.

We mourn this year the loss of one of the most distinguished of the College members, who having passed all exams in record time has now moved on to higher and better things. “Chatterton,” the parrot, is no longer with us but is living — when last heard of — at Campbelltown. We trust his grasp of the English language will improve over the years.

This year we have with us in College two students from Western Australia, two from New Zealand, and one from Queensland. We welcome Reverend M. D. Philip, of the Church of South India, who is doing a year’s special study in Australia. His fellowship has been greatly appreciated during his stay with us, and we wish him every blessing in his service for the Lord in Dornakal Diocese, Hyderabad. Also among those boarding at the College are fifteen University students, several of whom have taken prominent part in our sporting activities.

Thanks are due to the Revs. A. A. Langdon and J. R. L. Johnstone for their lectures on “The Minister in the Schools” and “Church Law” respectively. We welcome Mr. B. Smith as a junior lecturer in Greek.

Once again we acknowledge our great indebtedness to the matron and domestic staff for their faithful service in "satisfying the inner man" and in many other ways. Especially we congratulate Miss V. Maynard on her ten years of service and Christian witness at Moore College. Might this opportunity also be taken to express our appreciation to Mrs. Bates for her "very present help in time of need" to those who have been struck down with illness of one kind or another.

The Moore College Women's Auxiliary deserves a special mention. Throughout the years these good women have been working quietly behind the scenes to provide the College with linen and other comforts for the benefit of students. They have done much for the College and deserve the recognition and gratitude of all who have the interests of the College at heart.

Each year there are those who find that they are but "fragments" and by engaging themselves to one of the fairer sex, seek to be made "whole." We therefore congratulate Geoffrey Hayles, Keith Gowan, Ken Gilmore and Reg Tidball on their engagements and pray that they may be richly blessed of God in the "bliss" that is before them.

This year has been one of much blessing to the students. The College prayer meetings have continued to be the centre of fellowship and the source of power both in the corporate and individual life of the members. We have greatly appreciated the lectures given by the staff and praise God for these men who open unto us the "Word of Truth."

May God bless this College and grant that it may ever continue to be a place used by Him to prepare men "full of the Holy Ghost and wisdom" who have been "allowed to be put in Trust with the Gospel," for the ministry of the same to His people.

CONVENTION WEEK

The last week of Lent Term, usually given over to a Convention for the deepening of spiritual life, this year was taken up by the College Missions to Hurstville and Campbelltown.

The Convention was subsequently postponed to the last week of Trinity Term, September 12th - 16th; too late for us to cover the proceedings in this issue of Societas.

Hugh Latimer and Nicholas Ridley

Bishops and Martyrs.

By Don. Allan

The names of Latimer and Ridley are perhaps the best known of the martyrs of the English Reformation, as are certain of their deeds and the manner of their death. It is in death that their names are indelibly impressed on our minds, because of their great courage, and unshakeable faith in the authority of Holy Scripture. Let us then briefly examine their lives to see the background of the formation of these strong convictions for which they were to surrender their tenures as Bishops of the Church of God and to forfeit the remainder of their earthly life.

HUGH LATIMER was born about 1485, the son of a yeoman whose leased farm was small. Hugh was "brought up in Godliness and the fear of God." His family, it is reported, were hospitable neighbours and gave to the poor. His story is another of the rise from lowly beginnings to positions of highest authority on his own ability. We know little of his early years, except that from the age of fourteen when sent to Cambridge until he reached thirty he was a violent and bigoted Papist, insomuch that his oration for his B.D. degree was against Philip Melancthon, the continental scholar, and his Lutheran opinions.

To bring Latimer to a knowledge of the truth, God used the shy and gentle "little Bilney" in a most unusual way. Thomas Bilney, who had been present at this biting sermon, saw that this sincere and honest man's zeal possibly arose from lack of knowledge, so he humbly asked to be allowed a confession of his own faith. This seasonal word evoked this comment from Latimer, "I learned more by his confession than before in many years. From that time forward I began to smell the word of God, and forsook the school doctors and such fooleries . . ."

Under God's guidance, two years of converse with Bilney, studying together, serving distressed and impoverished neighbours, made this zealous Papist an equally zealous Protestant and he gave himself completely to the service of his God and his fellow men. He became one of the most powerful and striking preachers of the day and was soon persecuted for his frank sermons in which he stirred up his hearers to search the Scriptures, to inquire the way of salvation. He brought to notice, in the same biting manner previously employed, the abuses of the day.

Henry VIII made Latimer Bishop of Worcester in 1535, and in the four short years of this office he proved to be the same simple man he had been in the country parsonage, power did not inflate his ego, he was still the servant of the people. The new Bishop sought to use the abbeys and monasteries as centres of prayer, teaching, preaching and study, rather than to suppress and violently plunder them. As the preacher at the Convocation of 1536 he brought his hearers' attention to the abuses of clergy and laity alike. After four years, Henry reverted to some of his former doctrines and Latimer was cast into prison for eight years, the last being spent in the tower.

On the accession of Edward VI, Cranmer released his friend and offered to him his former bishopric, which he declined and until Queen Mary later committed him to the tower, he promoted reformed teaching by his preaching and by helping Cranmer in the framing of the liturgies.

Latimer was courageous and faithful as a minister, had genuine kindness, refused material gain in times of general slackness and corruption and spent many hours daily in communion with his Lord. The convictions he would not surrender were: belief in the final authority of Scripture as against "the Bible and tradition"; justification by faith; and his views on transubstantiation and regeneration. He sought emphasis on the Word of God rather than on "superstition, censings, candles, palms, ashes, holy water and new services of man's inventing," and again on the Holy Bible rather than on actions of Councils and Convocations.

NICHOLAS RIDLEY who bears the title of martyr so worthily, was about sixteen years younger than Latimer. A distinguished student of Cambridge, he soon rose to prominence in the life of the university. The way in which he grasped hold of Protestant opinions is not known except that the Scriptural truths were gradually acquired after painstaking study and research. We hear first of his signing the decree against the supremacy of the Pope in 1534. Three years later he was appointed chaplain to Archbishop Cranmer and became a country vicar. Here he read Ratram, an early writer, on the Lord's supper, and doubts arose which caused him to search the Scripture. After discussing the matter with Cranmer they came to the conclusion that the tenet of transubstantiation was "unscriptural, novel, and erroneous." However it was seven years before Ridley renounced the doctrine of the corporal presence.

From 1540 he rose, in thirteen years, through various appointments, from a position as chaplain to King Henry

VIII, to Bishop of London. This ascendancy was abruptly ended after the accession of Queen Mary, who disliked him intensely and put him in the tower with the other reformers. The Queen had clashed with Ridley after having heard his preaching when he held office as chaplain to her father. It was from the tower that Ridley went to Oxford to be baited, mocked, and after two years imprisonment, put to death.

Latimer tells of his imprisonment with Cranmer, Ridley and Bradford when they "did together read over the New Testament with great deliberation and painful study," and unanimously agreed that transubstantiation was not to be found in it.

It has been said that whereas Latimer had the plainest and simplest heart, Cranmer the mildest and meekest temper, Ridley was the profoundest scholar of all the reformers.

Ridley was true and wholesome in his teaching, loved by all his diocese, a tireless preacher, and noble in his living a chaste life. No enemy could reprove him. "He was wise of counsel, deep of wit and politic in all his doings." And throughout a horrible death his faith proved, as before, immovable.

The tragic scene of their martyrdom on October 16th, 1555, is well known. When the faggots were brought and the fire kindled and laid at Ridley's feet Latimer spoke the now famous words: "Be of good comfort, master Ridley, and play the man; we shall this day light such a candle, by God's good grace, in England, as I trust never shall be put out." They were burnt back to back on the one stake, Ridley crying "Lord, Lord, receive my spirit," and Latimer crying vehemently on the other side, "Oh Father of Heaven, receive my soul."

May we have that same love for God and His revealed Truth that when called upon to be courageous, dependable and even to suffer in our Christian witness, we may also be found faithful.

The conscience of the Churches of the West has been stirred by the younger Churches which are their offspring. The living link remains the missionary. It is the missionary who in his person makes the local Church whether in Africa to which he goes, or in Britain to which he returns, aware of the total Church. He cannot avoid being an oecumenical figure, even if he is not hailed as such.

("What is a Missionary?", Doug. Webster.)

Donald William Bradley Robinson

There was great excitement at the rectory of St. Paul's Church of England, Lithgow, on the ninth day of November in the year of our Lord One Thousand Nine Hundred and Twenty-Two. In that very building had just been born, to the Rector and his wife — the Rev. and Mrs. R. B. Robinson — a son. Actually Donald William Bradley, as he was to be named at his baptism, while the first and only son to be born in the Robinson household, was the third of four children who were to grace this home.

When D.W.B. was but one, his father was appointed Rector of All Souls' Leichhardt. It was here at the age of three years, that the son and heir of the Robinson estate was to reveal his great desire for learning, which was later to take him to the University of Cambridge. It is reported that one morning, "donned" in his father's hat and wearing a feeder, he decided to go to school. So taking a suitcase, the young would-be-scholar proceeded to the tram stop that he might catch a tram to — well, nobody really knows which school. However, as he was boarding this public conveyance his ambitions were thwarted when a certain lady, who happened to be a parishioner, spied the Rector's son, and escorted him home again.

That D.W.B. was to be keenly interested in music was seen at an early age. One Saturday, when he was five, he went on a Sunday School picnic with the children of All Souls'. During the afternoon he won a sixpenny concertina. That night, the young musician took his instrument to bed with him. In the morning he appeared beside his mother's bed playing hymn tunes which he had managed to master overnight. It is also recorded that at the age of six, he wrote two hymns. But when the time came for young Donald to learn the piano, practice was something he just could not bring himself to do. When instructed, "Go and practise," he would jump out of the window and so escape from the ordeal — no doubt he felt it was not necessary for one who could write hymns and play a sixpenny concertina.

The year 1928 was one of great anxiety for the Robinson family, for their only son was on the point of death. He spent his sixth birthday in hospital suffering with diphtheria. However, D.W.B. proved hardy. After about a year convalescing — most of which was spent at home — he was up and about again and ready to commence his education at Leichhardt Public School.

It is reported that at the age of eight, this young gentleman delighted in attending the Men's Meetings which were held by

his father at All Souls'. He used to receive great joy, and entertain the men not a little, by shaking hands with each of them, and by sitting throughout the meeting in the prayer desk of the church.

In 1933, the Rev. R. B. Robinson was appointed rector of St. Paul's Chatswood, and upon moving to this parish, Donald commenced school at the Chatswood Public Primary School.

As a choirboy at St. Paul's, D.W.B. displayed the potential ability of earlier years in the field of musical criticism. He would stand outside a window of the parish hall and wail in mockery as a certain esteemed male chorister practised within.

That the faithful prayers which were offered at his baptism and in later years were being answered in this young life, may be witnessed by the fact that, while only eleven, D.W.B. commenced a prayer meeting in the Rector's study for some of his boyfriends, the fruits of which were to be seen for many years to come.

Leaving Chatswood School, he commenced his Secondary education at North Sydney Boys' High School. It was here that Donald started Greek — this was to prove most valuable in the years to come. His school friends were constantly asking him if he was going to follow his father's footsteps, which rather annoyed the youth, for, said he, "I can serve God in teaching, and in many other ways besides being a clergyman." God's purposes were not yet made known to him.

The next year found D.W.B. at Sydney Church of England Grammar School; entering on the Archbishop's Scholarship for Clergy sons. It was here that he showed both his aptitude for learning, and his great interest in the "Church of our Fathers." During the Jubilee Celebration of the School, at an Open Day when the parents of the boys were invited to be present, certain items of entertainment were presented by the scholars. Donald with much care and accuracy — supported by a museum in which were old church papers, picture books and odd items of interest — showed slides of the growth of the Church in this country. When the time came for the lantern lecture, all lights were turned out, and the young "lecturer" pressed on the projector switch, only to be greeted with clouds of smoke oozing out of the machine. With amazing calmness and composure of mind, he lifted the top off the projector, withdrew the duster which he had forgotten to remove, and commenced showing the slides.

Having obtained First Class honours in both English and Greek in the Leaving Certificate, D.W.B. proceeded to pursue his studies at the University of Sydney. Here he commenced

to read for Honours Arts. At the end of two years, however, he enlisted in the Australian Imperial Forces. He earned his commission with the Intelligence Corps, and was attached to General MacArthur's headquarters where he stayed until the end of the war in the Pacific.

On his discharge in 1945, D.W.B. continued his studies, applying at the same time for entrance into Queens' College, Cambridge. He did not anticipate that the application would be received for at least two years, thus allowing him time to finish his Honours year at Sydney. However, within the year he was accepted; and receiving a Pass B.A. degree, sailed for England in 1947. He had been chairman of the I.V.F. in Sydney during 1947, and was asked if he would travel via America on his way to England and attend the I.V.F. Conference at Harvard University, as the representative of the I.V.F. in Australia. Landing at San Francisco, D.W.B. travelled across the American Continent to the Skyscraper City, and was the guest of Mr. Charles Troutman. While in time to enter Queens' College, Cambridge, for the 1947 October Term. These are held on an island given to the C.S.S.M. by an American millionaire.

D.W.B. sailed from New York in the "Queen Elizabeth" in time to enter Queen's College, Cambridge, for the 1947 October term. The day after the examinations in June, 1949, accompanied by Mrs. R. B. Robinson, he sailed for Sydney, with the view of changing the name of Marie Taubman to Mrs. D. W. B. Robinson. He received the results of his examination while at sea and — it is reported — "forgot" to reveal to his mother for two days, that in the First Part of the Theological Tripos he had gained a II Class I Division. It was at this time that he was awarded the Queens' College prize for Greek which is given in memory of Bishop Chase.

On arriving in Sydney that "sad fragmentary state" which had been his for so many years, ceased to be, and he was made whole by taking unto himself a wife. It might be noted that when D.W.B. was at the University of Sydney he had been Secretary of the Evangelical Union during the year 1940-41. After the war he was nominated for the presidency which he held during the year 1946-47. During his year in office, the vice-president was one, Marie Taubman. Only once before in the history of the E.U. had there been as vice-president one of the fairer sex, and it so happened that the president of that year married the vice-president. Co-incidentally, that vice-president happened to be Marie Taubman's sister. A precedent had been created, and it is generally understood that D.W.B. did not find it necessary to ask the vice-president's hand in

marriage. There can be no doubt that, from that day when they were president and vice-president of the E.U. in Sydney, "Don and Marie" knew that they were "made for each other." Perhaps he also had in mind the fact, that, at the age of three, he had proposed to a certain young lady and had been refused — no doubt he did not wish to risk such an incident happening again, so he just did not ask this time.

October 1949 saw Mr. and Mrs. Robinson back in Cambridge. This time D.W.B. lived outside the University walls as an associate member of Ridley Hall, and travelled back and forth each day — hail, rain or shine — on his bicycle. In June 1950 he passed the Third Part of the Theological Tripos with II Class I Division, and the Robinson family, for a son (Martin) had been born to them, sailed once again for sunny Australia.

Since those Cambridge days D.W.B.'s father, the Ven. R. B. Robinson, has made the discovery that the daily rising and setting of the sun is mysteriously connected with Donald's pate. Perhaps this accounts for its rosy surface.

D.W.B. was ordained to the Diaconate at St. Stephen's Willoughby in November 1950, by the Archbishop of Sydney, and Canon M. L. Loane preached the sermon. The Service followed that of the baptism of his son Martin. Mr. and Mrs. Robinson now have three children, Martin, Peter and Ann.

D.W.B. served his curacy at St. Matthew's Manly, at the same time attending lectures for deacons at Moore College. On being ordained to the priesthood at the end of 1951, he was appointed curate to the then Principal of the College, Archdeacon T. C. Hammond, at St. Philip's, Church Hill. He commenced lecturing at Moore in March 1952, becoming a resident tutor on the appointment of Canon M. L. Loane as Principal in January 1954.

Those who have used the New Bible Commentary, published in 1953, will no doubt be aware that two of the most learned of the contributions were written by D. W. B. Robinson. He is also the author of a book entitled "Josiah's Reform and The Book of The Law," which it appears was only published by mistake, but nevertheless ensures the name of the author being handed down to posterity through the Year Book of the D'ocese of Sydney as one of the great authors of today. It must also be recorded here that Mr. Robinson is a member of the Editorial Board of the Australian Church Record, and is in this way and in many others exercising a sure and certain witness to Evangelical truth.

Mr. Robinson received his Master of Arts (Cantab.), in 1954. He has been lecturing now at Moore College, in a very fresh and learned manner, for some four years. His tutoring includes Old Testament, Church History, Hebrew and Prayer Book, not to speak of a Reading Group which meets twice a month and the weekly choir practice which he conducts. Mr. Robinson has played, and is continuing to play, a most valuable part in the activities of the College, and in the training and preparing of men for the sacred ministry of the Word and Sacraments in the Church of England.

Correspondence Courses

Two Correspondence Courses are conducted from the College: the Sydney Preliminary Theological Course which was started some fourteen years ago by the former Principal, Archdeacon T. C. Hammond — a two-year course comprising six subjects — and which has a membership this term of approximately three hundred and fifty students; and the Inter Varsity Fellowship Course, a three-year course comprising nine subjects, commenced this year particularly for graduates and undergraduates. There are over five hundred and fifty students taking this course, making a total of more than nine hundred.

A new stage has been reached in the administration of the courses. Next term, Michaelmas Term, 1955, the Study Notes will be printed. This has been made necessary by the rapid expansion. At present over sixty thousand foolscap sheets of single spaced typing are issued per year. So far, the work of duplicating these has been undertaken by a team of our theological students who have cheerfully grappled with a big task and whose work has been of a very high quality. Still further development is about to take place, the I.V.F. of New Zealand having invited us to make the Course available to their members in 1956. We have therefore reached the point where the reproduction of the Study Notes must be made on a business basis lest the task of duplicating becomes too burdensome for our men. This opportunity is therefore taken of expressing to the duplicating team the very warm thanks of the College. In recording progress in this department of College activity they are worthy of most honourable mention.
—H.B.

John Hooper — Martyr Bishop

By Brian Black

"Lord Jesus, have mercy upon me! Lord Jesus, receive my spirit!" Such were the last words that were heard from John Hooper in the midst of the flames.

Why did he die? Let us turn the searchlight of history upon this man in an endeavour to penetrate some of the deep truths that he held to be so precious.

Very little is known concerning the first 45 years of his life. He was brought up as an ardent follower of the mediaeval system of worship and graduated at the age of 23 as a B.A. He is then thought to have spent a considerable time in a monastery, for when Bishop Gardiner sentenced him to death, he described him as "formerly a monk of the Monastery of Cleve, of the Cistercian order." It should be noted, however, that Hooper himself makes no reference to this experience.

When he returned to Oxford for further studies he came under the influence of writings by Zwingli, and commentaries on St. Paul's Epistles by Bullinger, both Swiss reformers. He later wrote to Bullinger acknowledging that in the study of these books he owed his deliverance from Papacy, and the conversion of his soul. Foxe, the martyrologist, tells us that "the grace of the Holy Spirit opened unto him the light of true divinity."

As his conversion was the result of believing the pure Word of God, so he became a champion for its authority. In his later writings he says, "I believe that the same Word of God is of far greater authority than the Church. It is the true and perfect rule after which all faithful people ought to govern and order their lives."

Hooper also held tenaciously to the reformed doctrine of the Lord's Supper, denying strongly the Roman teaching of transubstantiation. "I believe," he says in his Confession of Faith, "that the holy supper of the Lord is not a sacrifice, but only a remembrance and commemoration of the holy sacrifice of Jesus Christ."

He opposed the other well-known Roman doctrines as being "contrary and injurious to the honour of Christ, our only mediator and redeemer . . ."

Bishop Hooper was used of God in the preservation of Divine truth. He believed that Bible truths were essential for the eternal well-being of following generations and, with many others, was content to suffer death that we might inherit the promises of God.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever" (Isaiah 40:8).

ORDINANDS FEBRUARY 1955.

Owing to inclement weather on the Ordination Day, this photo had to be taken at the College on a later date. Two of the original number, F. Buchanan and T. Jones, were absent.



Left to Right, Back Row: J. Derrett, A. Jones.

Middle Row: B. Hardman, A. Hildebrand, J. Drayton, S. Horton.

Front Row: N. Keen, A. Browne, K. Churchward, His Grace the Archbishop, J. Reid, R. Hanlon, G. Ransford.

An Experiment in Evangelism

By Reg. Bennett

What is believed to be the first large scale Parochial Missions to have been undertaken by Tutors and Students of Moore Theological College took place this year in the Parishes of Hurstville and Campbelltown and lasted from Thursday, May 19th, to Monday, May 30th, at Campbelltown, and from Friday, May 20th to Sunday, June 5th, at Hurstville.

In charge of the Hurstville team was the Rev. Dr. D. B. Knox, Vice-Principal of the College. This team comprised thirty-three men.

The Campbelltown team of eighteen men was headed by the Rev. D. W. B. Robinson, Resident Tutor.

In preparation, prayer meetings were held regularly in the Parish Churches for some time prior to the actual commencement of the Missions. while in the College, general prayer meetings were held in which the full teams took part and subsidiary meetings were conducted by smaller groups of students, assembling daily.

The subjects chosen for the many addresses were designed firstly to help and encourage men, women and children from all walks of life in the finding of God by Faith, through prayer and the Holy Word of God, and then in response to the findings to devote the whole life unreservedly in the worship and service of Him to whom we owe all.

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CAMPBELLTOWN

Mr. Robinson and the team were commissioned as Missioner and Assistant Missioners respectively at a service on Friday evening, May 20th. The Rural Dean, the Rev. J. Rofe, and the Rector, the Rev. C. H. Sherlock, conducted the service.

The Mission really began on the Saturday morning when the team conducted an Open-Air meeting in the park situated in the busiest part of Campbelltown. The main subject of the meeting was "God's Message to the Man in the Street." Whilst a crowd did not gather, it became apparent that many were pausing to listen for a few moments as they went about their Saturday morning shopping.

House-to-house visiting commenced that same afternoon in the new St. Elmo Housing Estates. In the evening a Young People's Squash was held at the Rectory which gave members of the team an opportunity to get to know the young people of the Parish. The message for the night was "A Message from Youth to Youth."

Mr. Robinson spoke at the service of Holy Communion on the Sunday. His subject was "Finding God's Strength Through Worship at the Holy Communion." Members of the team addressed congregations of the District Churches, Kindergarten and Sunday School children and Youth Fellowships.

Everyone gathered for Intercessory prayer each morning at 7.30 a.m. A Missioner's Conference was held from 9.30 to 10.00 a.m., then visitations would commence. Students (in pairs) covered the Campbelltown, Minto and Leumeah areas and many contacts were made.

After-school children's meetings were held at St. Peter's Campbelltown and St. James' Minto. These meetings were popular and well attended. Evening meetings were held at St. Peter's. Subjects included "Will I go to Heaven if I Keep the Golden Rule?", "Does God Always Answer Prayer?", "Can We Believe the Bible?", "The Right Way to Worship." At all of these meetings two or three members of the team spoke of the power of Jesus Christ in their lives.

Cottage meetings were held on Tuesday night in homes on the St. Elmo Estate. On Wednesday and Thursday special visitation meetings were held at Minto and Leumeah, providing further personal contact with families on the outskirts of the Parish. The meetings were well attended and built up as the week went on. On the Wednesday night, one of the Moody Institute films, "The Stones Cry Out," was screened to the largest gathering of the week.

As the Mission progressed it became obvious that our preparatory prayers were being answered. One immediate effect of the Mission was that more people were willing to accept a share in the work of the Parish. Others who had been reticent about entering closely into parochial activity became vitally linked with the business of the Church.

Sunday, May 29th, was a very busy day. Highlight of the afternoon was a Men's Tea which proved a great success and at which Mr. Robinson spoke on the subject of Communism. The climax came at the evening service when His Grace the Archbishop confirmed a number of young people. The Church was packed. People were standing in the entrance despite additional seating accommodation. Dr. Mowll's address to the candidates was inspiring and made a lasting impression upon all who heard it. The Mission concluded with a service of thanksgiving on Monday, May 30th.

We cannot close this report without paying tribute to the hospitality of Campbelltown folk. Their kindnesses in so many ways added to the joys of our labours during the Mission and we extend our warmest thanks to all.

HURSTVILLE By Ken. Baker

The Hurstville Mission officially began on Friday evening, May 20th, when the Missioner, Dr. Knox, and the Assistant Missioners were commissioned at a special service by the Ven. R. B. Robinson in the presence of their Worships the Mayors and Mayoresses of Hurstville and Kogarah, and a reasonably large congregation.

At a Civic Reception after the Service both Mayors stated how impressed they were by the Service and by the preparations for the Mission, and said that the civic authorities would do all that they could to assist.

The work commenced on the Saturday morning when members of the team visited every Anglican home in the Parish, issuing invitations and programmes.

The evening meetings began with community singing, followed by a film in the "Life of Christ" series. Dr. Knox would then expound the "Card." This Card, entitled "The Secret of Real Living," consisted almost entirely of passages of Scripture which were arranged under the headings of (1) God's Requirement of Perfection; (2) The Fact of Sin (Our Imperfection); (3) The Penalty of Sin; (4) God's Provision of a Saviour. A space for the recording of a decision was also provided.

The addresses were given each night by students on such subjects as "Is Sin Real?", "After Death, What?", "Was the Cross Necessary?", "The Resurrection . . . Fact or Fiction?", "Is Jesus Coming Again?", "What is God Like?", "Can a Man Become Perfect?". Testimonies were also given by the members of the team.

Open-Air Meetings were conducted during the lunch-hour in the Hurstville Square near the entrance to the railway station. Mr. Duffecy of the Open-Air Campaigners, conducted these meetings and again members of the team testified to the Saving Power of Jesus Christ in their lives. Mr. Duffecy, assisted by students, held children's meetings in the Parish Hall each afternoon after school. The average attendance was about 100. A film was shown. Bible stories were told with illustrations, competitions were conducted, etc.

Children in eighty-four classes at school were taught by the students during the first week. Those not engaged in teaching or assisting Mr. Duffecy, visited every home in order that the Parish records could be brought up-to-date. Many opportunities to witness, to help people with problems, to enrol children in the Sunday School, etc., were received. A number of people visited showed real interest in the Mission.

When the Friday of the first week arrived a decision had to be made. As originally planned, the Mission was to have finished on the Sunday night. However, despite the inclement weather on the Tuesday, Wednesday and Thursday evenings, the Church was full on each night. On the Friday morning the team gathered for prayer. We sought the guidance of the Holy Spirit as to whether the Mission should be continued for a further week. On rising from our knees the Rector asked if there was anyone who thought that the Mission should not be continued. The decision was unanimous. Hurried arrangements were made with the printer and a leaflet advising the extension of the Mission was delivered to each home on the Saturday morning. It was a step of faith, but the Lord honoured our faith and the blessing continued.

Each morning when the team came together a time was set aside for discussing Mission tactics and following this a lecture on evangelism. Mr. Duffecy gave us some pointers on Open Air and Children's work, and the Rev. R. Dillon spoke to us on Prayer in the Life of an Evangelist.

At the Secret of Real Living Conventions held each Saturday afternoon, the speakers included Canon Marcus Loane, Rev. Harry Bates, Rev. Geoff. Bingham, Rev. Alan Funnell, Rev. George Rees, Rev. Rudolf Dillon and Mr. A. Whitehouse of the Egypt General Mission.

Visiting clergy delivered the addresses during the second week and it was in this period that the reins were handed over to the lay workers in the Parish. The Mission concluded with a service of Thanksgiving on the Sunday evening.

Throughout, there was much evidence of the working of God's Holy Spirit, many people were won for the Lord and many more strengthened and blessed. The real work is going to be in the "follow-up" which is being conducted by Mr. Gray and his team of Lay-evangelists.

Tribute must be paid to Mr. and Mrs. Gray, Mr. Hardman, the Deaconesses and the Lay workers who did everything possible to assist, but a special tribute is due to the parishioners who billeted the members of the team for the period of the Mission.

The Martyrs of the Pacific

By the Rev. T. B. McCall, Home Secretary of the
Australian Board of Missions.

There is an old saying "The blood of the martyrs is the seed of the Church." This has indeed been true since Apostolic times, and it would be surprising indeed if it were not proved true in the story of the expansion of Christianity in the Islands of the Pacific. This article will endeavour to give a brief account of the Martyrs for the faith who were sons and daughters of the Church of England. Some were English, and some Australian.

The first diocese to which the honour of martyrdom fell was that of Melanesia with the murder of its first bishop, John Coleridge Patteson. This great man was a protegee of Bishop Selwyn, founder of the Mission and first Bishop of New Zealand. It was Selwyn who persuaded him to come and be the first Bishop of Melanesia. For ten years Patteson laboured, and laid the foundations of the great work that may be seen today in Melanesia — where incidentally in 1955 over seventy of the ninety odd clergy are Melanesians!

One of the great blots on our history in the Pacific was a form of slavery known as "indentured labour" officially, and unofficially as "blackbirding." Small vessels approached an island and lured or removed by force, young able bodied men to work in the sugar fields of Fiji. They never returned and were never heard of again by their relatives.

The little island of Nukapu had just had one such experience. Five of their best and strongest young men had been taken. Soon after Bishop Patteson approached the island one bright and lovely morning in 1871. It was September 20th. The men of the little island had sworn they would kill the first white man that landed, in reprisal for the loss of their five young men. It is noteworthy that Patteson sensed danger and would not allow others to land with him from the Mission vessel. On stepping ashore he was welcomed by the headman and invited to rest. As he lay down in the shade he was clubbed from behind and killed with one mighty blow — his body was then pierced in five places with arrows symbolizing the five men who had been taken away, and was then wrapped in a mat on which a palm frond with five knots was placed. These primitive people had all unconsciously placed upon their victim a Symbol that they understood not yet — the Five Wounds of their Saviour, whom today they know and love.



Bishop Patteson

Patteson's body was then placed in a canoe and pushed out toward the Mission vessel and picked up by the sorrowing crew. He was laid to rest the next day — St. Matthew's Day. Appropriately the news reached Bishop Selwyn (by then Bishop of Lichfield) on St. Stephen's Day.

There were others to suffer martyrdom only two of whom we can note here. Stephen Taraoniara, one of Patteson's native companions, after whom the present headquarters of the Mission is named.

The other was a young priest from the Diocese of Sydney — Charles Godden, who died under almost similar circumstances some years later. Today there is a fine memorial hospital in the New Hebrides bearing his name.

The Diocese of New Guinea also has its roll of martyrs. When the Japanese first invaded the territory the Bishop of New Guinea made a memorable broadcast to his staff in which he pointed out that if they withdrew in face of danger, they could never show themselves again to the native peoples, and he urged that all should remain at their posts wherever they might be.

No less than eight lost their lives as a result of their faithfulness. That they died for their faith no one can doubt. They could have withdrawn, but they preferred to remain with their people.

Here are some glimpses of them as they remained faithful.

VIVIAN REDLICH was celebrating the Holy Communion out in the bush one Sunday morning, surrounded by a group of the faithful. Suddenly there was a sound of someone running and a young Papuan burst in on the scene. "Quick!" he said, "the Japanese are coming. Get away from here quickly." The young priest hesitated for a moment, and then he said to the congregation, "It is the Lord's Day and it is the Lord's Service. We shall continue." There they found him, and there they beheaded him.

HENRY MATTHEWS was a different kind of man. He was in his late sixties and had just passed through an agonizing year after the death of his beloved wife. Despite his advancing years and his great loss he remained at his post and was engaged in removing some half-caste children to a safer spot further along the coast, when the small boat was attacked and sunk, and Henry went to join his wife.



Lilla Mashmar

MAY HAYMAN of Epping (New South Wales) and MAVIS PARKINSON of Ipswich (Queensland) were at Gona when the Japanese landed. Together with James Benson and an American airman who crashed nearby they escaped into the jungle.

We have no space to tell the individual story of all of them, but perhaps the flower of the martyrs was Mavis Parkinson. She was only a girl, and her martyrdom was so deliberate as to be an inspiration to the whole Church.

On account of her youth, Mavis was implored by her parents and ordered by her Bishop to return home. In obedience to that order she

set out across the Kokoda Trail to the headquarters of the Mission from where she would take a ship to home and safety. She was reluctant but obedient, but she did write to her mother expressing somewhat bitter feelings at leaving her companions at Gona.

When she reached the headquarters she found a letter from her mother saying she could make up her own mind, her mother realising that to bring her home forcibly might cause great unhappiness for the rest of her life. In view of this the Bishop agreed that she might make up her own mind. Mavis turned straight round and made her way back across the mountain range — back to Gona.

The four of them escaped into the jungle, but when diving away from machine-gunfire the two girls became separated from the men. Later they were captured by the Japanese and brought back to Gona where preparations were made to behead them on the beach, possibly as a lesson to the natives. What a lesson! It hardly had the effect that was calculated by the perpetrators.

Before they died however God was to set His seal upon the Papuan Church for ever by the shedding of Papuan blood. A young teacher named Lucian seeing the intention of the Japanese ran forward and tried to intervene . . . he was beheaded.

The two girls, kneeling with their hands tied, were beheaded with the sword. Today their three graves lie side by side — May Hayman, Mavis Parkinson, and the faithful Lucian.

Mavis was a member of the Order of the Comrades of St. George, and each year Brisbane Comrades make a pilgrimage to the great stone memorial cross erected in her memory in the grounds of her parish church at Ipswich. *

May Hayman was originally from the parish of St. Alban's Epping, but was nursing in Canberra when she went to the mission field and thus had a close link with St. John's Canberra.



Henry Holland



Mavis Parkinson

At St. Alban's Epping, and at St. John's Canberra, there are memorial windows to May Hayman. This latter window is more than a memorial to May: it stands as a witness to the reality of Christian fellowship, for it was unveiled by a Japanese—Michael Yashiro, presiding Bishop of the Nippon Sei Ko Kai, the Anglican Church in Japan.

We cannot refer to all the martyrs by name, but each and every name is recorded in gold by the Angel in Heaven: Truly:

“The noble army of martyrs: praise Thee.”

Visit of the Rev. Cecil Johnston

By Ken. Baker

During April the students were addressed by the Rev. Cecil Johnston, Superintendent of the Children's Special Service Mission and the Scripture Union for India, Pakistan and Ceylon. Mr. Johnston has been engaged in his present work since the Second World War and has now returned to England via Australia and New Zealand after having visited Burma and Malaya.

Mr. Johnston, a graduate of Bristol University, has had a varied ministry. He was a missionary in Burma for eight years. Principal of a Bible School in Burma, travelling secretary for the I.V.F., and has had three parishes.

He then proceeded to tell us why he considered children's work to be so important.

First, the child has his whole life to give back to God. D. L. Moody, after conducting a mission, informed a questioner that a grand time was had, with two and a half conversions. The questioner asked if there were two adults and one child. Moody replied, "No, two children and one grown up."

Second, one never knows who the child will become. One could have a potential prime minister or a mighty missionary in one's care — perhaps God is going to use you to lead that little one to Jesus Christ. He pointed out that we do not know who it was that led Spurgeon or Moody to the Lord.

Mr. Johnston's particular work is conducting evangelistic missions of one week's duration in 75 per cent of all English speaking schools in India. He has the wonderful opportunity of addressing the entire school each morning at assembly.

Living at the school during the week gives him an opportunity to get to know many of the children. He joins in their games and pranks, and in the evening draws an intrigued audience with stories of his escape from the Japanese in Burma. The showing of film-strips and informal talks in groups also assist in winning the confidence of the children.

After four days he makes an appeal. He invites any child who wants to accept Christ as Saviour, or any who would like to discuss a personal problem, to come and see him. He also provides a letter-box which the children can use to write to him in confidence on these matters.

On one of his visits to a school in the Himalayas, three girls, one a Hindu, another a Jew, and the other a Buddhist from

Tibet, came to him and said they wanted to ask Christ into their lives. He didn't hurry them. He talked to them for about half an hour and then sent them away after telling them to come and see him in three days. After the third day the Tibetan girl reminded him that the time was up, and she still wanted Christ. On being asked about the other two she said that they felt that they could not change. She joined the Scripture Union and when Mr. Johnston returned to the school twelve months later he found she was still keeping up her membership. However, her mother had written and told her not to bring her Bible back into Tibet "as it was too heavy"!

Mr. Johnston went on to say that the views of many in connection with children's work were wrong. Did not the Master Himself say "Take heed that ye despise not one of these little ones . . ." (Matt. 18:10). The report by the Commission on Evangelism appointed by the Archbishops of Canterbury and York has this to say on the matter:

"It is impossible to exaggerate the importance of bringing children to a simple and definite trust in God, by their acceptance of Christ Jesus as their Saviour and Friend.

"The Gospel record is clear that it is God's will that children should come to a personal knowledge of Christ in their early years. Indeed, in striking contrast to the other religions of the world, and their non-recognition of childhood's capacity for religion, Jesus was unique in the high value placed on children's powers of spiritual apprehension, and in the eager advances He made towards them.

"Certainly, childhood affords the best opportunity for the implanting of spiritual truth, when the mind is most receptive to lasting impressions, and before it is invaded by the influences of secular environment.

"Moreover, it is not sufficiently recognised that neither Christian home influence, nor Christian education, can guarantee that children, as they grow to maturity, will normally attain to a personal knowledge of their Saviour. The experience of the past century and a half of missions overseas has revealed the 'problem of the second generation' — the children of original converts from heathendom. It has shown that 'every generation of Christians in the Church needs to be converted' (towards the Conversion of England)."

Mr. Johnston then told us of the great opportunity with children because of their tender consciences. Boys and girls can have a real concern for their need. He then read a letter, by way of example, from a boy aged ten. He wanted to know what it meant by giving one's life to God. He admitted that

he told lies and cheated in dictation tests, but he wanted to know what faith is and how to have faith. He had heard sermons in Church, but once he left the building he forgot all that had been said and very soon started his old pranks again.

Such expressions reveal a remarkable degree of spiritual alertness.

A child's simple trust makes the work simple. The child feels so dependent and doesn't make excuses like adults. The child realizes his or her guilt and need. We can learn so much from them. Adults so often feel that it might not work or they couldn't keep it up. But it is not so with children.

There was the case of the small boy at a beach mission who after accepting the Lord Jesus as Saviour and asking Him to take away his extremely bad temper, was asked if he would lose his temper again. In reply he said, "What would Mother think after I had asked Jesus to take it away? How disappointed the Lord Jesus would be!" Such is the implicit faith of a child.

Mr. Johnston then proceeded to point out some danger signs.

1. If the child easily responds, don't press him, don't be over-emotional or play on his emotions.
2. Don't deal with children en masse. If this is unavoidable be very careful. Children tend to be like sheep—the first one or two will be sincere and the rest imitate.
3. Children are impulsive. Make things quite clear—don't separate Christ as King and Christ as Saviour. Make them count the cost—repentance, faith and obedience are necessary.
4. Children are very credulous. We must always base our words on the Word of God. Beware of telling them *anything*. Get them to read the Scriptures. Children imitate and copy adults so we must be careful what we say and what we do.

In conclusion Mr. Johnston told us of his brief visit to Malaya. It is a country of tremendous opportunities. There are some 44,000 children in English-speaking schools and he came to Sydney with the idea of urging someone to go to Malaya to establish C.S.S.M. and Scripture Union. He said he would like to see a Church of England clergyman undertake this task as he considered there would be more avenues open to an Anglican than to any other denomination.

Candid College Comment . . .

Visual aids are such an advantage! A certain lecturer relating the circumstances of Belshazzar's Feast, never turned a hair as a "hand" miraculously appeared on the blackboard in the lecture room. Wafting on the air came the appropriate strains of the Oratorio; the writing on the wall was there too: Minny, Minny, Tickle a Parson!

The Lamp Press Ltd. of England, will doubtless be pleased to hear of the initiative displayed by their Junior Partners, Bill Dumbrell, Geoff Hayles and Brian Black, in floating a subsidiary company at Moore for the sale of second-hand books!

We've heard of the Crew Cut, Mohawk and numerous other fancy hair-do's but Bill Lawton staggered everyone recently by turning up with a "Porcupine Cut". The Princ. almost collapsed, the Vice-Princ. attempted to look as if he were not staring, and Bill — he paid four and threepence for it!

The many friends of "Chatterton," the sulphur-crested cockatoo, who was guest at the college for a period of some months, will be sorry to hear that he(?) - she(?) found it necessary to go for a trip to the country for health reasons!

A certain young man has found to his sorrow that the extending of Christian charity to the fairer sex by way of "Get Well" cards can end up in the way Confucius said it would, with "A kick in the pants!"

Musica Viva! Our Chapel music has reached such a high standard that it is possible for organist and choristers to unite two entirely different chants without one inconveniencing the other!

Announcing a publication you cannot afford to miss! "The History of Clergy of Sydney Diocese" by that learned investigator, Geoff Hayles, W.A. Reveals a close study of Official Year Books. — B.L.S.

Nil desperandum! Ken Gilmore's favourite chorus—"I am P-A-P-P-Y."

An Unwritten Letter

JERUSALEM, Jan. 1st. 66 A.D.

Rev. Saul (Apostle Paul),
Independent Missionary,
Corinth, Greece

Dear Mr. Paul,

We recently received an application from you for service under our Board. It is our policy to be as frank and open-minded as possible with all our applicants. We have made an exhaustive survey of your case. To be plain, we are surprised that you have been able to "pass" as bona fide missionary. We are told that you are afflicted with a severe eye trouble. This is certain to be an insuperable handicap to an effective ministry. We require 20-20 vision.

Do you think it seemly for a missionary to do part-time secular work? We hear that you are making tents on the side. In a letter to the church at Philippi you admitted that they were the only church supporting you. We wonder why. Is it true that you have a gaol record? Certain brethren report that you did two years' time at Caesarea and were imprisoned at Rome.

You make so much trouble for the businessmen at Ephesus that they refer to you as "the man who turned the world upside down." Sensationalism has no place in missions. We also deplore the lurid "Over-the-wall-in-a-basket" episode at Damascus. We are appalled at your obvious lack of conciliatory behaviour. Diplomatic men are not stoned and dragged out of the city gate or assaulted by furious mobs. Have you ever suspected that gentler words might gain you more friends? I enclose a copy of Dalius Garnagus' book, "How to Win Jews and Influence Greeks."

In one of your letters you refer to yourself as "Paul the Aged." Our new mission policies do not anticipate a surplus of elderly recipients. We understand too that you are given to fantasies and dreams. At Troas you saw "a man from Macedonia," and at another time "were caught up into the third heaven," and even claimed "the Lord stood by" you. We reckon that more realistic and practical minds are needed in the task of world evangelism.

You have caused much trouble everywhere you have gone. You opposed the honourable women at Berea and the leaders of your own nationality in Jerusalem. If a man cannot get along with his own people, how can he serve foreigners? You admit that while serving time at Rome, "all forsook

you." Good men are not left friendless. Three fine brothers by the names of Diotrephes, Demas, and Alexander the coppersmiths, have notarised affidavits to the effect that it is impossible for them to co-operate with you or your programme. We know you had a bitter quarrel with a fellow missionary named Barnabas. Harsh words do not further God's work.

You have written many letters to churches where you have been formerly pastor. In one of these letters you accused a church member of living with his father's wife, and you caused the whole church to feel badly and the poor fellow was expelled. You spend too much time talking about "the second coming of Christ." Your letters to the people of Thessalonica were almost devoted to this theme. Put first things first from now on.

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, then Greece, then Italy, and now you are talking about a wild goose chase into Spain. Concentration is more important than dissipation of one's powers. In a recent sermon you said, "God forbid that I should glory save in the cross of Jesus Christ." It seems to us that you ought also to glory in our heritage, our denominational programme, the unified budget and the World Federation of Churches.

Your sermons are much too long for the time. At one place you talked till after midnight, and a young man was so sleepy that he fell out of the window and broke his neck. Nobody is saved after the first twenty minutes. "Stand up, speak up, and then shut up," is our advice.

Dr. Luke reports that you are a thin little man, bald, frequently sick, and always so agitated over your churches that you sleep very poorly. He reports that you pad around the house praying half of the night. A healthy mind in a robust body is our ideal for all applicants. A good night's sleep will give you zest and zip so that you wake up full of zing.

You wrote recently to Timothy that "you had fought a good fight." Fighting is hardly a recommendation in a missionary. No fight is a good fight. Jesus came not to bring a sword, but peace. You boast that "I fought with wild beasts at Ephesus." What on earth do you mean?

It hurts me to tell you this, Brother Paul, but in all my twenty-one years of experience I have never met a man so opposite to the requirements of our Foreign Mission Board. If we accept you, we would break every rule of modern missionary practice.

Most sincerely yours,

J. FLAVIUS FLUFFYHEAD,

Secretary, Foreign Mission Board.

Visit of the Rev. Henry Funnell

By Ken Baker.

On Wednesday evening, 29th June, the Rev. Henry Funnell, late Director for New Zealand of the China Inland Mission, visited the College and gave us some up-to-date news on the Billy Graham Missions in Glasgow and London. Mr. and Mrs. Funnell have only recently returned from a trip to Great Britain.

For six nights of the Glasgow Crusade, Mr. Funnell was fortunate in receiving platform tickets and therefore had the opportunity of observing at close quarters, the various members of the team. He was most impressed by the sincerity of all those who took part. Cliff Barrow took charge of the whole meeting as well as directing the huge choir of 1,200 voices. Beverly Shea sang beautifully, and so clearly that every word could be heard by the vast crowd.

At exactly 8.10 Dr. Graham begins his address. He asks all to close their eyes, and then leads in prayer. He addresses his message to those whose lives are full of frustration, those who are conscious of their need. He shows clearly what the Bible teaches with regard to sin and then proceeds with a straight-forward, simple presentation of the Gospel — repentance towards God and faith in our Lord Jesus Christ.

Mr. Funnell said that Dr. Graham is not an eloquent speaker, but his voice has that ring of certainty, of authority, and holds people spellbound for upwards of 40-50 minutes.

Having dealt with the question of sin and how to get rid of it he then comes to the point of decision. He asks those who want to ask Jesus Christ into their lives, to come forward and stand reverently and quietly in front of the platform. There is no pleading or pressure, but they come forward from everywhere until there are as many as 300-400 gathered in front of the platform. The counsellors sit in the front rows and meet the people as they come forward, and it is an amazing and wonderful sight to see 600-700 people move off towards the counselling rooms.

Such sights occurred night after night. Many ministers were present and were greatly impressed. There were many wonderful conversions, lives were transformed, stolen things were returned.

Mr. Funnell told us the story of a Highlander who for many years had been searching for God. He went to the Mission and found Him. Reporters came forward and there is now a Reporters' Christian Fellowship. One reporter, who was an

agnostic, attended the meetings every night for three weeks and at a discussion in the office found himself defending Dr. Graham. He happened to say amongst other things, "Christ died for me," and the truth of these words "hit" him. He was converted through his own words.

Mr. Funnell said that many ministers seem to have a new vision. He told of one who had never won a soul for the Lord, who, on his return to his Church, preached an evangelistic message, made an appeal, and twenty-four of his people came forward, including three elders. A Congregational minister from Dundee did the same thing and forty of his parishioners came forward.

Before the Wembley Campaign, one of the big daily newspapers devoted a whole page each morning to such subjects as "What would happen in London should Christ Return? — A Subject more Important than War." Mr. Funnell said that the page was generally good enough to use as a tract.

Every night the great stadium at Wembley was crowded despite the inclement weather. Dr. Graham was amazed. He had never seen anything like it before. He said: "In America people would run at such weather." When the appeal was made 2000 - 3000 would come forward. Sir John Hunt, the leader of the successful Mt. Everest expedition, came forward one evening.

The last Saturday night of the Campaign was fine and the Stadium was packed. Billy delivered a most powerful address and almost before he had finished speaking people began to go forward. There were nearly 3000 counsellors present on that occasion, and it was the most amazing sight to see at least 7000 people gathered in front of the platform.

Before the start of the Campaigns the Bishop of Barking, the Rt. Rev. Hugh Gough, at a meeting of the clergy made the following points:

We must recognise that men are lost sinners; that Christ is the only Saviour; that a minister's primary duty is to win souls; a sense of urgency is needed; we must lead a life of consecration and devotion, putting first things first; our presentation of the Gospel must be simple — but we must be sure that we have a Gospel to preach; we must be natural; and we must preach to a decision.

"Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isaiah 43:19).

The Bishop concluded: "Gentlemen, the tide is in, let's weigh anchor."

"Our Vocation"

By David Duchesne

On the 16th of October, 1555, "Upon the north side of the town of Oxford, in the ditch over against Balliol College," Bishop Ridley and Bishop Latimer were burnt to death at the stake. Queen Mary, a staunch Romanist, had ascended the throne of England two years previously, and the two reformers of the English Church were among many who suffered death in this manner.

The following are the words of Bishop Latimer, written in prison whilst he awaited his execution. "We are now more near to God than ever we were, yea, we are at the gate of Heaven, and we are a joyful spectacle become, in this our captivity, to God, to the angels, and to all His saints, who look that we should end our course with glory. We have found the precious stone of the Gospel, for the which we ought to sell all that we have in the world. And shall we exchange, or to lay to gaze the precious treasure which we have in our hands for a few days to lament in the world, contrary to our vocation? God forbid it. But let us, as Christ willeth us in St. Luke 'Look up and lift up our heads, for our redemption is at hand'."

Here indeed were men who had discovered from the Word of God their hope of future felicity. No longer were they bogged down in the mediaeval superstitions of their day. No longer did they hold the erroneous doctrine of purgatory to be true. Now they knew that they could "look up and lift up their heads," for Jesus their Lord was soon to take them to Himself.

From their Bibles men and women were making the same discovery as these bishops and this was the precious stone of the Gospel. Soon they were to sell all that they had in the world to keep their treasure. For at this time, at least three hundred people died at the stake. They proved themselves faithful servants "of whom the world was not worthy."

Our Church today is in dire need of men offering themselves for the ministry of God's Word. The Church must continue to proclaim the whole truth of God, for which the Marian Martyrs died, until it shall please our Lord to come. God forbid then, that we should hold in our hands such a priceless treasure, "and remain contrary to our vocation."

"Praises With Understanding"

By Robert W. Beal

(The author is one of several University students boarding at Moore. Bob, who is studying Fourth Year Medicine, has taken part in College activities as a member of the Table Tennis Team. He was also appointed Organist for 1955, and we welcome this article on a branch of Reformation history not often investigated.)

If the relevance of the subject of Church Music in the Reformation is to be questioned by some, it may be as well at the very outset to quote the words of a noted German reformer, Philip Melancthon.

"When church music ceases to sound, doctrine will disintegrate. Religious music applied to life is a sanctification."

The majority of sincere thinking Christians today would agree with the four-hundred-year-old postulate, and acknowledge that sacred music has an active and important place in the worship and life of the Christian Communion.

This subject may be arbitrarily divided into two parts. The first line of study will be to trace the patterns of reform in church music on the continent, and to correlate them with happenings in England. The second line of study will be to determine what influence the reforms in church music have had on music since the Reformation, and to determine which of the governing principles of Reformation music are of relevance to contemporary church music.

If it has not been investigated already, an intriguing field of research for a musically-minded theologian, or a theological-minded musician, or perhaps a psychologist, would be the study of the attitude of church reformers to music. It is an observed fact that wherever there is a revolutionary movement within the church, there is a revolt either severe or mild, against the musical usages of the time.

The Wesleyan Revival of the 18th century has been blamed — and not unjustly — for the subjugation of a great deal of folk and national music in Wales. Previously at the time of the Commonwealth there was wholesale and wanton destruction of organs, anthems, and hymn books.

It is now easy to understand how men, inspired with a passion for purifying worship, would want to abolish anything liturgical, musical, or ornamental, which carried with it any suggestion of the old order. It is now also abundantly clear

to us that reforms were essential, and expurgation needed. It is, however, far from easy for anyone to see clearly at the time of a reform movement what can and should be retained, and what needs to be done away with. And so in most reforms there is a radical group and a moderate group. These facts have a pertinent application to the period under consideration. There were those who would have no music at all, those who wanted it restricted, and those who wanted music — provided that it was fit and suitable music.

Turning to sixteenth century Europe, the radical reformer is typified by Zwingli, whose Zurich service of 1525 precluded all music. However, without music, worship cannot achieve its fullest meaning for the worshipper, and congregational singing became the custom before the end of the century in Zurich. Calvin, whose reform was based on system and discipline, insisted on "simple and pure singing of the divine praises for as much as where is no meaning, there is no edification. Let them come from the heart." This policy resulted in the publication of the Genevan Psalter, the majority of the psalms being paraphrased into French by Marot, the music composed, collected and arranged by Louis Bourgeois. One of these was the familiar Old Hundredth, and others are still sung, particularly in the Presbyterian Church. Metrical psalmody was the sum total of music in the reformed church in France, and indeed throughout Scandinavia.

Luther, whose theology was a positive theology, and who was devoted zealously to the single doctrine of justification by faith, is the man one would expect to have a positive approach to sacred music, and indeed he did. He was a musician, and moreover, he felt, with many of his people, an innate desire to praise God with the best member that he had, and for Luther and Lutherans to the present day, that has meant singing. It meant to them the singing of broad, solid unison hymns, some of which in fact Luther wrote — the words were meaningful and sincere, the tunes fitting and suitable. The climax of this upsurging anthem of praise came when Lutheran Germany gave to the world the greatest of Church musicians, Johann Sebastian Bach, a genius in whom was seen the culmination of the best that had gone before. Bach was as conversant with the world of the spirit as he was with the realm of sound, and in his work, words, and music, achieved a magnificent union hardly equalled before or since.

What then of England? Some followed Calvin, a few leant to Luther, and some wanted no change from the music of the Roman rite. A great deal of the early Reformation music was in Latin, still the scholastic language, although some anthems

appeared with English words. Because of the frequent and unpredictable changes in ecclesiastical policy, the church musicians were not forthright in declaring themselves, either for the reformers or for the Roman rite, but were content to work under the regime in control, especially under Elizabeth, who exhibited considerable tolerance to her church musicians. One who benefited was William Byrd, regarded by some as the greatest of English musicians. Although a Roman Catholic, Byrd wrote a great deal of sacred music for the Church of England, and was highly regarded by his sovereign. Thomas Tallis, another great Elizabethan, although at times persecuted, lived a long life, died a natural death, and gave to the world much fine music. John Marbeck is another worthy of mention, not for his compositions, which are unimportant, but for his publication in 1550 of "The Booke of Common Praier Noted," some parts of which are sung in their original form today. The familiar Festal responses are Tallis' harmonisation of Marbeck's work. Marbeck also produced the first concordance, a monumental work, and with Cranmer, set the Litany to music in 1544, in which year he was tried for heresy.

Tallis and Byrd were but two of the leaders of this period, known as the "Golden Age of English Music." The most outstanding feature of the work of Byrd, Tallis, and others such as Gibbons, Tye, Weelkes and Farrant, was the way in which their music fitted the words in an intimate, integral manner. They were inspired by the words of Scripture, or the writings of poets, and endeavoured to express in their music the feeling which the words aroused in them, so that words and music achieved a vital union.

After the Elizabethan period, opera influenced church music, the works of Purcell showing something of the trend. Music in worship slowly degenerated until it reached rock bottom in the Victorian era, when mediocre musicians and poets found it easy to have their "sacred" work published. Within 300 years music and words had become divorced and the unity of the Elizabethan church music forgotten. However, thanks to the influence of men such as Parry, Stanford, and Wood, the sphere of church music has turned a full circle, and we find in English church music today a return to the Elizabethan principles of writing music suitable to the words. This Reformation principle, together with the increased resources of music in worship at present, gives us good reason to believe that we are on the brink of a period of great promise and productivity in the sphere of church music.

What then, have we to learn from the church music of the Reformation? Firstly, we find that music in worship, far from

being a hindrance to offering the sacrifice of praise and adoration, has a positive power for good in aiding and assisting the worship of men and women. Church music, however, to be of assistance in worship, must be understandable in its words, they in turn suitable and fitting to their music, and the whole edifying to the worshipper, and above all, acceptable to God, to Whom we should offer only our best.

Then we have the emphasis upon the importance of the words of sacred music, with the music acting as a vehicle to express the words adequately and fittingly. The ideal music setting increases the intrinsic beauty of the words, and assists in conveying the writer's theme.

So amongst the advantages gained by the Reformation which we hold dear, let us be grateful for those whose influence enables us more fittingly to sing His "Praises with understanding."

SOCIAL GOSSIP AND/OR WOMEN'S NEWS

It is rumoured that . . .

An assistant Voice Production lecturer has been appointed: Bruce "Throw-'er-Down!" Woolcott. Ask for a "practical" demonstration.

Back on Uncle Egbert's Hit Parade is "Jeannie with the Light Brown Hair," compere John "Nocker" Brook. Tch! Tch! What the Church needs is more celibate priests!

"Pappy" Gilmore is on a liquid diet. Well, how was he to know which plates the waiter wanted!

The quietest characters are not always dumb. Recently young Ron was seen complementing his fragmentary state with an eligible young lady, and they weren't going to cut grass either. It would appear that our Ron doesn't want to be a-lawn any mower.

One cryptic celibate considers that a future issue should be devoted to the sufferings of the "*non*-Marryin' Martyrs."

Our versatile friend Peter Dawson has accepted the position of assistant-assistant Chaplain to Deaconess House, with special supervision of "personal work." He is assured of ready a-sister-nce in his duties. We understand that Padre Pete has applied for a private telephone to keep in touch with "hard cases."

They Loved Not Their Lives

(From an article by the Rev. Keith Cole, C.M.S. Missionary in Kenya, formerly on the staff of Moore College. Adapted by the Rev. G. B. Muston, Editorial Secretary of the Church Missionary Society of Australia and Tasmania.)

No where in recent history has there been such a stirring story of men and women who were willing to give up their lives "for the testimony of Jesus" than during the Mau Mau emergency in Kenya.

We praise God for those who have stood firm in danger, distress, torture, and in some cases, death. Their testimony is a challenge to the whole world. The final words of our Lord before He ascended into heaven were, "And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The Greek word for witnesses in New Testament Greek is "martures" from which we get our English word "martyr" — one who bears witness to the truth by his death.

Ganthon and Rebekah were two who "overcame by the blood of the Lamb and by the word of their testimony (Greek marturion) and who loved not their lives even unto death." We were told how that just prior to their death this couple who loved the Lord and witnessed for Him by word, by life and by their Christian home, had given tea to a group of European police who were tired and weary after their search for gangsters in the area. With typical Kikuyu courtesy and true Christian charity they had invited the weary ones into their home. Later, refreshed, the party left. That night a gang came and accused them of being "Europeans" because they gave drink to the police, and because of their testimony, took out their strangling ropes and murdered them. Their little child of two years was left unharmed by their side. I was not able to attend their funeral, but I understand that it was a time of quiet rejoicing as the Christians praised God for the two who had been faithful even unto death. "It was not like a funeral," said one of the African Christians, "it was more like a wedding; such was the peace and joy. Ganthon and Rebekah were married in this place, now they have gone to the Marriage Supper of the Lamb."

Then there is the story of Edmund Gikonyo. The story is told by one of our missionaries in the Fort Hall district.

"Edmund was called out of his house on Wednesday night, the 22nd April, 1953, by men purporting to be police, who shot him with a pistol. . . . I first came to know Edmund

well last July, when most of his family, including his wife and son, his neighbours and friends and fellow teachers, all took the oath but he refused. He was threatened by Mau Mau adherents who said, 'If you don't take the oath, we will kill you.' He replied, 'Every man has to choose which world he wants: you have chosen this world, but I have chosen the world of Jesus and His Kingdom. Come and kill me if you like and I will go to Him . . .'

"Edmund's wife told me how deeply moved she was by his last words. He said four things. First, he called his brother to come and help, but he had taken the oath and didn't come. Then he said, 'Lord forgive them, for they don't know what they are doing.' Then again, 'Lord Jesus, receive my spirit,' and finally 'It is finished.'"

From Fort Hall we also received the testimony of Christ's power and peace in persecution in the case of one of our African padres. He was spared though grievously tortured. Here is the story, again related by one of our missionaries.

"This is to let you know about Andrew Kaguru and Samuel Muhoro our lay-reader and Padre at Kiruri. Both were attacked, with others, on Friday night; Andrew was murdered, but Samuel's life was spared and he is now fairly comfortable in Muriranja's Hospital.

"We were on our way to a convention at Muthiria when we got the news at 8.45 on Saturday morning, and we went straight to Kiruri. The police arrived at the same time and the officer went in with us to see Samuel; he was badly cut about but greeted us cheerfully, saying 'My Brother is in heaven now.' I had taken a dresser up with me from Kanyenyeini Dispensary and we left him treating Samuel and his wife Sarah, who was slightly cut with a broken finger, while we went to Andrew's house. His wife was rather badly slashed and we bandaged her up; and she was also badly shocked, but otherwise quite calm. Andrew's body was most horribly slashed all over and the police said it was one of the most brutal attacks they had seen. The wife of Meshak Kamau, one of the teachers, was missing, but turned up at her house half a mile away, badly bruised from beatings, but not cut. We had to wait for the C.I.D. from Fort Hall to examine things, and then we took Samuel down to the hospital, the others following in the police car. We called in at Muthiria where the Brethren came up with great joy; they took the news of Andrew's passing with praise, and most lovingly greeted Samuel. It was a touching scene; more like the announcement of a wedding than a death and who can say they are wrong? They continued with their convention and had a good time.

"On Sunday morning I went to Fort Hall to arrange about transport of Andrew's body, taken in for examination, and the funeral was at Kiruri at 4 p.m. It was a wonderful witness, that funeral. Some 250-300 people came, and there was great praising when they all met. The service was in the Church, and then we marched to the grave singing 'Onward Christian Soldiers' for the burial, after which we sang 'Loving Shepherd of Thy Sheep.' I hope to write up something about Andrew. He was a saint; his life just reflected Christ; he was the constant companion of his beloved padre Samuel."

In a report of his flying visit to Fort Hall district, Canon Bewes gives the following account.

"Kaguru, one of the evangelists, was attacked and was brutally murdered. His wife was beaten and injured. A teacher was so cruelly beaten that his teeth were knocked out, and yet when I saw him recently he was full of joy—even full of fun—with nothing but a deep sense of compassion and love towards those who had attacked him. One girl was so badly beaten that she was made deaf; a woman was hung up by her neck from a beam, but she went on singing hymns till she became unconscious. One of the clergy said to me, 'There is nothing to be afraid of; our times are in God's Hands and when we die we will go to be with Him.'

"There is a Christian chief who has had four different attacks made on his life. Once they tried to drown him, once he was shot at. He has been attacked with knives, his hut has been set on fire. I took a photo of him with a gun in one hand and his Bible in the other. 'Government has given me this gun to carry,' he said, 'but my real weapon is this Book.'"

Our next picture comes from Nairobi, and is described by our Mission Secretary. His communication is dated the 16th May, 1953.

"It is with sad regret I have to tell you of the shooting of Wilson Muiruri. Wilson was getting on in years and leaves a widow and one son. He was caretaker and verger of the C.M.S. Church, Pumwani. On Sunday evening after the Communion Service he stayed behind to clear the Church and put away the Communion things, so that he came out about 6.45 p.m. Two men were waiting for him and two shots were fired. He managed to reach the door of his house and fell dead.

"Wilson was one of the 'brethren,' and at the funeral, the note of joyous thanksgiving was evident that another had 'gone to be with the Lord.'"

Our last picture comes from the Embu District where the full force of the Mau Mau storm and its persecution was felt in August, 1953. A report on the situation which was dated 31/8/1953 was sent to the Bishop. Here is an extract:

REUBEN KINYUA: C.M.S. Dispenser at the old C.M.S. Mission Station at Mutira, murdered in his house on the night of the 23rd August.

GIDEON: Leading School and Church Elder, made Headman as he had not taken the oath, murdered on the 20th August.

GILBERT NYAMU: a duka owner, loyal Christian who had not taken the oath, was killed and shop burned in August, 1953.

MUNGAI: School and Church Elder, refused to take the oath under torture on the night of 22nd July; died later in hospital.

JOHN KAHUKI: Church and School Elder, keen Christian and preacher, was taken to the forest in August and has never returned. Believed to have been killed.

HENRY NG'ATI: Church and School Elder, was taking NYAMBURA, daughter of John Kahuki, aged fourteen, back to school on 9th August — both disappeared — both keen Christians — both thought to have been murdered.

WILSON MURUICI: Good Christian, took Bible Classes and Church Services. In June a gang broke into his house . . . he was asked to deny God but refused. He was tortured and killed.

This gives some idea of what was happening to the Church in Embu district. Behind each death is the horror of strangling ropes or the pistol, of pangas, of disembowelling, of mutilation after death. So the Church of God in Africa adds to the number of whom it may be asked . . .

“What are these which are arrayed in white robes and whence came they? . . . These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him night and day in His temple.”

Women gathered outside Weithaga Church, Kenya, after a service.

Obadiah Kariuku, now Assistant Bishop of Mombasa, and Heshbon Mwangi, the teacher who was beaten up and had his teeth knocked out.



Television

By Ken Gilmore

Next year it will be here so we are told. Television has been talked of all over Australia. It has created great interest and is eagerly awaited. What great opportunities it presents. The world of far-away places will be brought right into our homes. The things, the places, the events, which we would never see normally, will now be seen and one need not move from one's armchair. Thus our culture takes one more step forward.

Do you know, the Bible speaks of a Christian as a T.V. set. Not exactly by letter, but it is to be read between the lines. "But all of us who are Christians have no veils on our faces, but reflect like mirrors the glory of the Lord. We are transfigured by the Spirit of the Lord in ever increasing splendour into His own image" (2 Cor. 3:18. Phillips). This is what a television set does. An event taking place miles away is picked up on the set for us to see. So too the Christian transmits a picture of the glory of God. As we reflect the glory of Jesus Christ we portray this glory for others to look at.

We show a vision of God to man. "You yourselves are our testimonial, written in our hearts and yet open for anyone to inspect and read," said Paul writing to the Christians in the city of Corinth (2 Cor. 3:2). We are the instruments to pass on the vision of God to the unbeliever. You are a Christian? Then wherever you go you are looked upon and inspected. Remember, tomorrow at work you will be showing the glory of God, to be seen by all those around you. The neighbour next door who seldom goes to Church and never reads the Bible does see the testimonial borne by you. That person in your sports club who has given himself up to the pursuit of sport, still sees the Christ, because you carry His image to the club in your actions.

Apparently the manufacturers of T.V. sets have difficulty in preventing the picture from becoming blurred. I am afraid our picture is sometimes blurred. Men say, "Show me God and I will believe." And they are right. We have not showed God to them. We are blurred. They have not seen the reflection of Christ in our lives. So little of the Holy Spirit has shown in our lives that these folk have a right to complain that they have not seen God. Look at what the Holy Spirit should be producing in our lives. "Love, joy, peace, patience, kindness, generosity, fidelity, adaptability and self-control" (Gal. 5: 22-23).

Then again T.V. sets may break down. When this happens no picture of any kind can be seen. Some of us are just like that. We are similar to a useless television set — good for nothing. “But what about the feuds and struggles that exist among you. You crave for something and don’t get it, you are jealous and envious of what others have got and you don’t possess it yourselves” (James 4: 1-2). James said this about some Christians he knew. Do we act in a similar way? Little wonder then that we do not reflect any picture of God in our lives.

But there is good news to be had. We can be repaired. There is no need to remain a broken down Christian. We can be Christians reflecting a true picture. “But if we really are living in the same light in which He eternally exists, then we have true fellowship with each other and the blood which He shed for us cleanses from any and every sin” (1 John 1:7).

Further, we never even need break down. It is possible to be continually reflecting a true and glorious picture of our Lord. This is how it can be done. “I am the vine, you are the branches. He that abideth in me and I in him the same beareth much fruit for apart from me you can do nothing” (John 15:5). As we continue living as a branch, drawing our needs from the Vine we will function daily as Christ wants us to. As a T.V. set will not function indefinitely without any faults showing up, neither can we function as a Christian by our own efforts. Christ never intended us to do so.

What will all this result in? We will daily show to the world the glory of God. We live in a day when the world is crying out for the peace that comes only from God. So then let us be among those who will show the beauty of our glorious Lord to others.

Your Rector and Mine

If he is young, he lacks experience; if his hair is grey, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir and helps in the church work, she is being forward; if she does not, she is not interested in her husband’s work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is hunting for Church members.

If he is attentive to the down-and-outs, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements to the church, he is a dictator; if he makes no suggestions, he is a figure head.

If he uses too many illustrations, he neglects the Bible; if not enough, he is not clear.

If he condemns wrong, he is a narrow-minded wowser; if he does not, he is a weak compromiser.

If he preaches for half an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he attends carefully to the duties of baptizing, marrying, and burying those in his parish, that is all he has to do; if he does not, he is shirking his duty.

If he owns a modern car, it proves he is rolling in cash; if he does not, he is behind the times and badly equipped.

If he tries to build up the main church of the parish, he is not concerned about the others; if he tries to build all the churches at once, he is a badly organised runabout.

If he tries to win the young folk, he is not concerned with the old people; if he fusses around the old folk, he is lifeless.

If his car is dirty, it is a disgrace to his profession; if he washes it once a week, he could be doing better things with his time.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he preaches all the time, the people get tired of hearing one man; if he invites guest-preachers, he is shirking responsibility.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he works hard seven days a week, he is too earnest; if he takes a day off, he is wasting the people's good money.

If he is never in when you ring the Rectory, he is a gadabout; if he is, he must be cooling his heels on the study desk.

If his wife dresses well he must be on a good stipend; if she does not, it is a pity he married such a shabby type.

If he is always in a hurry, he is unapproachable; if he is not, he is wasting time.

If he asks his parishioners to help him in the work, he is trying to pass the buck; if he does not, he thinks they are incapable of giving help.

If things he has planned do not go ahead as quickly as he hoped, he must be procrastinating; if they do, the results will not endure.

If he wears good suits, he is a lair; if he does not, he is a bad advertisement.

If he has a vision of what his parish and people could be like, he has his head in the clouds; if he is satisfied with things as they are, he lacks foresight.

If he forgets things because he has too much on his mind, he has a memory like a sieve; if he remembers them, he cannot have much to think about.

If he preaches with a challenge, he is a hot-gospeller; if he does not, he is preaching a social gospel.

If he fails to please everybody, he is hurting the Church; if he does please everybody, he has no convictions.

So what! And they say that clergymen have an easy time.
—Contributed.

“Moore Movies”

By Jim “Arthur Rank” Taylor

It is a common sight to see various tall, dark and handsome types — people who would be equally at home in any film studios — walking about within the precincts of that great seat of learning, “Moore College.”

However, one day during the first term, not only did we have the handsome students, but also lights, leads, ladders, script, switch boxes, dolly boy, camera and cameraman, in fact the whole works required to make a film.

Next year will be the Centenary Year of Moore College, and one of the features of the occasion will be a film based on the life of a student, “John Smith,” from the time he enters College, to the time of his departure at the end of his course. This film has been made possible by the generous offer of Mr. J. Pearson, who is an experienced cameraman.

The film, “Approved unto God,” is being made so that people may see what happens in the normal life of a Moore College student. It will be screened throughout the Diocese of Sydney.

(The two photographs were taken on the day most of the scenes were “shot.” One is a view of the Chapel taken from the top of a ladder, and the other is a close-up of the Holy Table.)



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MUSH-MOORE-AT-MEALS...

& A HOST OF OTHER
MOVING SCENES.

COMING SOON

I Believe One Catholic and Apostolic Church

The missionary activity within the College this year has been aimed at obtaining a comprehensive view of the missionary work being carried out firstly in our own land and city, and then in different spheres of the world where Australians are working. To obtain this knowledge, representatives of other societies, as well as those of the Church of England, have often been invited to speak at the fortnightly meetings at which we consider the working of God in His Church. Each alternate week, we pray for the work, remembering especially those who have trained in College and Deaconess House, and who are now "in the mission field."

During 1954, a scheme was set in motion by which every ex-student in the mission field would have a personal contact by letter with a student at present in College. There was a threefold aim. Firstly, to give a visible token of our interest in their labours; secondly, to increase our interest; and lastly, to receive from them information which we may use in our time of prayer.

To take 1954 as the final results of the scheme, we would need to deem the scheme a failure. But this year the idea has gradually gained favour with the present students; and those who have undertaken the task from this end have been greatly encouraged in the work by the answers received. "You have asked for prayer requests," writes Joan Bowie, on behalf of her husband, Rod, with whom she is stationed at St. Stephen's College, Hong Kong, "and I am hastening to answer same, as we feel that it would be a great strengthening to us to know you are remembering our work at your meeting." While from Roper River, N.T., the Rev. Barry Butler writes, "I was very pleased to receive your letter and to know of the interest in the work of past students who are now on the mission field. I believe Keith Hart, stockman here, also received a letter from a Moore student under the present scheme."

Apart from our aim to learn of specific needs and the work of various societies, we are not overlooking the larger factors which today are fashioning this "one world." Of first importance to the Christian is the Bible, but also important are those two groups, the "House of Israel" and the "House of Islam," one of which has refused to accept God's further revelation, and the other which has added more than God has revealed. In our third term, we will be considering these three factors.

Visit of Doctor Nelson

By Reg. Bennett

On the 13th April, we had with us the Rev. Dr. Robert Nelson, Methodist minister of the American Church and a member of the World Council of Churches. Dr. Nelson is Secretary of the Faith and Order Commission of that organisation with Headquarters at Geneva. At the time of his visit to Moore, he was en route to New Zealand to take part in a meeting of the Faith and Order Commission there.

Dr. Nelson gave a most enlightening and provocative address. He mentioned that the organisation he represented was essentially a young man's movement; with one exception, all its members being under 40 years of age!

The aim of the Faith and Order Commission is Unity in the Christian Church, as an oecumenical ideal. This Oecumenical Movement, approximately 40 years old, has many facets and up to as many as ninety theologians from different parts of the world are engaged in sifting the evidence and views of what is at present a divided Church.

At the Assembly, recently held at Evanston in America, Faith and Order was one of six subjects discussed, the main topic being "the Oneness of Christ and the diversity of churches."

Ephesians 5:25.—"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

Christ didn't particularly love Roman Catholics, Presbyterians, Methodists, Anglicans or Baptists, as individuals but as an undivided and whole Church. Now however, divisions do exist and the Oecumenical Movement is making efforts to bring unity where all is division. The Evanston Assembly was but one of a series of efforts with this end in view—an indispensable means whereby the totality of Christ's Church is discussed.

Great strides have been made since the earlier Edinburgh Assembly, and the Amsterdam and Evanston Assemblies reflect a great amount of success, but in this very fact lies a big danger. Some conferences are so successful that a callousness of thought emerges, making the problem of division appear not nearly as sinister as it is. The Book of Common Prayer contains a petition to God as King for protection against the danger of divisions. John Chrysostom in his treatment of the Epistle of Paul to the Ephesians avows that nothing angers God as much as broken fellowship, which includes factions,

hostility, distrust, strife, destroyers of the harmony which is God's intention.

How are we one in Christ? There are two temptations which lead us to the belief that we are what we are not.

1. Our oneness is an organisational term only.
2. A spiritual term only.

Perfect militarism and precision marks the existence of the first, organized system. "Where two or three are gathered together" becomes the President, Treasurer and Secretary.

The second temptation is one bringing a vaguely nebulous feeling of oneness. In spite of our divergences and digressions we do have a wonderful spirit of unity, "we are all true Christians, even if we do do things a little differently"—Modern Docetism; the Church only appears to be one Church and does not require visible signs of unity.

The truth is however, the Invisible Christ is one—the visible Church is divided. The real unity is in Christ as the Head of the new and redeemed Israel.

The Incarnation teaches the same lesson. He who had been One with God, became man to be One with us. We are baptized into Christ and are dead in Him. We are bound to our neighbours in one common Faith, a basic principle often ignored. (Eph. 2:14) Christ in giving Himself on the Cross, did so to bring unity to all His people. There are of course considerations that contribute to our believing we are one. In the New Testament there is no evidence of clear-cut unity of Churches, but the Churches of Paul point the way to unity in donating gifts for the Saints in Jerusalem. This points the way for the need of unity, a department of inter-church aid as it were. It was not done merely from the humanitarian point of view, but as an expression of unity with the mother Church at Jerusalem. It expressed a oneness of body in Christ.

In the present situation there are signs that the Oecumenical Movement is bringing unity. Hierarchical patterns, modes of Baptism, the Lord's Supper, are all digressive in practice and yet universal, no matter in what part of Christendom one travels. No deeper gulf or irreconcilable attitude has existed on any one point than on the place of the Scriptures in the various Churches, but there is a growing unity in this twentieth century, where the two-fold Sacraments, Missions, and Common Prayer are common ground on which Christians meet.

In contrast to the delegates to the Edinburgh Faith and Order Commission of 1937, the delegates of Evanston, agreed or

disagreed with one another regardless of denomination. Scot opposed Scot where necessary — something which would not have happened before.

The question arises, "What is real diversity and what is true division?" There are individualistic traits in us all and the opinion of the Evanston Assembly is that there will always be diversities among us, e.g., a man from Borneo cannot be expected to behave like a man from Edinburgh. There is Highly Liturgical worship and Free worship. *A diversion occurs only when a diversity becomes a divisive force*, when someone says that all who believe in the particular diversity are Christians, and all others are not Christians, e.g. Total Immersion is becoming widely practised. It is a variety or diversity. When someone idolizes it and it becomes an absolutized diversity, by saying baptism must be performed in a certain way, then it raises a barrier and becomes a division. In history we see how this has split the Church, bringing with it the scandal of our division.

Our faith must bring us together at the foot of the Cross. It was God who overcame sin by the Cross. Can we not overcome sinful divisions by planting the Cross firmly in the centre of our thinking, leaving no room for thoughts of absolutized diversity?

Many Christians even argue about their being the most sinful and therefore the most penitent. An African has cryptically remarked that the Whites, as in everything, want a monopoly on sin!

The whole Christian Church must be regarded as a man; a Church of sinners. Luther says, "the face of the Church is a monopoly on sin!"

Our division is a public denial of the efficacy of Christ's Atonement, a cardinal sin, denying Christ and hindering God. We should repent of such a sin whereby division and faction are maintained. The Oecumenical Movement has been motivated by the pricking conscience of many people who have recognized the sin of division and realise that it must not be perpetuated. Christians must be brought into unity with Christ, and "Christ the Hope of the World" is the main theme of the Oecumenical Movement.

The Fruit of Enlightenment

By Geoff Hayles

Since this issue of *Societas* is published with special emphasis on the period of Marian Martyrs it is fitting that the Prayer Book—one of the fruits of this branch of history—be mentioned. The Reformers were men who were well accustomed to and intimately associated with the mediaeval ideas of worship and at the Reformation all their knowledge alongside their wisdom was used in the preparation of the First Book of Common Prayer—the forerunner of all subsequent prayer books. Archbishop Thomas Cranmer was the leader of these men—and to him chiefly do we owe our heritage in the Prayer Book.

We are reminded by St. Luke in the second chapter of the Acts of the Apostles of the origin of common prayer in the early Christian Church, and of course many of the ancient Jewish principles of worship must have made their impressions in the primitive services. During the Middle Ages however a great many of the Scriptural doctrines had become mixed with superstitious and pagan customs. The worship of the Church in England was saturated with erroneous teaching, confused and complicated services and ceremonies. Moreover, there were many and varied forms of service books in use all over the land, for a uniform liturgy on a national basis was quite unknown.

So it is not really surprising at all that, once the Bible had become available for the ordinary people to read in their own language (for it was first translated into English by Wycliffe in 1382), then the way was paved for a complete doctrinal and liturgical reformation. In times when the corruption of Rome and its accompanying tyranny had begun to perturb many of the learned men of Europe, the fact that the Holy Scriptures were now distributed throughout the length and breadth of England could not but foster the increasing clamour for ecclesiastical reform.

In 1549 there appeared the first English Prayer Book. Cranmer had been at work a long time on a book which could replace the numerous volumes that were used in the church services. Up till this time only very small portions of the services had been in English, with the exception of the Litany which was introduced in the common tongue only five years previously.

This was not just a personal triumph for Cranmer and his fellow-reformers, not merely a goal towards which they had

been working. It meant that the whole of the English people could now meet together and worship God in the real and true spirit of Scriptural worship. It has been rightly said: "The Bible first: then the Prayer Book. The Bible was the root, our Prayer Book the fruit."

More may be written elsewhere of the character of those who were chiefly responsible for the first Prayer Book. But above all the Prayer Book is greatly to be loved for two reasons: the first, that it does enable us to worship in a way we understand; and secondly, the sense which it makes is measured by the sole standard of Holy Writ.

Now what is the significance today of all that I am writing? It is that, next to the Bible, the Prayer Book has exerted a tremendous influence over the peoples of Britain and their descendants. Even today we wonder at the beauty of the language of this book. Admittedly, it is of human composition and consequently not free from imperfection, and a revision may be warranted; but its whole contents are so imbued with Biblical truths, that though hundreds of years old, it is ever new. It is not only an heritage; but a priceless possession and available for you and me—that we may together present to our Lord "ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice"—which is our reasonable worship.

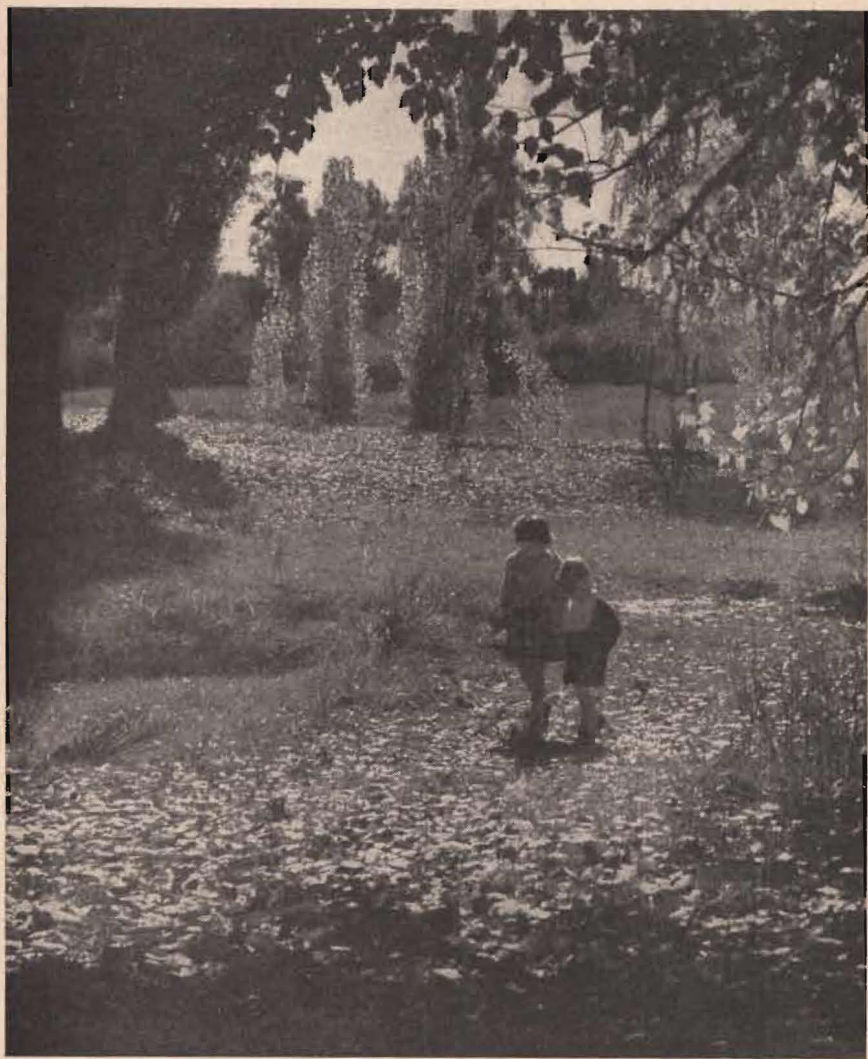
Old Students' Union

Another name is now added to the growing list of Old Students raised to the Episcopate, and we heartily congratulate the Right Rev. E. J. Davidson, B.A., Th.L., upon his Consecration and Installation as Bishop of Gippsland. Bishop Davidson graduated from the College in 1924 and served in Toc. H. Manchester, and the Diocese of Bathurst, before coming to Darling Point and St. James' Sydney.

Old Students are reminded that the College will celebrate its Centenary in 1956. A special service of commemoration will be held at Liverpool on Saturday, March 10th.

Congratulations to the Ven. R. C. Kerle of Summer Hill upon his appointment as Archdeacon of Cumberland, and to Canon H. M. Arrowsmith upon his appointment by His Grace the Archbishop as an Honorary Canon of St. Andrew's Cathedral. The Archdeacon graduated in 1937, and the Canon in 1938.

We also congratulate the Rev. M. C. Newth, Headmaster of the Cathedral Choir School, on his appointment as Minor Canon of St. Andrew's. He is a graduate of 1941.



"I am the light of the world: He that followeth Me shall not walk in darkness, but shall have the light of life."—JOHN 8:12.

Photo by courtesy H. C. Devine, Esq., Temora.

Charles Christopher Godden

By John Holle

"The blood of the martyrs is the seed of the Church." This is a well known axiom that has been proved true time and time again in the history of the Christian Church. God, through the power of the Holy Spirit, has raised up men and women, who in the face of persecution and devilish heathenism have dared to proclaim the gospel of Christ, not counting the cost, but giving of their all for the sake of the faith, reckoning the sufferings of this world as nothing to be compared with the glory that shall be revealed. The Church has not been left without examples of such faith and courage and devotion to duty even in modern times. Modern martyrs continue to swell the glorious band and the name of Charles Christopher Godden, priest, a former student of Moore Theological College, is worthy to be added.

At the age of twenty years, Charles Godden was called to train for the ministry of the Church. He entered Perry Hall, Bendigo, in 1896 and then proceeded to Moore Theological College with Canon Jones the following year. For two years he diligently devoted himself to study and finally graduated in 1899 with second class honours in the Oxford and Cambridge Preliminary Examination. He was ordained by the Archbishop of Sydney and appointed curate at S. Michael's Surry Hills in 1899.

Under the guidance of Dr. Manning, the rector, Charles Godden developed as a faithful and fruitful pastor. He became a persuasive preacher, but he was more especially remembered for his compassion on the poor and needy in the parish. Dr. Manning had frequently to restrain his generosity for he neither loved nor valued money. The Rector often found that his young curate had given all his clothes away save those which he was wearing. During his curacy at S. Michael's Mr. Godden had opened his heart to the young mistress in charge of the Infants' Sunday School, Miss Eva Dearin, and together they shared the hopes and possibilities of his future ministry. What that future ministry was to be, God revealed to Charles Godden in 1900.

The year 1900 was one which saw the beginning of a revival in missionary enthusiasm in the Australian Church. It was the jubilee year of the foundation of the Australian Board of Missions. To Sydney in that year came representatives from the Missionary Dioceses which surround the shores of Australia. From the Diocese of Melanesia, the largest Diocese in the Church of England, came the Bishop of Melanesia,

the Right Reverend Cecil Wilson, together with a party of Melanesian Mission boys, who were training as evangelists at Norfolk Island. Charles Godden interested himself in the work and needs of that great missionary diocese of which the greater part was still untouched by the Gospel of Christ. In the Sydney Town Hall on Monday, 20th August, 1900, the Bishop announced that the Rev. Charles Godden had offered for work in the entirely heathen Santa Cruz Islands. It was an area of cannibalism and ruthless white trading.

On September 8th, 1900, Mr. Godden left Sydney for Norfolk Island, the Mission Headquarters, to complete his training as a missionary. He never reached Santa Cruz Islands, his first choice for service, for he was sent to the New Hebrides group of islands—to the island of Opa. He arrived there in 1901 as an assistant, but in 1902 he was given charge of all missionary work in the island.

Opa is a small island approximately thirty miles long and fifteen miles wide. In 1900 it had a total native population estimated at three thousand. It was Charles Godden's task to evangelize the natives and build up the Body of Christ. The whole population was almost entirely heathen, hitherto untouched by the Gospel of Christ. The natives were in utter darkness. Fighting between villages was continually breaking out and cannibalism was practised with all its attendant heathen ceremonies. Many of the natives had been "black-birded" by unscrupulous traders and transported to the North Queensland sugar fields, but the popularity of the white man was maintained by the traders, who sold the villagers firearms to assist them in their village fighting.

Godden was not alone in his task for he had to assist him Melanesian evangelists and teachers, but he was isolated from his white brethren in Christ and could only look forward to an occasional and infrequent visit from the mission steamer. It was his policy to establish Mission schools around the periphery of the island in native villages close to the shore and then work gradually inland. If a village desired to hear the Word of God a school would be established under the direction of a native teacher-evangelist and gradually the people of the village were brought to conversion and baptism through the stage of hearer to catechumen.

The work of Godden steadily progressed under the guidance of the Holy Spirit and towards the close of 1905 after nearly four years in the face of continual danger, the Gospel had made inroads into the life of the people. The statistics at the close of that year show that with the aid of 35 native teacher evangelists some 34 schools had been established with 1054

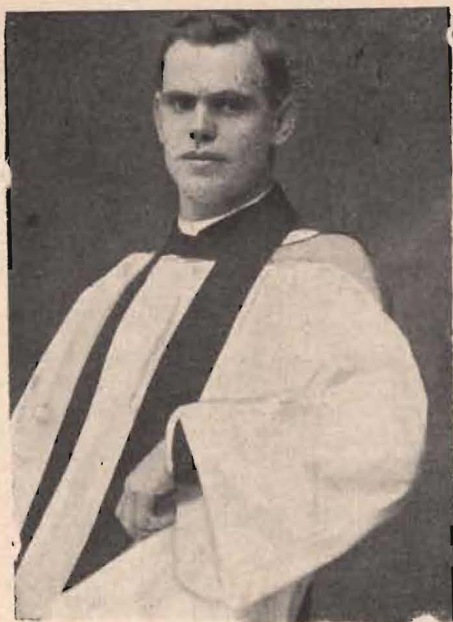
pupils; 487 people had been converted to the Christian faith and baptized. Those desiring to hear the Word of God had increased to 567, while 119 were enrolled as catechumens. The work had been strenuous and in November 1905 Godden came home to Australia for a much needed furlough. His comment on arrival was: "At present the island is very quiet and bids fair for a tranquil year. A promise of several teachers gives hope that with peace in the island the coming year will see a good advance in our work."

His capacity for work never tired even during his furlough. He had the unique gift of being able to grasp quickly the native dialect and so great was his desire that the people of Opa should be able to read the Scriptures that during his short vacation he finished translating the books of the New Testament into the Opa language. He was able also to translate the Book of Common Prayer. His stay in Sydney was short yet it was packed with excitement and joy. In December, 1905, Dr. Manning, his first Rector at S. Michael's Surry Hills, joined together in Holy Wedlock Eva Dearn and Charles Christopher Godden. Their cherished hopes of 1900 had not been scattered by four years of missionary service.

Charles Godden and his young bride sailed for Opa in April 1906 and together they settled into the Mission House at Lolawai Bay near the east end of the island. During his absence the Christians had prepared for the return of their beloved leader in Christ with his bride, by adding to the house and planting a flower garden all around its walls.

Godden laboured continually during the next few months visiting the old villages and opening up new ones for the gospel. But the Island did not get the peace which he had expected. Traders continued to sell firearms and the natives in the untouched interior grew restless especially at this time, as many of the natives, who had been taken to North Queensland were returning to the island resentful of their treatment by the white man.

In the middle of October 1906 Godden set out with several native boys on a tour of some of the villages. It was a routine tour, to inspect the schools and baptize those who had finished the catechumen training and to administer the Holy Communion to those who had been confirmed in the faith. While on the track approaching a village he stooped to extract a stone from his shoe. From the midst of the bush a shot rang out and Charles Godden fell mortally wounded. A frenzied native leapt from cover with a rifle in one hand and a menacing war axe in the other. While Godden lay helpless on the track the native hewed him with the axe nearly severing his arms and legs from his body. While the native



The Rev. C. C. Godden

ran for cover Godden's faithful boys gently carried the breathing but bleeding and mutilated body of their master back to the small row boat. They hoped that they would be able to reach Mrs. Godden and medical attention. In the swelling surf the boys rowed against time, for Charles Christopher Godden died before they could reach Lolawai. His last words were that no fighting should occur as a consequence of his death. He came not to fight with rifles and axe but to proclaim the gospel of peace to the people of Opa; to bring them out of darkness into the marvellous light of Christ.

On arrival at Lolawai the boys were hesitant about telling Mrs. Godden the tragic news, but from their sad silence she knew that a disaster had happened. Quietly she went to the boat and found the still, mutilated body of her beloved husband. Death had parted that which God had joined together only ten months previously. With the help of a native teacher she buried Mr. Godden outside the Mission House at Lolawai Bay on October 16th, 1906. He had been martyred at the age of 30.

The native who had perpetrated the crime was subsequently caught. He proved to be a man who had a grudge against the white man. Originally he had been taken from the island

to the North Queensland sugar fields and under the harsh conditions away from his native land in a foreign and unfriendly land he had murdered a Queenslander. After spending a time in prison he was returned to Opa. He vowed to kill the first white man at the first opportunity. The opportunity came when Charles Godden, isolated in the bush, walked toward the village on his mission of peace.

Charles Godden died a victim of heathen hatred, yet behind his death lay the sins of the white man. It is significant that the circumstances of his death are very similar to those that surround the martyrdom of Bishop Patteson, the first Bishop of Melanesia. He had laid down his life in 1871, only 35 years previously. Many a time Godden had said he should like, when he died, to die like Patteson. Bishop Patteson was murdered in revenge for five boys who had been "blackbirded" from an island by white traders. The Bishop happened to be the first white man to appear after the vow had been taken. That was at the beginning of the native labour movement, but when in 1906 the white man no longer found native labour profitable and the natives were returning home, Charles Godden was murdered. As the Master whom Charles Godden had proclaimed had suffered and died at Calvary a victim of human hatred, so in a lesser way did he suffer and die.

He knew the dangers that surrounded his mission were great but in the face of them he dared to proclaim and bring to the people of Opa the good news of light and hope.

At the close of an article about the dangers facing the missionary in Melanesia—written a few months before his death, for the *Southern Cross Log*, the Diocesan magazine, Charles Godden wrote, "It is the missionary's lot—a lot in which he rejoices if he be a true man—to reckon the sufferings of this present time not worthy to be compared with the glory which shall be revealed to us-ward."

The seeds of the Christian faith were sown at Opa by Charles Godden and paid for with his blood. He did not die in vain. His place at Opa was quickly filled by another former Moore College student, the Rev. Stanley Howard. Today Opa is a Christian island and at Lolawai a lasting memorial stands to remind us of one who gave his life in the cause of the Gospel. The Godden Memorial Hospital is the largest general hospital run by the Melanesian Mission.

Charles Christopher Godden was a modern martyr of whom Moore College is justly proud.

Observation Note: The date of C. C. Godden's death at Opa—16th October—is exactly that of the execution of the martyr bishops Ridley and Latimer at Oxford, 351 years earlier.

Nature Studies . . .

Any resemblance in the wild life pictured here to personalities within the College is purely intentional.



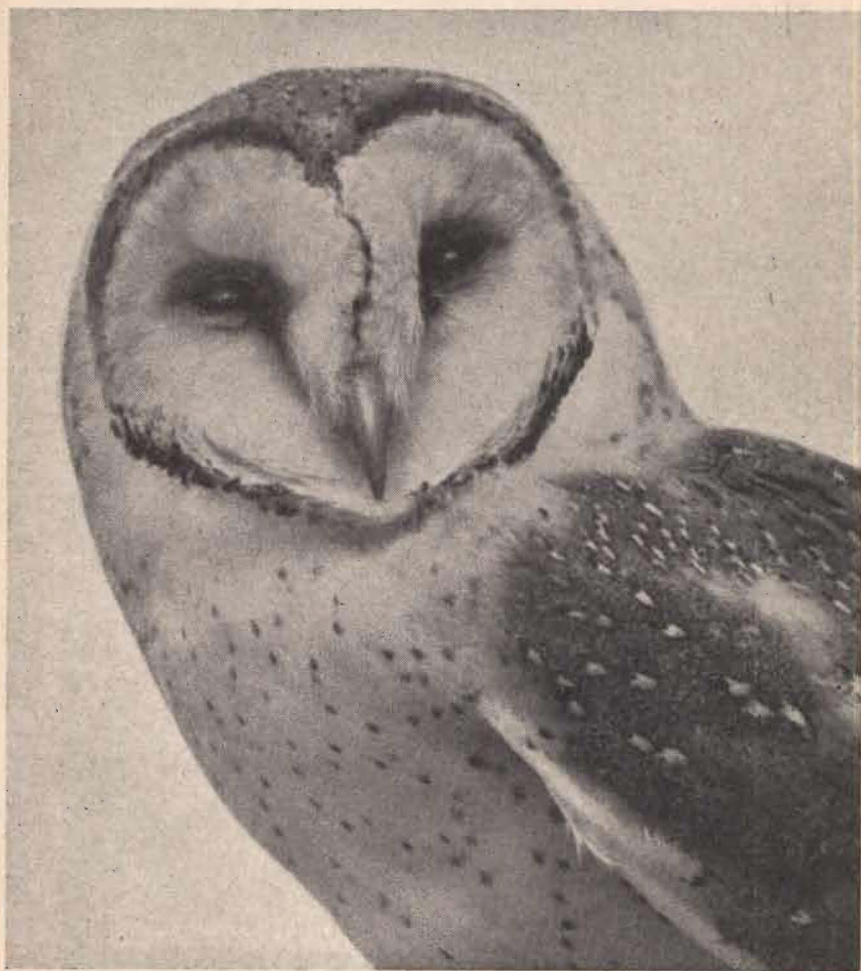
1.—The Big Four.

—Photograph by courtesy Jess Bennett, Yeerongpilly, Qld.



2.—The Oldest Inhabitant.

—Photograph by courtesy R. Parsons, Esq., Mildura, Vic.



3.—The Wise Old 'Owle.

—Photograph by courtesy Frank Elrington, Narromine, N.S.W.



4.—“Who took my Year Book?”

—Photograph by courtesy Robert Ritter, Moonee Ponds, Vic.



5.—Chapel Singers.

—Photograph by courtesy F. Lewis, Esq., Toorak, Vic.

The End that was the Beginning

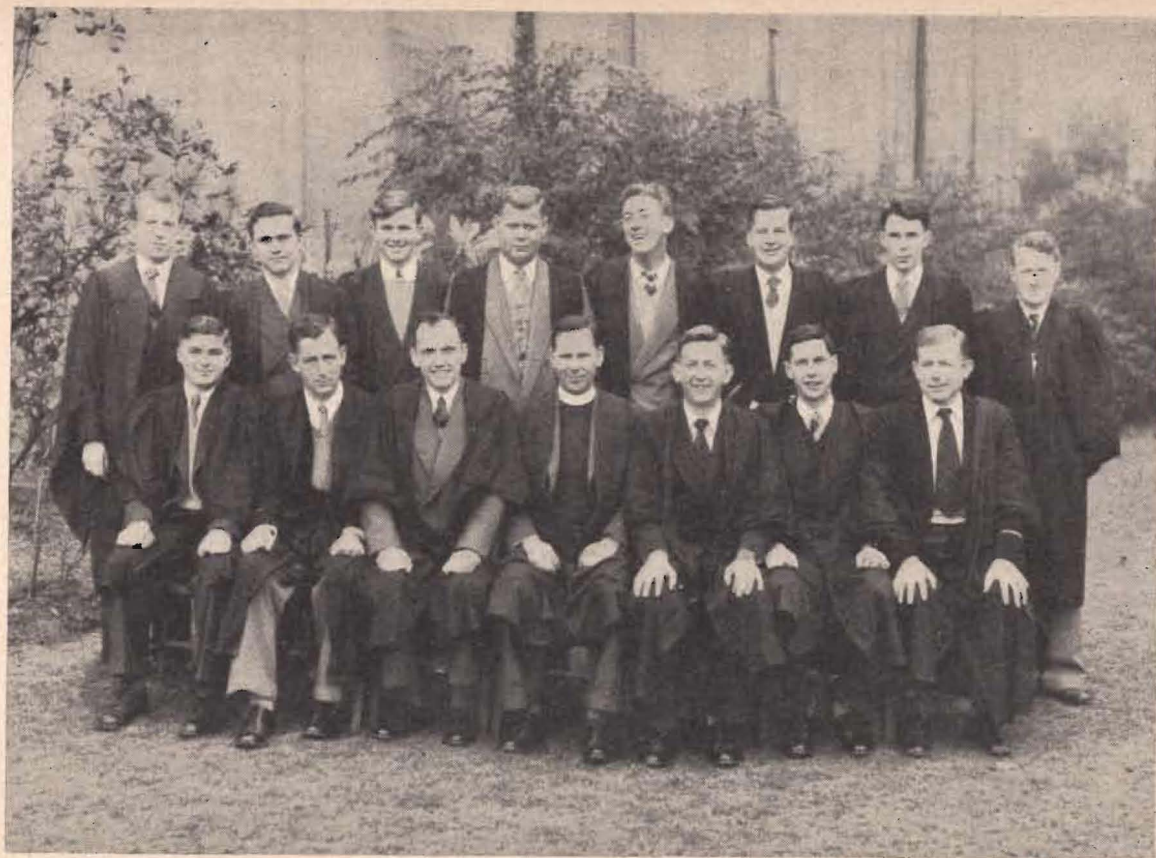
The French agnostic declared that if Socrates died like a philosopher, Jesus Christ died a God. Christians indeed, gaze reverently upon the dying form of their Lord; they regard it as the highest expression of His love for them, and the supreme consummation of His work for them; but they do not worship a dead but a living Lord, Who rules the destinies of His Church, and Who sustains it by His ever-present and omnipotent grace. As we stand before that Cross, and recall what it meant, we instinctively feel the unapproachable nature of its conflict, and the intense isolation of its passion. Not from an intellectual or social eminence had the Crucified stooped, but from the Divine glory He had with the Father before the worlds were made. And not merely for our example did He stoop, but for the removal of our guilt and the resurrection of our souls through the death unto sin unto the life of righteousness. And because the Sufferer was Divine—was God of God, Light of Light, and Very God of Very God—His sufferings possess infinite efficacy as well as infinite pathos.

It is not the cross of wood we keep before our eyes; but the ideal Cross; the principle that was manifested, the idea that was embodied in the death of our Master. And that principle, that idea is His Divine self-sacrifice, which gave our fallen manhood new life and power and strength to suffer. And so the apparent end of His life marks the real beginning of His power. in fulfilment of His own words: "And I, if I be lifted up, shall draw all men unto Myself."

That Cross had a message for every soul. "To the penitent," wrote Dr. Temple, Archbishop of Canterbury, "the Cross of Christ says: 'Thy sin has not quenched My love.' To the struggling it says: 'My strength is sufficient for thee.' To the loving it says: 'Come, follow Me.'"

That Cross gives a mission to every soul. To those who have never worked for Christ it says: "Take me and carry me with thee on earth, so that I may carry thee with Me to Heaven." To those who are toiling for Him it says: "Sin has made thy yoke heavy. Christ will not add to your yoke." The heavy burden grows lighter when laid at the foot of His Cross. And that Cross has a promise for every soul. For it signifies the death unto sin and the rising to the light immortal. In Christ redeemed, in Christ restored, the dead shall cry: "Resurgam." For the sting of death and the triumph of the grave have been abolished by the Victory of His Cross.

—"The Mystery of the Cross" by F. R. Hitchcock.



FINAL YEAR 1955.

Left to Right. *Back Row:* B. Harker, D. Callow, G. Beard, R. Bennett, W. Dumbrell, B. Bryant, J. Goldsworthy, R. Tidball.
Front Row: B. Buckland, B. Molesworth, J. Darlington, The Principal, J. Roper, G. Hayles, K. Gilmore.

A Notable History of William Hunter

By Bernard Buckland

"A young man, an apprentice of nineteen years, pursued to death by Justice Brown, for the Gospel's sake; Worthy of all young men and parents to be read." This is the caption to the account of the death of William Hunter in Foxe's Book of Martyrs. Hunter was an apprentice in London in the first year of Queen Mary and was commanded to receive communion at the mass. He refused and his master, fearing trouble, dismissed him and he returned to his father's home in Brentwood. While staying there he found a Bible in the Brentwood Chapel and began to read. A sumner heard him and accused him of meddling with God's book. Hunter's reply was, "It is God's book out of which everyone that hath grace may learn to know what things please God, and also displease him." The sumner then accused him of disliking the Queen's laws and warned him to turn another leaf, "or else you and a great more heretics will broil for this gear, I warrant you." To these words William said, "God give me grace that I may believe His word and confess His name, whatsoever come thereof."

This declaration of faith was enough to send the sumner running for the Vicar, "who was at an alehouse even over against the said chapel." The Vicar came and, after having rebuked Hunter for reading the Bible, asked William for his explanation of the words in John 6, "Except ye eat of the flesh of the Son of Man and drink His blood ye have no life in you." The Vicar asked, "Believest thou not in the sacrament of the altar, that the bread and wine are transubstantiated into the very body and blood of Christ?" William replied, "This opinion Christ corrected when He said, 'the words which I speak unto you are spirit and life.'"

Immediately after this the Vicar told Justice Brown of his encounter with Hunter and Brown had him sought out and brought before him. The examination which followed was one in which young William proved himself equal to the task of defending his faith. He was not just a blind follower, but one who had sought out the truths of Scripture. Turning to Luke 22, Brown said, "Look here, for Christ saith that the bread is His body . . . wilt thou not take things as they are but expound them as thou wilt? Doth not Christ call the bread His body plainly." But William Hunter answered, "I mean not so sir; but rather more earnestly to search what the mind of Christ is in that Holy Institution, wherein He commendeth

unto us the remembrance of His death, passion, resurrection, and coming again; And also, though Christ call the bread His body, as He doth also say that He is a vine, a door, yet is not His body turned into bread, no more than He is turned into a door. Wherefore Christ calleth the bread His body by a figure." This argument from the youth was too much for Justice Brown who thereupon sent William to the Bishop of London for further examination.

The bishop examined him on the same lines as Brown, exhorting him to recant, even offering him bribes to do so. To do this however would have been a direct denial of the faith in which he put his trust, and William's reply was that of a man truly relying on God for guidance and strength: "No, never while I live, God willing." The bishop did not condemn him immediately, but sent him to prison for nine months and then called upon him once again to recant. When Hunter refused the bishop pronounced sentence upon him. He was to be taken from that place to Newgate, thence to Brentwood to be burned. William's parting words to the bishop were, "If you cannot persuade my conscience with Scriptures, I cannot find it in my heart to turn from God for the love of the world; for I count all things worldly, but loss, in respect of the love of Christ."

As he lay waiting for the day of execution his parents visited him. It is a wonderful thing to read what these people thought of the coming death of their son. His mother said that she was glad to bear such a child who could find it in his heart to lose his life for Christ's name's sake. Both father and mother said that they prayed for him that as he had begun to confess Christ before men, he likewise might continue to the end.

He was brought to the place of execution before his executioners were ready, and whilst he was waiting he knelt and read the 51st Psalm. Even then he was attacked for reading the Psalm. To those who still asked him to recant he asked that they make speed with his despatch and prayed God that He would not require his blood at their hands. He was chained to the stake and the fire lit. His last words were, "Lord, Lord, Lord, receive my spirit," and casting his head down again into the smothering smoke he yielded up his life for the truth, sealing it with his blood to the praise of God."

Thus was the death of William Hunter. He was not a learned bishop, university lecturer, or even a parish clergyman, yet he had such a faith in Jesus Christ and a belief in what He was able to do for those who trusted Him, that William was prepared to die rather than to deny Him. His rejection of

the world and what it offered, of a false faith, for the joy of Jesus Christ is a challenge to us all to try our faith, and our life, and see if we hold Jesus Christ in the same light as William Hunter did. The story of his parents who prayed that he might not turn from his faith, even though they could see that death would follow his constancy, is a message to all who try to restrain their loved ones from answering the Master's call, because they feel that they would do better for themselves by nominal allegiance yet pursuing their own ends.

Well did John Foxe say that this account was "worthy of all young men and parents to be read."

1555 — 1955

A Prayer of Thanksgiving for the English Reformation and its Martyrs.

By the Rev. T. G. Mohan, M.A. (Reprinted from the
Church of England "Church Gazette")

ALMIGHTY God, our Heavenly Father, we praise and magnify Thy Holy Name for all the riches of Thy grace, and for all Thy servants who have counted not their lives dear unto them that they might preserve and secure for us the inestimable benefits of Christ's passion. And at this time we give Thee especial thanks for the martyrs of the Reformation who preserved for us those riches to our everlasting comfort. We thank Thee for the glory of our justification by faith, for the treasure of Thy Holy Word in our own tongue, for the matchless liturgy of the Book of Common Prayer and for the Scriptural understanding of the most comfortable Sacrament of the Body and Blood of Christ. We thank Thee for deliverance from the tyranny of false doctrine, and pray that we, in our turn, may so treasure these great benefits that we may preserve and pass them undiminished to posterity. All this we ask in the Name of Jesus Christ our Lord and Saviour. Amen.

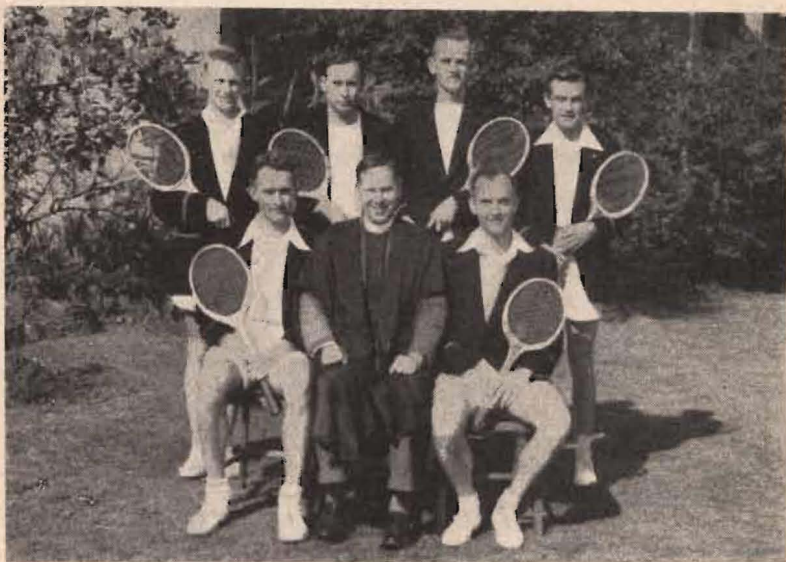
Spotlight on Sport

By Bernard Buckland

TENNIS

We almost did it! In the annual Inter-College competition we came second, losing by only one game. We won seven of the ten singles matches that we played and all the eight doubles matches in the competition. This gave us a total of fifteen sets which was equal with Leigh Methodist College, but when games were added up Leigh had won a total of 98 and our total was 97. The competition provided good fellowship with the other colleges and we look forward to improving our position next year.

Once again we extend our thanks to Mr. Hickin for the use of the court at St. Paul's Redfern.



TENNIS TEAM, 1955.

*Left to Right. Back Row: B. Slamon, S. Thorne, J. Emery, D. Allan.
Front Row: B. Black (Captain), The Principal, J. Darlington.*

RUGBY UNION

To the date of writing we had played only two matches. Our first match was against the Baptist College whom we defeated 9-8. The new blood in our team seems to have inspired the players in this match. However, in our annual

struggle against the Evangelical Union we were not so successful. Their hard playing forwards and fast backs made them our superiors, the score being 15-9. We are looking forward to another three matches this term. Honourable mention is given to David Harris for his play in the games so far. We thank Dr. Arnott for allowing us to train on St. Paul's College Oval.



RUGBY UNION TEAM 1955.

Left to Right, Back Row: B. Slamon, D. Bailey, J. Emery, B. Buckland (Ref.), W. Ostling, K. Gowan, J. Hall.

Middle Row: R. Herbert, D. Duchesne, B. Molesworth, The Principal, W. Dumbrell, A. Laing, R. Goodhew.

Front Row: H. Voss, L. Vitnell, J. Imisides.

TABLE TENNIS

So great has been the interest in this game that our table is beginning to look the worse for wear. However the practice bore fruit in that our team (B. Black, capt., R. Beal, N. Lawless, and H. Goodhew) defeated Camden College 4 rubbers to 2. The feature of the evening was the "B" doubles in which Bob and Harry recovered from 20-29 to win 36-34. Owing to illness and previous engagements our team was changed for our match against the Baptist College. B. Black, D. Quek, J. Hall and G. Beard were overwhelmed to lose 1-5. Donald's ability to return the smashes of his opponent amazed all, particularly the man whom he beat in straight sets.

BOWLS

Yes, we do play this ancient game but due to our inexperience we only play the carpet variety.

A set of carpet bowls was presented to the Students' Union from the funds of the Correspondence Course of the College, in acknowledgment of the assistance given by students toward the function of this department. We extend our appreciation to Mr. Bates through whom the presentation was made.

TODAY'S MISSIONARY AND TOMORROW'S

He must have a personal knowledge of Jesus Christ, a capacity to interpret the Gospel, an awareness of the kind of world in which we live, and a readiness to make the universal Church a reality.

Jesus had compassion on the multitudes "because they were distressed and scattered, as sheep not having a shepherd" and almost at once He seems to have sent the twelve out among them on their first mission. The compassion of Christ is expressed in the apostolic mission both then and now. The Christian mission is God's movement to men in Christ, and Christ's movement to men in His Church, because in the eyes of God men matter, and they matter more than anything else in the whole universe. Christ died because they mattered. The Church continues His mission because they matter still.

—("What is a Missionary?", Douglas Webster.)

Brief Biographies of College Personnel

FOURTH YEAR

The Rev. A. R. Browne (North Sydney).
The Rev. F. D. Buchanan, Th.L. (Lithgow).
The Rev. K. I. Churchward, Th.L., (Wollengong).
The Rev. J. Derrett, Th.L. (Marrickville).
The Rev. J. Drayton, Th.L. (Port Kembla).
The Rev. R. W. Hanlon, Th.L. (Oatley).
The Rev. B. Hardman, Th.L. (Hurstville).
The Rev. A. R. Hildebrand, Th.L. (Sutherland).
The Rev. S. A. Horton, Th.L. (Mosman).
The Rev. A. S. Jones (Herne Bay).
The Rev. N. J. Keen, Th.L. (Haberfield).
The Rev. G. Ransford, Th.L. (Mittagong).
The Rev. J. R. Reid, B.A., Th.L. (Manly).
The Rev. J. J. Turner, Th.L. (Willoughby).

THIRD YEAR

GRAHAM BEARD: Hurstville Technical School, 1947. Electrical Mechanic. Entered College from St. Stephen's Newtown, 1952. Catechist, St. Silas' Waterloo, 1952-54. Provisional District Seven Hills, 1955.

BRIAN COLIN BLACK: North Sydney Junior High School, 1939-41. R.A.A.F., 1944-45. Clerk in bank, 1942-53. Matriculation 1952. Entered College from St. Peter's Hornsby, 1953. Catechist, St. Columba's Flemington, 1953; St. Thomas' Rozelle, 1954-55.

BERNARD RUSSELL 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, 1953; St. Michael's, Flinders Street, Sydney, 1954-55.

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 San Souci, 1952-53; St. Anne's Ryde, 1954-55.

JOHN HENRY DARLINGTON: Barker College, 1942-45. Audit Clerk, 1946-52. Entered College from St. Stephen's Willoughby, 1953. Catechist, St. Stephens Willoughby, 1954; St. Andrew's Summer Hill, 1955.

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; Herne Bay, 1954; St. Barnabas' Bondi, 1955.

KENNETH CLARENCE GILMORE: 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, Belmore, 1953-54; Holy Trinity Concord, 1955.

JOHN LAWLER GOLDSWORTHY: Knox Grammar, 1937-47. Trainee Metallurgist, 1949-52, S.T.C. Entered College from St. Andrew's Roseville, 1953. Catechist, St. Andrew's Roseville, 1953; St. Stephen's Bellevue Hill, 1954-55.

BRIAN DOUGLAS HARKER: Canterbury Boys' High, Sydney Technical College, 1946-50. Electrician. Entered College from St. Alban's Belmore, 1952. Catechist, St. Anne's Merrylands, 1953; St. Alban's Five Dock, and St. Clement's Marrickville, 1954; St. Mark's Brighton-le-Sands, 1955

GEOFFREY EDWIN HAYLES: Hale School, Perth, 1943-47. Articled Law Clerk, 1948-52. Barrister and Solicitor, 1953. Practised at Bunbury. Judge's Associate, 1953. Entered College from St. Lawrence's Dalkeith, W.A., 1954. Catechist, St. Alban's Lindfield, 1954-55.

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. Catechist, St. John's Darlinghurst, 1953; St. Andrew's Lane Cove, 1954-55.

JEFFREY RICHARD ROPER, A.A.S.A.: Fort Street Boys' High School, 1943-45. Clerk 1946-51. Entered College from Holy Trinity Concord West, 1953. Catechist, St. Alban's Darlington, 1953; St. Andrew's Roseville, 1954-55.

REGINALD JAMES TIDBALL: Central Tech. High School, Ultimo, 1943-45. Leaving Certificate by private study. Pyrometric Technician. Entered College from Holy Trinity Concord West, 1953. Catechist St. John's Rockdale, 1953-54; St. Barnabas' Broadway, 1955.

SECOND YEAR

ROBERT ERNEST ANDREWS: S.C.E.G.S., North Sydney, 1943-47, L.C. 1947. University of Technology, 1948-51 (Optometry). Commonwealth Department of Immigration, 1952-53. Entered College March 1954 from St. Clement's Mosman. Catechist, St. Paul's Carlingford, 1955.

TREVOR ALBERT AUSTIN: Leichhardt Technical School, 1938-41. Clerk, 1942-48. Music Teacher, 1948-50. Matriculation, 1951. Catechist, Yarra-Bay, 1951-52. Lay Worker, Erskineville, 1953. Stipendiary Lay-reader, Moe, Diocese of Gippsland, 1954. Re-entered College from St. Aidan's Annandale, March 1955.

REGINALD MARCHMONT BENNETT: 2nd A.I.F. 1940-47 (Returned). Department of Army, 1947. Commonwealth Bureau of Census and Statistics, 1947-48. Salesman-Stockkeeper, 1949-51. A.B.M. Missionary in Papua, 1951-53. Entered College March, 1954 from St. Barnabas' Mill Hill, Waverley. Catechist, St. Peter's Campbelltown with St. Mark's Appin, 1954-55.

JOHN ALEXANDER BROOK: Sydney Technical High, 1940-42. Electrical Fitter, 1943-53. Matriculation, Sydney Technical College, 1953. Entered College March 1954 from St. Peter's Neutral Bay, associated with St. Stephen's Lidcombe. Catechist St. John's Rockdale, 1954-55.

BARRY JOHN BRYANT: Cowra High, 1944-49. Sydney University (Pharmacy), 1949-52. Qualified Pharmacist, 1952-55. C.M.S. Candidate. Entered College, March 1955, from St. John's Penshurst. Catechist, St. Mark's Alexandria branch Church of Erskineville, 1955.

BERNARD SHEFFIELD COX: Post Primary, Papanui Technical High, N.Z., 1948-53. Canterbury University (Engineering and Intermediate), 1954. Entered College, March 1955, from St. Aidan's Bryndwr, N.Z. Catechist, St. Luke's and St. Stephen's Mascot, 1955.

PETER DONALD DAWSON: Newtown Commercial School, 1945-47. Accounts Clerk, 1948-50. Accountancy Course, 1950-53. Matriculation, Sydney Technical College, 1953. Entered College March 1954 from St. Peter's Cook's River. Catechist, Abbotsford - Russell-Lea, 1954-55.

DAVID LEON de DEAR: North Sydney High, 1944-48. Salesman-Clerk, 1949-53. Entered College, March 1954 from St. Paul's Chatswood. Catechist, Provisional District of Flemington with Homebush, 1954-55; Marrickville, 1955.

DAVID GEORGE DUCHESNE: Wollongong High, 1946-50. L.C., 1950. N.S.W. University of Technology, 1951-53. Entered College March, 1954, from St. Michael's Wollongong. Catechist, St. Silas' Waterloo, 1954.

WILLIAM GEORGE DUMBRELL, B.A.: Sydney High, 1938-42. University of Sydney, 1952-54 (Arts). Joined College, 1952. Re-entered College, March 1955. Catechist, St. Luke's Thornleigh with St. Mark's Pennant Hills, 1955.

JOHN TAYLOR HALL: North Sydney High, 1945-51. Accountancy, 1952-53. Matriculation, 1953 (Private Study). Entered College, March 1954 from St. Barnabas' East Roseville. Catechist, St. Peter's Neutral Bay, 1954.

ALLAN GLANVILLE LAING: Rangiora High, N.Z., 1948. Telegraph Linesman, 1948-51. Mixed Farming, 1952. Entered College 1953 from Nelson Diocese. Matriculation, 1953. Catechist, Douglas Park and Wilton, 1954-55.

NORMAN HAROLD LAWLESS: Forest School, Essex (England). Mixed Farming, 1949-53. Entered College, May 1954, from Perth, W.A. Catechist, Provisional District of Pittwater, 1954-55.

WILLIAM JAMES LAWTON: Drummoyne Intermediate High, 1946-49. Fort Street High, 1950-51. L.C. 1951. Accounts Clerk, 1952. Salesman 1953. Entered College March 1954 from St. Augustine's Stanmore. Catechist, St. Peter's Campbelltown, 1954; St. Alban's Five Dock, 1955.

REGINALD LESLIE MADDIGAN: Norwood High (Adelaide), 1941-43. Clerk, 1944-52. Matriculation, Sydney Technical College, 1952. Sydney Bible Training College, 1953. Re-entered College, March 1954, from St. Bartholomew's Norwood (S.A.). Catechist, St. David's Surry Hills, 1952; St. Silas' Waterloo, 1953; Provisional District of Panania, 1954-55.

WILLIAM HAROLD OSTLING, A.S.T.C. (Chem): Sydney Technical High, 1936-39, Sydney Technical College, 1940-44 (Chemistry Diploma). Trainee Chemist, 1939-44. Chemical Factory Manager, 1944-55. Entered College 1955, from St. Columba's West Ryde. Catechist, All Saints' Cammeray, 1954-55.

BRUCE ALAN WOOLCOTT: Homebush High, 1943-45. L.C. 1945. Balmain Teachers' College, 1946-47. Teacher, 1948-54. Entered College, March 1954, from St. Andrew's Summer Hill. Catechist, St. Peter's Cook's River, 1954; St. George's Earlwood, 1955.

READING FOR ARTS AT SYDNEY UNIVERSITY

BARRY GRAHAM MARSH: Moree Intermediate High, 1944-46. Fort Street High, 1947-48. L.C. 1948. Audit Clerk, 1949-51. Clerk 1952-53. Entered College March 1954 from Abbotsford-Russell-Lea. Catechist, St. Paul's Riverstone 1954, Christ Church Gladesville 1955. Faculty of Arts 1955.

FIRST YEAR

DONALD FREDERICK ALLAN: Cleveland Street Inter. High 1939-42, University of Technology 1942-52, Fitter and Turner, Mechanical Draftsman 1942-54. Entered College March 1955 from St. Andrew's Cathedral. Catechist, Provisional District Homebush West.

KENNETH FRANCIS BAKER: North Sydney Technical High 1942-44, Matric. 1954, Commonwealth Bank 1945-55. Entered College March 1955 from St. Stephen's Willoughby. Catechist, St. Thomas' Kingsgrove.

JOHN THOMAS COLLINS: Canterbury High 1946-50, Department of Railways (Engineer's Clerk), 1951-53, Insurance Clerk 1954. Entered College March 1955 from St. Alban's Corrimal. Catechist, All Saints' Austinmer.

TERENCE HENRY DICKS: Mosman Inter. High 1946-48, Matric. 1954. Grocer 1949-50, Wholesale Drugs 1951-55. Entered College March 1955 from Roland Lamb Memorial Church Lane Cove. Catechist, St. Alban's Lindfield.

MICHAEL BRIAN EAGLE: Parramatta High 1948-51, Surgical Appliance Fitter 1951-55. Entered College March 1955 from St. Alban's Epping. Catechist, St. Alban's Epping.

ERNEST JOHN EMERY: Homebush High 1945-49. Commonwealth Bank 1950-55. Entered College March 1955 from St. Mark's Granville. Catechist St. Paul's Riverstone.

RICHARD HENRY GOODHEW: Dulwich Hill Central School 1944-46. Audit Clerk-Accountant 1947-53, Staff Worker Church of England Youth Department 1954. Entered College March 1955 from Holy Trinity Dulwich Hill. Catechist, St. Peter's Cook's River.

HARRY HARPER: Liverpool Technical 1941. Landscape Gardener 1950-54. Entered College March 1955 from St. Paul's Dellwood (South Granville). Catechist, St. Paul's Dellwood, 1954-55.

RONALD WALTER HERBERT, B.Sc.: Church of England Grammar, Brisbane, 1941-45. University of Queensland 1946-49. School teacher Queensland 1950-53. Master King's School Parramatta, 1954.

JOHN HOLLE: Sydney Technical College, L.C. 1953. Electrician 1940-54. Entered College March 1955 from St. Cuthbert's South Kogarah. Catechist, St. John Baptist's Ashfield, 1953-55.

JOHN EVELTHON IMISIDES: Wollongong High 1947-49. Intermediate Accountancy Wollongong Tech. College 1950-51, Matric. 1953, Junior Clerk 1950-55. Entered College March 1955 from St. Stephen's Port Kembla. Catechist St. Silas' Waterloo.

CECIL ALLEN KELLEY: Canterbury High 1948-50, Clerk Public Service 1950-51, Commonwealth Bank, 1951-54, Clerk Prince Alfred Hospital, 1954-55. Entered College March 1955 from St. Mark's Brighton-le-Sands. Catechist, St. David's Arncliffe.

DUNCAN DENNIS PIERCE: Bishop Cotton School Simla, India, 1940-48, Tyre Retreader 1951-54. Entered College March 1955 from St. Hugh's Jolimont, W.A. Catechist, St. James' Croydon.

HENRY ROBERT MOSES RADCLIFF: Scot's College 1942-45, Matric. 1954. Pastrycook 1946-54, R.A.N.R. Sick Berth Attendant 1951-54. Entered College March 1955 from Holy Trinity Erskineville. Catechist, St. Stephen's Newtown.

BARRY JOHN SLAMON: Cleveland Street Inter. High 1947-49. Sales Assistant-Clerk 1950-53. Entered College March 1954 from St. Paul's Redfern. Catechist, Holy Trinity Erskineville 1954-55.

JAMES ARNOLD TAYLOR: Worksoop Technical School, Notts., England 1947-48. Apprentice Toolmaker, Trades Course (Lithgow), 1948-53. Entered College March 1954 from St. Paul's Lithgow. C.M.S. Candidate. Catechist St. Philip's McCallum's Hill.

GEORGE STEWART THORNE, B.E.: Sydney Grammar 1937-42, R.A.A.F. 1943-45. University of Sydney 1946-50. Sydney Water Board, 1951-54. Entered College March 1955 from St. John's Beecroft. Catechist St. Anne's Merrylands.

LESLIE GEORGE VITNELL: Homebush High 1945-48, Window Dresser 1949-53, Sydney Bible Training Institute 1953-54. Entered College March 1955 from St. Philip's Eastwood. Catechist Parochial District Pagewood.

HUGH RAYMOND VOSS: North Sydney High 1940-44, Land Surveying 1945-55. Entered College March 1955 from St. Stephen's Willoughby. Catechist, St. Andrew's Lane Cove.

MATRICULATION

REGINALD STANLEY BARKER: Hurstville Secondary Technical 1946-48. Apprent. Aircraft mechanic (air-frame) 1950-54. Entered College March 1955 from St. George's Hurstville.

GREGORY MONTGOMERY ALFRED BLAXLAND: Barker College 1945-48, Accountancy 1949-50, Bread-carting 1951-53, Driver-Clerk 1954. Entered College March 1955 from St. Stephen's Willoughby.

Moore Theological College

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THE VEN. R. B. ROBINSON

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

THE VEN. R. B. ROBINSON, L.Th. (Dur.)

Choirmaster:

THE REV. D. W. B. ROBINSON

Moore Theological College

FOUNDED 1856

STUDENT APPOINTMENTS

1955

Senior Student:

J. H. DARLINGTON

Deputy Senior Student:

J. R. ROPER

Organist:

R. W. BEAL

Sacristan:

B. G. MARSH

Asst. Librarian:

B. C. BLACK

STUDENTS' UNION OFFICE-BEARERS

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B. G. MARSH

Treasurer:

B. R. MOLESWORTH
A.C.A. (Aust.)

Telephone Secretary:

D. CALLOW
R. L. MADDIGAN (Asst.)

Auditor:

K. C. GILMORE

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

B. R. BUCKLAND

