

Societas

CENTENARY YEAR
1856 1956



MOORE THEOLOGICAL COLLEGE, SYDNEY



*Go forth into the world in peace;
Be of good courage;
Hold fast that which is good;
Render to no man evil for evil;
Strengthen the faint-hearted;
Support the weak;
Help the afflicted;
Honour all men;
Love and serve the Lord;
Rejoicing in the power of the Holy Spirit.
Amen.*



Acknowledgments . . .

We extend our thanks to The Church Missionary Society for the loan of the block of the congregation leaving Kahuhia Church, Kenya.

Societas

MAGAZINE OF THE
MOORE COLLEGE STUDENTS' UNION



Editor:
KENNETH F. BAKER

Sub-Editors:
BRIAN C. BLACK
WILLIAM HOWARTH

Business and Sales Manager:
JOHN T. E. COLLINS



TRINITY TERM 1956



MOORE COLLEGE, 1956

(Left to Right)—Back Row: W. Howarth, J. Chandler, G. Wiggins, C. Mobbs, G. Blackwell, J. Rostron, R. Smith, J. Wilson, G. Blaxland, R. Barker, H. Scott, R. Buckman, T. Newing, J. McDonald, V. Roberts, K. Percival, J. McElveney, D. Parker, J. Holle, A. Donohoo.

Third Row: R. Hosking, R. Wheeler, D. Cameron, G. Goldsworthy, H. Voss, J. Imisides, M. Richter, J. Emery, H. Goodhew, J. Jones, G. Croft, R. Beal, P. Ball, B. Skellett, J. Williams, D. Pierce, D. Allan, D. Quek.

Second Row: M. Powers, R. Herbert, W. Lawton, D. Foord, J. Taylor, L. Vitnell, K. Baker, R. Andrews, T. Dicks, M. Eagle, C. Kelley, R. Dowthwaite, J. Collins, M. Ma, O. Weaver, G. Robinson, B. Black, A. Liyew, H. Radcliff.

Front Row: B. Cox, A. Laing, S. Thorne, N. Lawless, D. de Dear, K. Gowan, J. Brook, Mr. Bates, The Principal, The Archbishop, The Vice-Principal, Mr. Robinson, Mr. Smith, B. Marsh, R. Maddigan, W. Ostling, P. Dawson, D. Duchesne, B. Woolcot, J. Hall.

Editorial . . .

During this, the Centenary Year of the College, the work of the Sacred Ministry has been very much before us. Many will have had the privilege of hearing our distinguished visitor, the Rev. Canon T. G. Mohan, who spoke to members of the College and of the Moore College Fellowship, on the work of the Ministry. Also, this was the theme of another visitor, the Rev. Lawrence Love of the United States.

It is against such a background that the subject matter of this year's issue of *Societas* has been written, and, although no restriction was placed on the type of article for the magazine, we found that the work of the Ministry in many of its aspects, underlay the majority of the contributions.

Therefore, our prayer is that what appears in the following pages may be a help and a challenge to all; that the College will continue "to grow in usefulness" as God's people intercede for it; but above all, that more labourers will be thrust forth by the Lord of the Harvest and that those labourers will be "full of faith and of the Holy Ghost".

— :: —

Lord, What Can I Do?

By Peter Dawson

Throughout the years this same cry has been uttered many times by people who have found the task before them too great and too difficult. But throughout the years the same word of comfort from God has come, "I am with thee and I will help thee."

When Moses was told by God from the burning bush that he was to lead the people out of their bondage in Egypt, he said, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exodus 3:11.) He saw the greatness of the task, which seemed too much for him. But God gave him His promise, "I will be with thee."

Johsua was the one whom God chose to succeed Moses. His task was to lead the people across the River Jordan into the Promised Land and take possession of it. A tremendous task! But the promise was the same—"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1:5.)

Solomon was instructed by God to build His Temple. When David, his father, gave him the pattern for the building of the Temple, he also gave him this promise, "Be strong and of good courage and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee." (1 Chron. 28:20.)

When Jeremiah was called by God to be a prophet to the nations, he said, "Ah, Lord God! Behold, I cannot speak: for I am a child." (Jer. 1:6.) God's answer was, "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."

Gideon was a young man living at a time when Israel was suffering much oppression at the hands of the Midianites. The angel of the Lord appeared to him and told him that God had chosen him to be the leader of the Israelites against the Midianites. Gideon's attitude was, "Oh my Lord, wherewith shall I save Israel?" (Judges 6:15.) The answer was, "I will be with thee and thou shalt smite the Midianites as one man."

In later years the promise was still the same. Paul, on his second missionary journey, came to the city of Corinth and his preaching in the synagogue provoked much opposition from the unbelieving Jews. God the Son came to him by night and said, "Be not afraid, but speak and hold not thy peace: for I am

with thee, and no man shall set on thee to hurt thee.' (Acts 18 : 9, 10.)

This promised assistance in time of need is found to be true by all who will trust God and take Him at His Word when He says, "I will be with thee."

For one hundred years God has been calling men into Moore Theological College to train for the Ministry. They have not been men filled with ideas of their own ability, but they have been men who have put their trust in God who called them, and who said, "I will be with thee." Today He is still calling men into His service to do His will and to trust Him. He has promised to supply their every need.

Moses trusted in this promise and led the people of Israel out of Egypt, across the Red Sea, and guided them in their wanderings through the wilderness.

Joshua trusted in this promise and after the death of Moses led the Israelites across the Jordan, into the Promised Land, and conquered Jericho.

Solomon trusted in this promise and in seven years completed the building of the Temple of the Lord.

Jeremiah trusted in this promise and, despite his youth, inexperience and deficiency of speech, brought the Word of the Lord to the people.

Gideon trusted in this promise and with three hundred men, attacked the Midianites and drove them out of Israel.

Paul trusted in this promise. He remained in the city of Corinth for eighteen months, teaching the Word of God, and not a man harmed him.

They trusted in God who had said that He would be with them, to straighten them, that they might complete the task that He had called them to do. Their trust was not in vain, "For He is faithful that promised." (Heb. 10 : 23.)

Is God calling you into His service? You may hesitate at the thought of accepting the commission. You might offer, as did those in the past, all manner of reasons why you would not be able to fulfil the task. But He who calls you is the same "Yesterday, and today, and forever. (Heb. 13:8.) And His word today is, "I will never leave thee, nor forsake thee." If you will trust God and take Him at His word, you will find the promise as true and as sure as it has been in the past.

Ahoy, There!

By Robert W. Dowthwaite

DAWN—and over the silvery surface of the Sydney Harbour moves a slow procession of ships, large and small, carrying their precious cargoes of humanity, merchandise and oil into the wharves of this, the greatest Australian port. Ships resplendent with new paint and well-scrubbed decks, ships battered by weeks of heavy seas and streaked with the marks of hard work, all moving steadily towards and under the vast symmetry of the Harbour Bridge which dwarfs even the greatest, and so into the convolutions of the waterfront where they are tied up to enjoy a brief respite from the ceaselessly heaving oceans.

Up the gangways of these ships there goes an almost endless procession of visitors; the shipping company's agent, the stevedoring superintendent, the surveyor, then the Customs officials who pry into dark corners, and the laughing, swearing wharf siders who whisk cargo from the deep, dark recesses of the ship onto waiting trucks. A visitor is the Chaplain (or one of his assistants) of the Missions to Seamen who comes with a bundle of magazines, a fund of information and his ready counsel.

Down at Pyrmont the great white liner is coming slowly, regally alongside to the shouts of excited people waving to friends and relatives. This huge floating hotel has brought Australians to their home, tourists to new adventures and immigrants to a new life. On board there is intense excitement as the passengers rush about packing that last almost-forgotten souvenir, bidding each other farewell and collecting their luggage . . . losing their wits in the process! Soon they will be ashore and for them the journey is over. But up forward, the atmosphere is different for this is just another port to the crew, some of whom may be sitting over a game of cards while others, on duty in the depths of the ship, are preparing to receive stores or tidying up the cabins as the passengers leave. The officers are just sitting down to breakfast as they come off duty, and everything gradually clicks into the usual port routine.

For the welfare of the hundreds of crew members, there is much done; the huge recreation room up forward—"The Pig and Whistle" it is probably called—is well equipped with dart boards, card tables, table tennis tables and, of course, the bar. Being a passenger vessel there is much to keep the crew occupied for there are regular ports of call and usually friends in those ports. Nevertheless—

"Ullo, Padre, wot's on at the Mishin ter-nite?"

"Got any magazines fer us, Padre?"

"I say, could I have a word with you if you can spare a moment, please, sir?"

So the Chaplain is greeted as he threads his way among the crew, greeting old friends and making new ones, and, as he goes, the posters advertising the entertainments and amenities available at the Institute are posted on the notice boards for all to see. The Captain must be greeted, the Deck and Engineer Officers all seen and the Crew Welfare Officer consulted. Over a cup of coffee in the cabin of this latter dignitary a bus trip to the Blue Mountains is arranged for some sixty or so men, a cricket match decided on and so the talk gradually turns to the men in the ship and their problems. . . .

How different is the quiet tying up of that small freighter just in from London or Vancouver over at Glebe Island. She has no excited passengers, no shouting people welcoming her in, but to the clang of the engine-room telegraph and the shriek of the tug's whistle, she comes to rest and all is still. . . .

But not for long, for there is cargo to be unloaded, wool to be loaded, and soon the rattling steam winches make a noisy accompaniment to the shouts of the wharf sidlers. The crew look eagerly to the shore, for after long weeks at sea away from the normal company of life, cooped up with the same crowd of men, the prospect of some new faces and voices ashore is very attractive. Into this small world of some half a hundred men comes the Mission Chaplain to chat, to joke and to advise. Smiling faces welcome him as he climbs the swaying gangway up onto deck. The young apprentice, grinning broadly, gives his best Merchant Navy salute and is promptly invited to coffee in the Chaplain's home. The captain has been practising his golf strokes on deck with peas—so he says!—and longs for a good game ashore. The third officer would like to know the times of the services in the Cathedral and at the Mission and has some other questions to ask too. The crew are all smiles when the large bundle of fifty assorted magazines appears in the mess room on the Chaplain's weary arm! They welcome the idea of a football match which will be played against some other British ship—or perhaps an Italian, a German, a Norwegian or a Dutch ship—all of which the Chaplain has visited previously as they arrived.

Where has that long, low shape disappeared that moved on up the river? Tucked into one of the folds of the North Shore it will be found lying silently among huge silver tanks, the only visible movement being the serpentine writhings of the great rubber pipes as the pumps force some ten tons of petroleum ashore every minute. This ship's crew has been living on top of a potential explosion for six weeks in all weathers, from the

stifling heat of the Persian Gulf to the storms of the Bight. How they look forward to new faces and a change of company away from the ship! Is this why so many find their way into pubs, and trouble? How hard the Chaplain finds these men, yet what fine men there are among them with whom much time is spent in talk and discussion! How they welcome the new library, made up from donated books, which he brings on board with him!

These are the ships and the men whose toils and efforts keep the economies of this great country working, who labour and rest in storm and in calm, trusting in the captain of their ship to bring them safely to their port of destination. How desperately these men need Jesus Christ to captain their lives so they can safely sail the stormy seas of life and be brought by Him to the Heavenly Harbour. God, Whose might is greater than the greatest storm, Who rules the raging of the seas, is able through Jesus Christ His Son, to rule the raging of temptation in the carnal nature of man if he would but trust in Him. It is to lead these seafaring men, whose life is spent so far from the steady influence of home and family, into a personal experience of Jesus Christ that the Chaplain and his staff labour long and weary hours in the Institute and on the ships, often seeing little fruit for all their sowing, yet endeavouring by every possible means to carry the fight right into the enemy's camp, trusting in the Holy Spirit to give the increase.

Is Bible Reading Time Wasted?

By Bruce Woolcott

Perhaps you are one who used to read your Bible, but you don't now. You found that you were not getting much help from the readings. Of course you have lots of other "spiritual things" to do—write up the Fellowship Committee minutes, practice the anthem for next Sunday, prepare your expression work for Sunday School, or just attend some really inspiring meeting. After all, it can be said that you are not neglecting "spiritual things". Bible reading or rather Bible study, has not really been a loss to you—at least, so you think.

Have you forgotten that the Bible is the only revelation of our Lord Jesus Christ? If you wish to live a Christian life it is necessary to know not only that Christ saved you once but that you must continue to grow in knowledge of and trust in Christ. By failing to read your Bible you fail to use the means provided by God to know Him.

It takes effort and planning to read the Bible and to benefit from such reading. The idea of just opening and reading anywhere is useless as a method of Bible study. Obviously you will read a few popular passages again and again. But in this way your knowledge of Scripture will be limited and so your view of Christ will similarly be limited. You will fail to enjoy the greatness of His love and power.

One passage of Scripture interprets another—Scripture explains Scripture. It is necessary therefore, that you read all the Bible. To do this you must have some plan. Several schemes are useful. The most popular are the Scripture Union readings or the Lectionary found in our Book of Common Prayer.

"Oh," say you. "I did read to a system." Perhaps you did. Was it, however, just a casual glance or a thoughtful reading of the suggested passages? When you go to God's Word, you must go looking for something. A pencil and note book may help. Write down the theme of the passage or the most helpful verse. If this seems to take too much time, then try underlining important passages. Buy a second Bible for study.

You may also use your Bible readings as the basis for your prayer times. True prayer can only be made by basing your

petitions upon what God has said.

You will not say Bible reading is time wasted when you begin to look into God's Word and discover His promises, warnings and character. The Bible has much to offer. At times you will become conscious that your method of studying is unsatisfactory. This is a good sign. As you grow in your love of God and of His Word, you will become more and more conscious of what you don't know about God and of how little you love Him.

I have found two methods of Bible study very helpful. The first method is to make a detailed study of a Book. This may be with a commentary by a well-known expositor, or with a set of questions on a short passage. I have found "Search the Scriptures" (I.V.F.) a very helpful study. This is a three-year course of daily studies.

The other method is to read the Scripture, as many chapters as possible within a set time; to read quickly yet with understanding. In this way an overall view is gained. Such an overall view of the Bible is lacking among even well-informed Christians. I find it very profitable to combine both these methods, using a detailed reading in the morning and a quicker reading in the evening.

Bible study is "a must" for every Christian. "Search the Scriptures, for they be they which testify of me." To grow like Christ we must first know what Christ is like. Therefore, "Search the Scriptures" for they testify of Christ.

Is Bible reading time wasted? The answer is NO!

First Impressions of Africa

By Barry Bryant

(Barry was in College last year. He answered God's call to the Mission Field and with his wife, Dallas, sailed for Tanganyika early this year. Barry is a pharmacist and is at present based at Dodoma.)

"Africa—the great unknown land—one of the darkest spots on earth."

In a sense this statement is no longer true. One realises this on arrival at one of the clean ports on the coast when one sees the fine homes and mansions, wide streets and large buildings.

Advances have been made in this direction; but when one looks at the people themselves, both African and Indian, one sees that there is still a dark place in the souls of men that only the "Light of the World" can remove.

As one moves inland life is cruder and there is more dirt and disease. Several facts do stand out. The European does well. He is either a Government employee on a large salary, or he is in a private business with a roomy, well-furnished home and employs several servants. Probably he is a member of a club and generally he is infinitely better off than if he were back in England.

The Indian is cautious. He is the business man, the postal clerk, railway official, book-keeper or bank teller. Then there is the African—happy-go-lucky, careless, open to abuse. He is the labourer, street-sweeper, office boy, or is employed by the Indian for a miserable sum. Or he may be a small farmer or grazier with a small area of land and a few scraggy cattle and goats.

Village life remains much the same as it has done for years. But in Dodoma there have been many changes, particularly with regard to worship and gods. Before, the witchdoctor, his black magic and spirits reigned; but now his power has been either lessened or, in some cases, it has completely gone. Sometimes the new God is the Lord Jesus Christ, but in the majority of cases there are three new gods—money, penicillin and M. & B. The first is understandable, but the other two require a little explanation. To the African who is used to Government and Mission hospitals, these two are the answer to all his needs. Not only do they take away sickness but also they take away sins. You ask how? The answer is simple. An African commits adultery

and as a result gets gonorrhoea. It is the god M. & B. or the god penicillin that takes away the signs of the sin. He can now fall and be cured again and again. Such is the reasoning which is very prevalent today, and the great danger can be clearly seen. We are called to serve the Lord Jesus with our knowledge of medicine, but it is so easy for us to become other prophets—prophets for the gods of M. & B. and penicillin. Do pray for our work that all men might clearly see the Great Physician who cures both body and soul and purges out sin.

The other thing that the Lord has shown us since we arrived is the great truth of St. Paul's exhortation in 1 Cor. 13—love conquering and surmounting all things. Without love we shall never gain an African. Only when he sees love and has the feeling of equality will he want to know why, and what is the cause.

The Revival Movement still goes on, although in some places it seems to have got out of hand. We attend a weekly meeting at Kikuyu, where there have been many conversions of late. One big problem which invariably comes up is that a keen group of brethren will run up against a church group of nominal Christians—which results in the question, "Will we or will we not stay with the Church of England?"

One wonders if the Church is entering the deadly second stage which is so often seen. So many follow the outward religion without the inward conviction of the heart.

I trust that these impressions of mine will assist all to pray more intelligently for the work here in Africa.

The Principal's Letter

To Past and Present Students of Moore College

Dear Fellow Collegiates,

My last letter was dated 1st August, 1955, and a great deal has happened during the twelve months which have elapsed since then. The Trinity term in 1955 came to an end with the 20th Annual College Convention which was held during the second week in September. A marquee was erected in the triangle and the attendance increased to a number well over 400. A donation of £30 was made towards the College Centenary Appeal from offertories which were received.

During the vacation the General Synod of the Church of England in Australia was held and thirty representatives from other Dioceses were accommodated in the College. A chapel service was held each morning and supper was provided each evening on the return of representatives from the Chapter House. Very warm appreciation was expressed by the visitors who subscribed to present a sum of £15 for the College Library and of £20 for the purchase of additional Psalters for the College Chapel.

On 4th September last year, for the first time, a service in the College Chapel was broadcast over the A.B.C. This was the Sunday morning service at 9.30. It was warmly received and arrangements have been made for a similar broadcast this year on 29th July.

The academic year came to an end with a Speech Night and Prize-Giving which was held on 25th November, when His Grace the Archbishop presided and the Rev. Dr. F. R. Arnott gave an address which was very much appreciated.

The Th.L. examinations were completed on 21st November and the results were published on 31st January. Moore College had the smallest number of entrants for some years. Six men completed Th.L. of whom three obtained second class honours. Eleven students completed the first half of Th.L. and the College obtained the first, third, fifth and seventh places in Australia in the order of merit. The first place was obtained by William Dumbrell with a very high average of 82%. It was pleasing to note that the Rev. N. B. Butler and the Rev. G. R. Delbridge, former students of the College, successfully completed their studies and were awarded the Th. Schol. Diploma. Among the

graduates in Arts at Sydney University were two former Moore College students, namely the Rev. Norman Robinson and Mr. C. J. Winter.

On 21st December R. M. Bennett was ordained to the Diaconate for the Diocese of Nelson and B. D. Harker for the Diocese of Armidale. On 19th February, this year, W. V. Payne was ordained to the Diaconate for the Diocese of Canberra-Goulburn, and on 22nd February T. A. Austin for the Diocese of Gippsland. On 26th February the following men were ordained as Deacons in the Diocese of Sydney: B. R. Buckland, Dennis Callow, John Darlington, W. J. Dumbrell, K. C. Gilmore, G. E. Hayles, J. R. Roper, B. R. Molesworth, B. L. Smith. On 3rd April Bruce Holland was ordained by the Bishop of Armidale, and on June 29th Harry Harper by the Bishop of Nelson.

The College has received some valuable gifts during the past twelve months. On 25th November, His Grace the Archbishop presented a copy of Richmond's portrait of Bishop Barker which now hangs in the Common Room, and a copy of the Great Bible which was presented to Bishop Barker in 1855 on leaving Liverpool to come out to Australia. On the same evening the Rev. W. J. Siddens presented the College with Archbishop Saumarez-Smith's Greek New Testament. This had been rebound at Mr. Siddens's expense and is a valuable acquisition for the College Library. Each page of the Greek Testament has been inserted in a large loose-leaf volume and contains the Archbishop's careful annotations on every book of the New Testament except the Revelation of St. John the Divine. Mr. H. R. Minn, a former resident tutor, has presented the College with two valuable and expensive volumes published in 1950 and 1955, namely J. B. Pritchard's edition of *Ancient Near-Eastern Texts Relating to the Old Testament*. The Rev. Ray Weir has provided a new and beautiful Prayer Book for the Holy Table in memory of his father. The Rev. Roy Lovitt has installed two electric clocks as a memorial to his mother. The Rev. W. Hogben has published a small book of devotional studies, entitled *Spiritual Dynamite*, and any profit from the sales is being devoted to the College Centenary Appeal. The Rev. N. R. A. Graham has prepared and bound with care and skill, for use in the Chapel, copies of the College Prayer and the Centenary Prayer, together with the order of each service. I take this opportunity to express warm and grateful thanks to all who have so generously remembered the College with these gifts.

During the last twelve months the College has had a number of distinguished visitors. These include: Dr. Talibuddin, from the Punjab; Bishop Strong, from New Guinea; Sir Kenneth Grubb, the President of C.M.S.; Mr. Philip Booth, of the Christian Literature Crusade; Mr. C. V. Torvel, formerly a missionary among Eskimos; Mr. Gerald Knight, the Director of the Royal

School of Church Music; and Rev. Lawrence Love, who addressed a combined meeting of students from the various Theological Colleges.

The Centenary Year officially opened on 5th March with the largest enrolment of new students in any single year in the College's history. During the Lent Term there were seventy-six students of whom thirty-six had enrolled for the first time. Two students left at the end of the first term, one to be ordained and the other to live in another State, but three new students were enrolled at the beginning of the Trinity Term. Only once, in 1948, has the College had a larger total enrolment. No doubt the increased enrolment is partly the result of the meetings of the Moore College Fellowship which have been held regularly since its inception two years ago. It has been a great encouragement to think that in the Centenary Year the original enrolment of these students in 1856 has been multiplied by thirteen.

The College has endeavoured to commemorate the Centenary of its foundation in various ways. A Centenary History of the College has been printed and published by Angus & Robertson at a cost of £900. Sales have reimbursed the College to the extent of £550, but a wider circulation is needed in order to meet the full expense. The Centenary film, "Approved Unto God", has been produced and released. The College owes this to the generous interest of Mr. Pearson who is in charge of all production of visual aids in the Department of Technical Education, and who is an active member of the Parish of St. Andrew, Summer Hill. Closely associated with Mr. Pearson was the Rev. B. L. Smith, to whom we are indebted for the original idea and much of the script as well as his active participation in the film. The film lasts for thirty minutes and is an attempt to make real the life of a Theological student from the day he enters the College until his graduation.

Canon Stewart, who gave seven months of full-time service as the Centenary Commissioner in 1954, has again devoted three months' service during the current year. As a result of his efforts the Centenary Appeal has reached a total of more than £16,000. The debt of £7000 on the current account three years ago has been liquidated and the mortgage has been reduced from £20,000 to £12,000.

The Rev. T. G. Mohan, the secretary of the Church Pastoral Aid Society, accompanied by Mrs. Mohan, has come out to Sydney as a Centenary visitor in connection with the Home Mission Society and Moore Theological College. He has addressed a large number of Rural-Decanal meetings throughout the Diocese and has done a great deal to commend the work of each institution. His personal charm and wide knowledge of Church life and affairs has been of great value, and we are indeed grateful for all the help that he has so willingly given.

During the Lent Term the Rev. Dr. F. R. Arnott, of St. Paul's College, gave a course of four Centenary lectures on great Seventeenth Century Divines—namely Richard Hooker, Lancelot Andrews, James Ussher and Isaac Barrow. During the Trinity Term the Rev. T. G. Mohan has given another series of four Centenary lectures to students and members of the College Fellowship in connection with the Call to the Christian Ministry, namely—The Call We Obey, The Faith We Uphold, The Word We Proclaim, and The Grace on which We Rely.

On Saturday, 10th March, a memorable gathering took place at Liverpool to commemorate the Centenary of the foundation of the College. Some 2000 people assembled in the grounds of St. Luke's Church and joined in a pilgrimage which left the Church at 2 p.m. for the site where Thomas Moore is buried, and where Archdeacon Robinson, as a trustee, offered a Prayer of Thanksgiving. The pilgrimage then proceeded to Bigge Park opposite the original site of the College. At 3 o'clock His Excellency the Governor arrived and was received by the Archbishop and the Mayor of Liverpool. He was accorded the Royal Salute and inspected a guard of honour and band from the Area Command. The Archbishop and the Mayor welcomed the Governor, who then unveiled a plaque on the Memorial Fountain erected by the Municipal Council in honour of Thomas Moore. The pilgrimage then returned to the Church grounds, where afternoon tea was served, and at 4.30 a service took place in the open air, during which His Grace consecrated the Church of St. Luke and unveiled a plaque erected by the College Committee to commemorate the foundation of the College. The Occasional Sermon was preached with great acceptance by the Right Rev. G. A. Chambers, a former student, Vice-Principal, Acting Principal and Trustee of the College.

On Friday evening, 15th June, a Centenary Thanksgiving Service was held in the Cathedral at 7.30. It is reckoned that there were upwards of 800 people present in the Cathedral, and the offertory was only a fraction less than £100. A splendid Occasional Sermon was preached by the Rev. T. G. Mohan. A reception was held afterwards in the Chapter House which was crowded to capacity. At the reception, His Grace the Archbishop, on behalf of many friends, very graciously presented me with the gown and hood which form the robes for a Fellow of the Australian College of Theology. I am glad to have this opportunity to express my sincere and grateful thanks to those who so very generously shared in this handsome presentation and made the evening still more memorable for me.

I am glad to express the thanks of the College to members of the Women's Auxiliary for all their splendid work. The Women's Auxiliary was responsible for the re-decoration of the College dining-room, lecture-room and porch during the Christmas

vacation, while the Committee re-decorated the two upstairs floors and the smaller lecture-room. New blinds, chairs and settees were provided by the Women's Auxiliary, and a sum of £50 was spent in creating and top-dressing the lawn in the College triangle. The two boards bearing the names of former Moore College students which used to stand in the dining-room have now been placed in the corridor of the Memorial Wing upstairs. The Women's Auxiliary have also procured 300 blankets for the College and we are indeed grateful for all that they have done.

In February this year, Mr. F. Langford-Smith resigned from his office as Honorary Secretary of the College after seventeen years of service. He succeeded the late Canon Cakebread in April, 1939, and has served the College with the same wonderful devotion over a very strenuous period of development. The Committee has since learned that Mr. Langford-Smith will be obliged to resign as a member of the Committee in view of his intention to reside in England. Mr. Peter Nicholson has been appointed as Honorary Secretary in his place.

It was with great regret that we received the news of the resignation of the College Matron, Mrs. Lardelli, at the end of June. Mrs. Lardelli was appointed to the College staff as from the beginning of 1949. A year later she contracted an obscure form of polio and was away from the College for two years. Since her return in 1952 she has fought a courageous up-hill battle against increasing infirmity, and all members of the College are grieved to know that her condition has finally made it necessary for her to relinquish her duties. We greatly appreciate the quiet dignity and constant interest which the Matron brought to her office, and sincerely trust that in Chesalon she will renew her strength and find fresh sources of cheerfulness and contentment.

At the close of the Lent Term the Committee was grieved to hear that the Right Rev. C. V. Pilcher was compelled through ill health to tender his resignation as a visiting lecturer at the College at the same time as his resignation from the position of Bishop Coadjutor in the Diocese. The Committee is grateful for all the unselfish interest and devotion which the Bishop has shown over a period of twenty years in which he has been an honorary visiting lecturer, and sincerely trusts that his health will be continued in a happy and peaceful retirement.

In March this year, it was announced that the Rev. Dr. E. F. N. Cash had founded another scholarship at the College, to be known as the Frank and Elizabeth Cash Scholarship. The capital will provide for an annual scholarship of £54, and the Committee is deeply grateful for the continued generous interest of Dr. and Mrs. Cash in all that has to do with the College.

On 1st May, the Ven. R. C. Kerle, formerly a senior student of the College, was consecrated as a Bishop Coadjutor in the

Diocese of Sydney. He is the ninth graduate of the College to have been appointed to the Episcopate, and we are delighted that this choice should have been made during the Centenary Year.

The Rev. Canon C. A. Dickens (1907-1909) and the Rev. Canon M. G. Hinsby (1908-1910) have both passed away during the present year, and to their friends and relatives we would express our sincere and grateful appreciation for their life of service.

In March this year, the Rev. A. E. Williams joined the B.C.A. Society; and in June the Rev. H. W. Rogers sailed to join the staff of the Bishop of Borneo. In January, Mr. Barry Bryant sailed for Tanganyika as a lay missionary with C.M.S.

During the last week of the Lent Term the College students were divided into four teams for the purpose of four parochial Missions. The Vice-Principal led a team in the Provisional District of Regent's Park, the Rev. Bernard Gook in the Parish of Willoughby, the Rev. D. W. B. Robinson in the Provisional District of Helensburgh, while a fourth team was engaged in the Parish of Wilberforce. These Missions were not only of great value for the students but it is believed that there were lasting spiritual results achieved.

At the close of 1955 there were some 350 students engaged in the S.P.T.C. Course, and some 550 in the I.V.F. Course. These numbers had increased by the beginning of the Trinity term this year to 470 in the S.P.T.C. Course and 780 in the I.V.F. Course.

We have installed £100 worth of steel shelving in the Broughton Memorial Library. Attractive enamel-finished posters with regard to recruits for the ministry have been printed and issued to every parish church for display in the church porch or other suitable place. The College kitchen has been improved by the addition of a plate-warmer and Mixmaster. The exterior of the Vice-Principal's residence and the Principal's residence has been re-painted.

May I take this opportunity to express my very warm appreciation to members of the Committee, my colleagues on the teaching staff, the Matron and the members of her staff, and all who have shared in the life and work of the College during the past year. Let us pray that the College will continue to increase in honour and usefulness to the end of time.

MARCUS L. LOANE.

1st July, 1956.

Believe It Or Not

—what the Centenary History would not publish.

BRUCE LESLIE SMITH—

Previous Occupation: Never worked in his life.

Interest: ? ("I'm sure I don't know what you mean!")

Ambition: To be Regius Professor of Greek in Oxbridge.

Probable Future: Chaplain to Deaconess House.

Famous Last Words: "I feel this is significant . . ."

NORMAN HAROLD LAWLESS—

Previous Occupation: Asking questions.

Interest: The art of asking questions.

Ambition: To ask more questions.

Probable Future: Quiz-kid.

Famous Last Words: "What was that, sir?"

WILLIAM JAMES LAWTON—

Previous Occupation: Monk.

Interest: Nun.

Ambition: To be curate at St. Barnabas', Broadway.

Probable Future: Second-hand bookshop proprietor.

Famous Last Word: No!"

HUGH RAYMOND VOSS—

Previous Occupation: Window cleaner.

Interest: Voice production classes.

Ambition: To acquire a new set of teeth.

Probable Future: Sipping soda through a straw.

Famous Last Words: "Whadya know, son?"

HENRY ROBERT MOSES RADCLIFF—

Previous Occupation: Ocean-going "quack".

Interest: Interplanetary crusades.

Ambition: To splice the mainbrace.

Probable Future: Lost in space.

Famous Last Words: "How's things, brother?"

JOHN HOLLE—

Previous Occupation: Relic restorer.

Interest: Relics.

Ambition: To be a relic.

Probable Future: Gravedigger.

Famous Last Words: "Ah!" Moore of Blessed Thomas

KEITH GOWAN—

Previous Occupation: Getting into College.

Interest: Throttle-dancing.

Ambition: To take the Principal for a ride.

Probable Future: Getting out of College.

Famous Last Words: "Well, fellas—who'll we take next?"

ROBERT WILLIAM BEAL—

Previous Occupation: Organ grinder.

Interest: Anatomical organs.

Ambition: To find the Lost Chord.

Probable Future: Raising quack-quacks.

Famous Last Words: "Don't be ridiculous, Henry!"

DUNCAN DENNIS PIERCE—

Previous Occupation: Eating.

Interest: Eating.

Ambition: To eat more.

Probable Future: Starvation.

Famous Last Word: "Croombs!"

The Work of The Ministry

(During Trinity Term, the Rev. Lawrence Love, the Chief Missioner at the Sydney University Mission, addressed a meeting of theological students from the various colleges, on the work of the ministry. The following are excerpts from his message:—)

Reading: 2 Timothy 4:1-8.

"The three points that I would like you to consider very seriously in this portion are:—

"(1) The Content; (2) The Intent; (3) The Extent of our ministry.

"Paul said to Timothy, 'Preach the Word.' Now there was a very solemn charge which preceded this admonition. He said, 'I charge thee therefore before God . . . preach the Word.' In the light of such a charge, dare we preach anything else? The Word of God is that which is set before us in the Scripture of the Old and New Testaments. Not that it simply contains the Word of God, but that it IS the Word of God. The real tragedy in the Church of Jesus Christ today is the want of preaching of the Word of God. I'm convinced that men are heart-hungry for something that's real, that has weight, that has meaning, that has a message for the heart. God has simply not provided us with a New Testament setting forth the A.B.C.'s of the Gospel of Christ, but God has provided for us the Bible, Old and New Testaments. There isn't one God in the Old Testament and another God in the New; there isn't one way of salvation in the Old Testament and another way in the New; there isn't one standard of righteousness in the Old Testament and another standard in the New; we need to become familiar with the entire Bible. I trust that you will see, in a way that you have perhaps not seen before, the unity of the Scriptures; the oneness of the Old and New Testaments; that what is latent in the Old is patent in the New; that what is in some measure concealed in the old is real in the New; to see that the Bible is one Book. It is marvellous, really, the way it all dovetails and fits together so beautifully. I do not believe that there is anything more vitally needed in the life of the Church of Jesus Christ today, but that it be brought back under the authority of the Word of God. Wherever the Word is preached with a voice of authority, by those who are subject to the Lord in their ministry, inevitably blessing will come. Hearts will be touched, lives will be transformed, and the people will be conformed not to this world, but to the will of God. The Gospel is still 'the power of God unto salvation, to every one that believeth.' The will of God is still the only infallible rule of faith and practice and, wherever the Gospel is preached in the demonstration and power of the Holy Spirit,

wherever the Word of God is taught and the people are brought under its precepts, the Church of Jesus Christ moves forward. It never fails, it cannot fail because it is the Word of the Living God, and He has promised that His Word will not return unto Him void, and He will see to it that it produces the results He had in mind when He sent it forth.

"I realise there are some popular personalities in the pulpit today who are attracting great numbers of people through a so-called 'new theology'. The only trouble is that it doesn't work for long. People discover that their efforts to think themselves into a position of favour with God and victory over their sins will result in tragic disappointment. We need to be under discipline day by day, in absolute subjection to Jesus Christ. We need to bear in our bodies the marks of the Lord Jesus. We need to have within our hearts that spirit which prevailed in the heart of Paul when he said, 'For me to live is Christ.' He was conscious of one solemn obligation that transcended every obligation in life, and that was to be obedient to Jesus Christ; nothing mattered to him but that. We need to have time in the early morning hours to seek the face of God and spend time with Him before we begin to spend time for Him during the day. It is necessary for us to come under the discipline of the Lord; in the discipline of devotion; in the discipline of obedience; in the discipline of a life lived out moment by moment under the direction of Jesus Christ. The content of our preaching is the Word of God. When that Word is our own rule of faith and practice, our preaching will be effective.

"Now what is the intent of our preaching? What is our objective and aim as far as preaching the Gospel is concerned? Paul says to Timothy, 'Preach the Word,' and then he goes on and says, 'Make full proof of the ministry, do the work of an evangelist.' Ultimately our object is to win men for God. The purpose of our ministry is to reach men with the message of redeeming grace; to proclaim to them the unsearchable riches in Jesus Christ; it is to call them to repentance and to faith; it is to beseech them in Christ's stead to be reconciled to God. It is to minister the Word of reconciliation that has been given to us. If that is not our objective then we've really missed the mark.

"Now what is the extent of our ministry? Any ministry that is not world-wide in its outlook, interest, and in its sense of responsibility and obligation has missed the mark, for the Lord Jesus says, 'The field is the world.' If you analyse our Lord's outlook and the commission that He gave the disciples, and through them to us, you will discover that it is always world-wide.

"In sincerely seeking the Lord, I discovered some things in the Bible that I didn't know were there. One thing I discovered is this, that God has a programme—that repentance and remission

of sins should be preached in Jesus' name among all nations. I challenge you to find within the pages of this Book any other programme than that. That is the only programme Jesus Christ ever gave to His Church, the only one. Unfortunately we've allowed God's programme to be part of the Church's programme instead of making the Church a part of God's programme. And that's where we miss the mark. The missionary programme is God's programme. It's His only programme. Actually the Church should be a missionary society having this in mind, that we should be identified with that for which the Son of God laid down

His life. Unless our vision is world-wide, unless we are identified with the Son of God in His programme, we are missing the mark. Now I've discovered something very simple. Wherever you and a Church with a burden for souls and a vision that is as wide as the world, in which they are devoted to getting the Gospel out, you will find that Church is experiencing the blessing of God. Anything God needs us to undertake, He will underwrite. If we get into God's programme, God is already in it, then we are on God's side. The trouble is that we are always planning our little programmes and asking God to bless them and then we wonder why He can't. He wants us to get into His programme, that He may bless us in His programme. The Lord Jesus said, 'Go, and I will be with you.' He didn't say I'll be with you no matter what you do; He didn't say I'll bless you no matter what is taking up your time and interest; He said, you go and get into my programme, be identified with the things that I have called you to do and I'll be with you. The extent of our ministry should be as wide as the world, and as broad as human need. We are to be identified as believers in Christ with a world that needs the Gospel of the Son of God. We can be identified in an intercessory way; we can be identified as we challenge our young people to give themselves into the hand of God that He might thrust them forth; we can be identified with that programme by praying the Lord of the harvest to thrust them forth into the harvest fields; we can be identified with our gifts.

"I say it very solemnly, the greatest need of the hour is for the Church of Jesus Christ to get under the authority of the Word of God and into the programme of Jesus Christ. We need to become a missionary society devoted to the propagation of the Gospel of Jesus Christ with this objective in view, that men might be won to the Son of God.

"The Content of our preaching—the Word of God. The Intent—to win men to Christ. The Extent—to reach the world in our generation with the Gospel of Jesus Christ."

As Seen By The Senior Student

This year is one which has been marked by a great deal of activity in student life and it appears to have touched a record number of new enrolments, even to the extent that freshmen now outnumber the previous students. Though these factors do sometimes present a challenge in student life, we must indeed be thankful that God in His wisdom has called so many men to His service and He has also supplied the Grace for all our needs.

The extra celebrations in this Centenary Year naturally restricted the number of regular student activities which could be profitably arranged. However, amidst this bustle of life new ventures were attempted. The Evangelism Committee replaced the Open Air Group and a small number of factory meetings were held. We were able to entertain a number of students from St. Paul's College of the University of Sydney as our guests, and friendships were established. Also the need for prayer vision was fostered by the introduction of the Diocesan Prayer Cycle for the private use of staff and students. We were sorry to lose Mr. A. Afework, whose friendship we had grown to appreciate, but scholarship conditions insisted on his return to Ethiopia. However, the same week in Lent Term we welcomed Mark Ma from Taiwan as a candidate for the Bishop of Honolulu. We have been enriched by our contact with these and our other overseas visitors. Harry Harper's departure at the end of first term was a loss, but we wish him well in his future ministry in the Nelson Diocese.

Each year there appears a stir in the "Bachelor's Club" as one member after another resigns in order to announce his engagement. "Club Members" administered the last rites to David Duchesne, John Inisides and Hugh Scott, but we would offer our warmest congratulations.

The event of the year was when Keith Gowan went a step further and on the 16th June took Anne Roberts to be his lawful wedded wife. This was too much for "club members" in the midst of a busy Trinity Term. May God bless you Keith and Anne!

The Matron and Domestic Staff truly deserve our appreciation for their faithful service rendered in a year which presented unique problems. We would also thank the Women's Auxiliary for their generous contribution to improve the personal comfort of the students.

The year has been one of real spiritual growth for all. This we realise comes to us in our daily worship, in the reading of the Word of Life, the corporate prayer life and in the course of lecture and study. As is always the case when we look back, we see opportunities which have gone unused and others which could have been used to better advantage, but we are also aware of the priceless heritage which is ours in this year of Grace.

The Centenary Year is also unique in that the men who will pass out into the ministry this year will be the first group of students who have completed all their theological training under the guidance of our present Principal, Canon M. L. Loane. It is hard to assess all that this has meant in the lives of final year men; but it indeed has been a privilege, and we can now say with the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise." It has been a wonderful experience to stand on this the threshold of a new era in the life and ministry of Moore College.

Mr. Gerald Knight on Church Music

By BRIAN BLACK

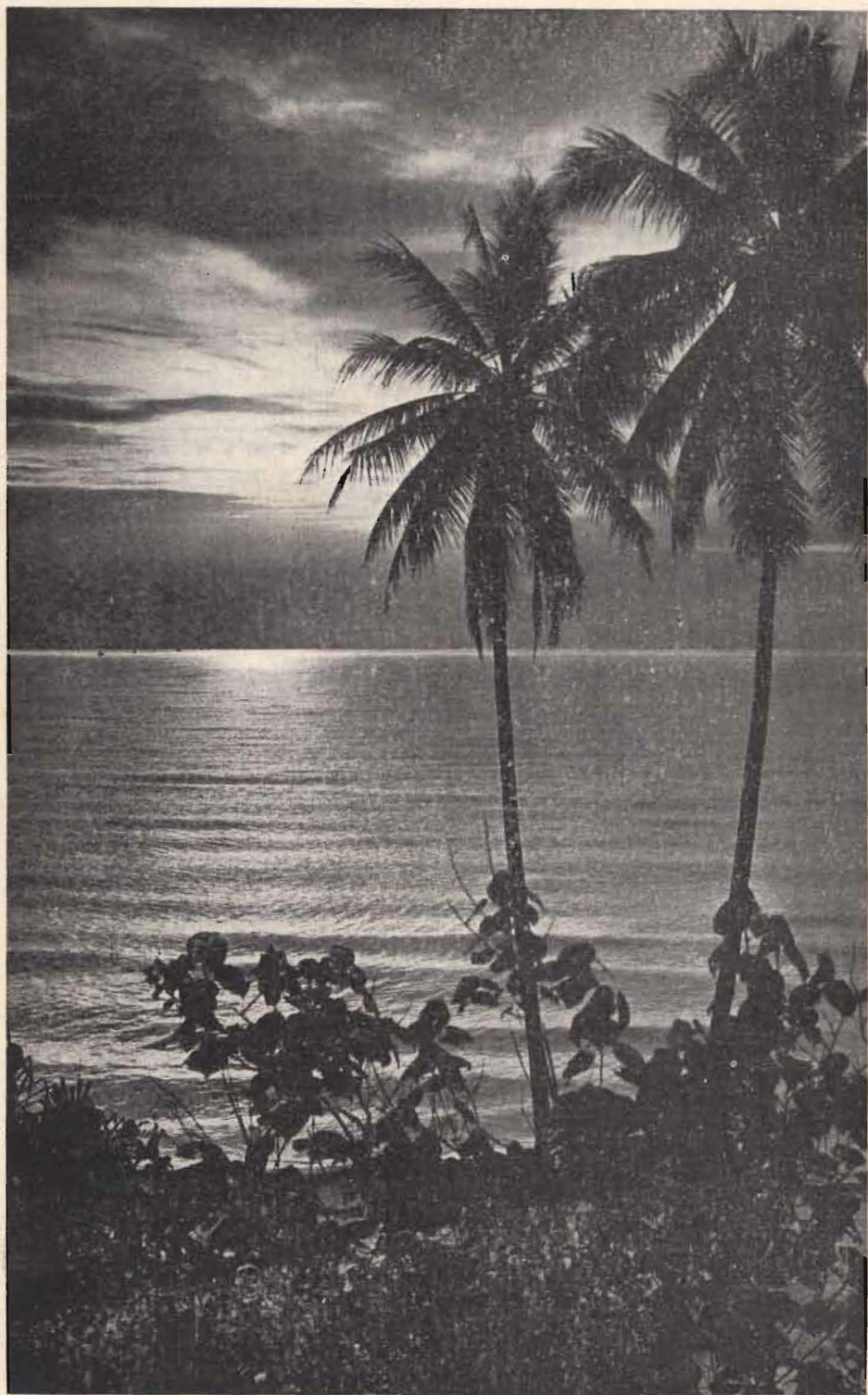
This year the College was favoured with a visit from Mr. Gerald Knight, Director of The Royal School of Church Music, who spoke for an hour and a half on the need for high quality Church music in our services.

He said that the service reflects our attitude towards God and therefore we ought to think carefully about what we are doing. Why should we mangle something that is beautiful?

There was a danger in Church services that a mechanical effect may be produced, and it was the function of the music to avoid this by making the words more beautiful than if they were read. The words must have the priority, and as regards the Psalms and Canticles, this could only be achieved by speech rhythm—*the art of singing the words and retaining the same emphasis as if they were said.*

The function of the choir is to help the congregation. They should give the lead in providing that which is certain—not only in the sung parts of the service, but in the said parts also.

Carelessness in pronunciation often results in such phrases as—"Almighty 'n' mos' merciful Father" and "... done those things which *wort* not to have done" (General Confession), and "... judge the quick 'n' the dead", and "... ascended . and *sith* on the right hand" (Creed). In the Magnificat the "old firm" of "humble and *mee*" is a special favourite.



.....

The setting sun ushering in the sombre shades of evening bears mute witness to the Lord's words—"We must work the works of Him that sent Me, while it is yet day: the night cometh when no man can work."

What is the work which our Lord would have us do? He made it clear when He said, "Go ye therefore, and make disciples of all nations, baptising them into the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

He commissioned us as workmen to labour in the fields which are white unto the harvest. Therefore, a sacred responsibility rests upon each one of us to fulfill this command in our life.

God grant that when the night comes, we may have completed the work which He has set before us.

.....

Mr. Knight believed that hymns largely determined the character of the service. Their choice is of the highest importance and is the minister's responsibility. Care must be taken to ensure that there is a proper balance in each service so that the choir is not faced with the task of practising four difficult hymns at one practice. To this end it is an advantage to choose hymns well ahead—say, three months at a time. This long range planning also prevents the common experience of a small repertoire of hymns. A proper balance between subjective and objective hymns must be maintained, while the choice of the right closing hymn can lead to the congregation feeling strengthened at the conclusion of their worship.

Tallis' Festal Responses were originally arranged for a five-part choir in a Cathedral, and were not designed for a Parish Church. However, the Ferial Responses of the Royal School of Church Music were very suitable for this purpose.

Mr. Knight advised that choirs should not attempt any anthem until they can satisfactorily cope with the Psalms and Canticles, and that any anthem that was too difficult should not be tried.

As regards solos at weddings, the couple must realise that the church is God's House and not theirs, and ought to be prepared to abide by the minister's standard of suitable solos.

In England, congregational practices were being held in several churches for about twenty minutes after the services. These were normally taken by the minister, with the choir distributed amongst the congregation.

Mr. Knight thought that no stone should be left unturned to ensure that every service is an offering of our best to God. It will take time and sacrifice, but it is well worth while.

The students greatly appreciated Mr. Knight's helpful suggestions and the earnest and friendly manner in which they were given.

Sermon Preached by

Bishop G. A. Chambers

At St. Luke's, Liverpool, 10th March, 1956

Our Lord Jesus Christ said: "One soweth and another reapeth." Thomas Moore lives today not only in this church which he helped to build 138 years ago. He lives also in Moore Theological College whose centenary we celebrate with gratitude and thanksgiving.

Devotion and foresight led Thomas Moore to leave his property to the Church, with directions among others, for the establishment of the College for boys and youths from sixteen to twenty-three years of age where "piety, virtue and religious instruction"

should be the main object. This endowment has enable 750 men to be ordained for the ministry of the Word of God and the Sacraments. There are also seventy men in residence at the College receiving their training. It is impossible to conceive the vastness and volume of the good work done by these 750 men during their lives. Christ crucified and risen again was and is their message. They have been pioneers in personal and social righteousness, and pioneers in the cause of education. They have never ceased to proclaim the way of Life and the way of Hope to a world groping for guidance. They have been friends, advisers and confidants to thousands and brought comfort, inspiration and help to their fellows. At random, I think of some of the old students: JOSEPH BARNIER with his Sunday School of 2000 at St. Barnabas', Broadway; F. B. Boyce and his long journeys in the sixties on horseback over tracks beyond the Blue Mountains, and later on his work as a social reformer; J. H. MULLENS and his kindly figure at the Cathedral Gate Mid-day Mission; HENRY and JOHN LANGLEY, stalwarts, the first and second Bishops of Bendigo; GERARD D'ARCY IRVINE and S. J. KIRKBY of esteemed memory, Bishops Coadjutor of Sydney; CHARLES GODDEN, martyred in Melanesia; CLIVE GORE, planting the Church of God in the Southern Sudan; and FRANK CASH, now with us, to whom the College owes its beautiful chapel in memory of his son. I am proud to belong to this noble company with the rest of the College past and present.

Thomas Moore has lived in every Moore College man and still lives in all who have benefited from his endowment.

Thank God for him and for the College and for all through whom Thomas Moore's bequest has been carried out. They are first Bishop Barker and then his successors in the See of Sydney. There are the Trustees behind the scenes and there are the godly and scholarly men who have been principals of the College. We welcome the present Principal, Marcus Loane, whose appointment as a former student and an Australian marks an epoch in the life of the College and the Church in this Diocese. His book on the history of the College is a masterpiece of research, labour and devotion. The prayers and good wishes of the whole Church are with him as he goes forward. One soweth, and another reapeth, and the Kingdom of God grows. It grows through prayer, it grows through personality inspired by the Lordship of Christ, it grows through legacies and gifts, spiritual reality and purpose can be perpetuated through them. With Christ as the Hope of the world and the Church His body for carrying out His Will.

I hope this Centenary will inspire a continuous stream of prayer and goodwill and a continuous series of bequests and scholarships, gifts to the Church for her colleges, institutions and societies to the glory of God and the benefit of our fellow men.

One soweth and another reapeth—God giveth the increase.

Is Any Sick Among You?

By CECIL KELLEY

Have you ever been near a big hospital early in the morning, and watched it awaken? The lights twinkle slowly on, like eyes opening to another day. This strange creature has a thousand eyes, and they are tragic eyes, for behind each lurks the shadow of pain. Here encamped, lies an army of The Sick. Perhaps you have seen the hospital settle down for the night, when like the war-camp of old, the blaze of light dies to a twilight. There is a quiet activity of bobbing lanterns, a soft exchange of words, while the pain of the army throbs on slowly like the sleeping pulse. Like the eve of battle, it is a restless quiet, with not a few silently staring eyes. Fear lies there with Hurt, and Loneliness with Distress. There are two gates to this camp—one called Life, and the other, which looks to the camp of the enemy, is called Death.

How romantic it can be made to sound, like a Shakespearian drama! But it is not. It is cold and impersonal, scientific, even sordid. It is a relentless battle fought on the commonplace ground of our bodies—sometimes tragic, but rarely poetic. Why? Because suffering, like snow on the battlefield, covers all men with a blanket of anonymity reducing individuals to a crowd, numbing personality except where a sudden crisis elevates a man, till he is gained, or lost. Because it is like the rest of life, and it is not easy to suffer. Because, stripped of its shows and finery, its conventions and environments, mankind is not a pretty sight. To be left alone with their insecure faith and unfixed character is too much for some. To be given time to think, and a chance to die, is new and unsettling. This is the sub-plot to the drama which is enacted around them, where strange men in white decide the future, and the parts they shall play. Stranger and more real dramas are to be seen here than on celluloid 3-D. If those who settle comfortably into their seats at the movies would give a thought and a prayer of thanks for their own health and mercy for the sick, God should bless them. For God watches over both.

What an all-embracing title it is, "The Sick"! We hear it sometimes in our services; at the Communion when we pray for those: "who are in trouble, sorrow, need, sickness or any other adversity . . ."; or in that lovely prayer for "those who are in any ways afflicted, or distressed in mind, body or estate. . . ." Often as not, just as a passing mention in the flow of our thoughts. But if we stop to consider, who are "The Sick"? Well, look first at the "organised sick". From the telephone book, there

are eighty public hospitals of various kinds in Sydney, including church, military, mental hospitals and convalescent homes, sanatoria, and homes for the aged. As well there are 120 private hospitals and homes. To all this total add the societies, for crippled and spastic children, for deaf, dumb, and blind, and for disabled servicemen. But for every person I know of in hospital, I know at least six permanently ill people who are not. I know many more (and no doubt you also) who are distressed in mind, torn with conflicting desires and emotions of modern life. All this so close to us! Then include the country palaces of pain, and the totals for other States, and we have Australia's "Sick". On a very conservative estimate I reckon that at least one-third (and possibly a half) of our population come under this title. What then of the world, with its less-favoured countries? For Australia has one of the highest living standards in the world.

So much for statistics, since they mean little to our hardened souls. We must try to think in generalities, especially of the sick. The best way to think of the sick is to visualise someone you know who is ill, and to think of their needs.

"For mercy has a human heart, and pity a human face . . ." said Blake. They need our compassionate sympathy, and a practical expression of it. Sympathy, as a word, has lost the force of its original meaning. Today it means something like pity, which suggests condescension. But the real meaning is to put yourself in the place of the suffering person, to understand what they have to bear, and to help them bear it. It means "feeling with". Our Lord Jesus Christ was always moved by the plight of the sick, He knew their need and felt their sufferings. Indeed, we have perfect faith in His sympathy, because He suffered all that we must suffer. He knew anguish and deepest pain, was often weary and alone. He understands how it is for us. Wherever He went the sick gathered, and He spent a great deal of His ministry among them. People came to Him, some with little faith, and miracles were wrought. He went to those beyond hope, even raising the dead. His life was with the people, and since sickness was part of their life, it was part of His. While our compassion has limits which our Lord transcended, we can do much more than we are. We should express it in two ways, by our presence and by our prayers.

The invisible sign of our interest is prayer. St. James writes in his letter:

"The prayer of faith shall save the sick. . . ." (Jas. 5 ; 15.)

This wonderful power is so often neglected that I only urge that your prayers for the sick be constant, often, and fervent. We know and believe that the Divine Physician hears, and will answer that prayer. If He depended upon your prayers to heal

one single person whom you know, how would they fare? We must ask our Master to show us how we should pray the prayer of healing, and teach us to serve their needs. For we pray in ignorance, and sometimes ask what cannot be granted. It is true that God works today through medical practitioners, but His actions are not limited to this. For He has confided the power of healing to His Church down through the ages and today cases are recovered by faith which are beyond medical aid. Let us pray for doctors and nurses, and all engaged in the medical profession, for chaplains, research workers and all who seek to ease pain and overcome disease. Spare a thought for those who have none to help, and those far away in the outback. Think of those who have to live with an invalid or a long illness, that they may have patience and endurance in a most difficult and often thankless occupation. There are endless calls for our prayers. From the point of view of the sick, it gives confidence and peace of mind when most necessary, to know they are remembered by their friends before the Throne of Grace.

The visible sign of our interest is our presence. It is not always possible to visit the sick, but in cases where this is so, a letter or a card is a much-neglected token of our thoughts. But Christ went among the sick, His loving Hand fell alike on leper and clean. If each housewife decided to give one afternoon a week to visit the sick and lonely, in the Name of the Lord, great things could be achieved. Those who are confined to bed are visibly encouraged by the fact that someone thought them worth a visit, or a letter, or a prayer.

In the Parable of the Last Judgment, Christ tells us of the things that really matter in life. Among them He says simply: "I was sick and you visited me. . . ." But the blessed are surprised and ask the Lord when they saw Him sick and came to Him?

"And the King shall answer and say unto them, Verily I say unto you, inasmuch as you have done it unto one of the least of these My brethren, ye have done it unto Me."

A Letter To A Rector

By ROBERT BEAL

Dear John,

Well, it didn't take you very long to be appointed to a parish of your own, did it? It seems only a little time ago that you were considering whether or not you would enter Moore. I am glad you have written concerning the possible difficulties associated with your choirmaster and organist—it's just like you to be aware of the possibility of trouble in this direction, and to do something to prevent any unpleasantness. I do wish that others in your position would give this matter some serious prayer and consideration. You realise, I am sure, John, that there are two people who by virtue of their calling are in a position either to make or mar the service of worship, as much as man can make or mar the act of worship—and the other one is your organist and choirmaster!

Your organist, Mr. X, is a man of over sixty, and he has been at St. Egbert's for more than twenty-eight years; so the first thing you might do is to show a little respect for his grey hairs, and for his experience as a church musician. The most essential quality necessary in a successful rector-organist relationship is *considerate co-operation*. You as Rector have absolute right to say what is to be sung, and what is not to be sung. However, your organist is the man who knows what tunes are sung at St. Egbert's, and what music the choir is capable of singing. Therefore, ask him for his opinion, and act on it—then when you want to introduce new music to both congregation and choir, as you no doubt will, you will find him a willing collaborator, and not a resentful opponent. Discuss your week's music list with Mr. X on Thursday before choir practice, and thus make the final list a combined effort.

As far as I am aware, your organist is an intelligent Christian gentleman, whose musical experience has not been allowed to stagnate; he has kept pace fairly well with modern developments in church music, and the choir has been affiliated with the Royal School of Church Music for some years, gaining much from this association. Thus you won't have to deal with the all-too-common problem of a choir which sings nothing new, and which sings its old and frequently worthless music in a perfunctory and thoroughly bad manner.

By co-operating with Mr. X in your selection of the service

music, I trust you will be able to put into practice that principle which we agreed upon so often in those supper-time discussions: "For God, only the best is good enough."

As well as taking a close personal interest in old Mr. X, develop a sincere interest in the choir and its members. Now, I know that you'll say straight away that you haven't time to sing with the choir—you're quite right, and besides, unless your voice has improved more than somewhat since I last heard it, your continued presence might ruin your good relations with Mr. X! However, your presence at the commencement or close of practice, to offer prayer, to talk with choristers, to help and above all to encourage their work, will be most appreciated, believe me.

Choirs and choirmasters all thrive on encouragement, John, so don't be backward in giving praise where praise is warranted. (If you do this, they'll take constructive criticism in a more willing and gracious way.) Also remember that spiritual encouragement is equally necessary—no regularly worshipping Christians are more prone to slip into a superficial and meaningless "Churchianity" than those whose task it is to lead the singing—not wholly through any fault of their own, but partly because of their particular part in the service of worship. You see, they are so familiar with the words of the service that it becomes all too easily meaningless, and even when your sermons are most stimulating, remember that the sermon is the only period during the service when the choir is, as it were, not in action; so they relax, both mentally, and I'm afraid physically. Do bear this in mind, John, and encourage your choir folk in their Christian work, and also make your sermons interesting enough to hold the choir's attention!

I don't know how St. Egbert's is situated for an assistant organist, but if it is at all possible, allow Mr. X an occasional Sunday away from St. Egbert's so he may visit other churches, and broaden his horizons.

To answer your question on further reading, "Music in Church," the report of the 1951 Archbishop's Committee contains some most authoritative and helpful information. You should also find "Music in Worship," by Walford Davies and Harvey Grace of considerable assistance.

In conclusion, John, encourage your folk, co-operate with tact and consideration—remembering that our church music is not for the entertainment of the congregation, nor the self-aggrandisement of the choir, but is our offering of worship to God, and surely for Him, only the highest standards in choice and performance are good enough.

Very best wishes to you and your family.

Yours in the singing of His praise,

The Mission To Wilberforce

By John Imisides.

By the normal use of the word, the week at Wilberforce was not a mission, as it did not pivot on a series of meetings backed up by visitation. The purpose was to break down barriers in the hearts of the people, to get them to come to church and thus under the sound of the Gospel.

It is a real country district, though only an hour's trip from Sydney. The team of 8 were there to stir up interest in the things of God and by the power of much previous prayer, we believe it was accomplished.

The team was under the leadership of Ray Wheeler, the Catechist-in-charge of the Parish, and the days were spent in covering the 4 centres with visitation. The aim was to compile a Parish roll and to invite people to a parish tea meeting, and the Sunday services. In all three we saw the hand of God move.

The people, we found on the whole were friendly and were interested in what we had to say. Instead of the usual self-satisfied attitudes and excuses of many of the city people, we found our invitations to the services and the Parish Tea accepted, and some we found receptive to the spoken claims of the Gospel. We left the "Reason Why" in nearly every home and pray that the written words might bring forth fruit in the salvation of precious souls.

The Parish Tea was a great success. After a shaky start, all was under way—and how we praised God that over 180 came! After the buffet-style tea, a short programme followed, consisting of testimonies by Dr. Errol Strang and Greg Blaxland in word, and Bill Howarth in song—"I'd Rather Have Jesus." The film "Prior Claim" was then screened and Ray Wheeler closed the night with a short word and prayer. We pray it might have stirred up the interest of some of these country folk, which has been so lacking in the hearts of some.

The Sunday services were times of blessing, mainly aimed at sowing the seeds of eternal life in many hearts, to be followed by a faithful regular ministry of the good news of Christ's wondrous love. The first Sunday was commenced by an illustrated children's talk at 2 churches, the second being at Wilberforce where 67 came—not bad for a small country district! The Evening service was held in a hall at one of the centres, and over 40 came to hear Dr. Strang preach the Gospel. The 2nd Sunday, following a week's visitation, showed increased interest,

60 coming to the Morning service and at night over 60 heard the claims of Christ on their lives at Wilberforce. A Youth Tea was also held at the Rectory, 8 turning up—not a great number for a larger parish, but a joy to us to know that there was interest being stirred up in younger hearts too, concerning the things of God.

As there were no night meetings, the team met each night at the Rectory and we had times of fellowship in prayer, the study of God's Word, and in discussing other things with which we are so concerned as ministers of the Gospel. They were nights of wonderful fellowship by kindred hearts in the One Saviour, and I'm sure we will remember those times as precious in the years to come.

The country was beautiful and refreshing, and, apart from anything else, it did us all good to be out of the "big smoke" for a week, and breathe the lovely country air. However, I'm sure that which will be remembered above all else, will be the wonderful fellowship we had day by day seeking to spread abroad the news of the love of Calvary. Continually there was a sense of unity, all working with the one end in view, and I'm sure the team of 8 will ever praise God for the week spent in Christ's service at Wilberforce. As we look back, we can see time wasted and mistakes made, serving only to remind us that without Christ we are nothing, and that He alone must do His great work in the hearts of sinful people. May He take His Word sown in man's weakness and bring forth fruit to eternal life.

Willoughby "Key" Mission

By Jim Taylor

Friday night, the fourth of May, saw most of the team well established in their lodgings prior to the commissioning service which was held in a packed St. Stephen's Church. At the service Archdeacon Wade commissioned the Rev. Bernard Gook as the Missioner. All were impressed by the Archdeacon's address. In it he gave personal testimony to the saving grace of the Lord Jesus.

During the following week, each meeting was thoroughly discussed and planned at the team meetings which were held each day. In these meetings prayer was offered after a Bible study led by the Missioner. Criticisms of the previous day's meetings followed in which both good and bad points were raised—testimonies too long and too boring; voices too soft; too many "spiritual problems" for kids; and so on. The children's meeting for that day would then be prepared, after which the evening meeting

would be planned. Testimonies that were to be used were examined and proper content and emphasis given.

One thing we did learn to do, was how to give a testimony and not to preach a sermon. A different approach from the usual method of appeal at the end of the service was used. A direct appeal to walk out to the front was not given; instead people were asked to remain in the pew until the congregation had left the Church. Any 'inquirer' who had stayed received a small booklet containing several texts of Scripture which contained some of the promises of God. Every meeting was well attended, with two hundred and fifty to three hundred people at each evening service. Invitations to supper were extended to all who cared to go into the hall.

Apart from our spiritual needs being amply provided for, in like manner were our physical needs satisfied. Our grateful thanks to those untiring ladies who, each lunch-time, served us with food fit for kings and in sufficient quantities to satisfy the largest stomachs. Also to our hosts, to whom nothing was too much trouble, we extend our thanks.

We praise God for His graciousness and blessing to us in this mission. The students from Deaconess House and Moore College will never forget it. Chiefly we praise God for the work He did. Souls were won for the Kingdom, but most of all there seemed to be a new awakening amongst Christians and a greater desire to serve the Lord in the 'harvest field'.

Parochial District of Sefton- Chester Hill with Regent's Park and Birrong

By Brian Black

Over one hundred people crowded into St. John's, Sefton, on Friday night, 4th May, when Rev. J. R. Le Huray, Rural Dean of Petersham and father of the Rector, commissioned our Vice-Principal, Rev. D. B. Knox and twenty students for the "Moore College Mission to the People".

Each day's activity commenced with a service of Morning Prayer followed by a team meeting. Visitation was systematically carried out in the afternoons and bore fruit in the growing attendances at the evening meetings. These were conducted by

the students and consisted of Community Hymn Singing, Film, Prayer, Bible Reading, Testimonies and the main message. The Rev. D. B. Knox, Rev. B. L. Smith and Mr. Dudley Foord answered questions and explained clearly, from the texts on a specially printed card, man's need and God's provision. A good selection of books was on display at each meeting and several were purchased. Each service was followed by a time of fellowship over a cup of tea, during which the missionaries were able to enter into personal conversation with the people and seek to supply the answers to their needs.

Three House meetings were held with an average attendance of nineteen, and many present expressed how helpful they were to them. One group of non-Church goers said that they had never realised the content of the Christian Gospel until then.

A Youth meeting was held on the first Saturday night and a direct result of it was that one of the young people made a decision for Christ. Two women's luncheons were arranged and were well attended.

Children's meetings were held daily at Regent's Park, the average attendance being about one hundred and seventy. A special feature was the Radio Bible serial "The Adventures of Peter," which came over a tape recorder. The students in charge also took the weekly Scripture classes in the schools and were greatly encouraged by the response of the children. Any pre-conceived ideas of the terrors of this task vanished for that day at least when it became a real joy.

The proprietor of the Regent's Park Hotel very kindly invited our open-air group to step inside the Hotel and to conduct meetings there. This offer was quickly grasped and there followed the sound of hymn singing to a piano accordion and the preaching of the good news of Jesus Christ. However, it was felt that the best opportunity for witness came after 10 o'clock in the personal conversations outside. Many men voluntarily asked for booklets to read. It was a rewarding sight to see one of the men and his family at a service the following night.

At the concluding services many people openly confessed to having received the Lord Jesus Christ as their own Saviour during the Mission.

Students lived in the homes of the parishioners and were unanimous in their appreciation of the hospitality that was so generously given them.

Summing up, it can be said that we are thankful to God for the opportunity of conducting a Mission and for the increase which it pleased Him to give during its course. Some were won for Christ and many were strengthened and encouraged.

The Mission at Helensburgh

By John Collins

On Friday, 4th May, fifteen students, led by the Rev. D. W. B. Robinson, arrived at Helensburgh to conduct a week's Mission at this picturesque South Coast mining town and the surrounding districts. The Mission commenced on Friday evening with a Commissioning Service, at which the Team was commissioned for its sacred task by the Rector of St. Michael's, Wollongong, the Ven. Archdeacon H. G. S. Begbie.

Saturday was given over to visiting and the Sunday services were taken, as far as possible, by the students. During the week two public meetings were held at Helensburgh, both of which were attended by a representative cross-section of the community. In addition to these meetings a Men's Dinner and a Barbecue were held. At the Dinner, which was attended by about thirty men from the Parish, including the local Member of Parliament, the film "God of the Atom" was shown and it created a great deal of interest and set many minds thinking. The Barbecue was primarily for the younger folk, although quite a number of older people came. A sheep was carved with great gusto by the Rector and after the folk had enjoyed the open-air meal around the camp-fire, a light concert was staged by some of the Team under the direction of Bob Dowthwaite. The film "The Way Out", was shown, depicting the conversion of a bank robber. The film was quite impressive and offered a real challenge to those present. The presence at this function of the Rector of the neighbouring Parish of Austinmer, together with some of the Austinmer Youth Fellowship, was greatly appreciated by the local folk.

Meetings were also held at Waterfall, Otford, Stanwell Park, Stanwell Tops and the Waterfall Sanatorium, the most successful of these being at Waterfall and Otford. Children's meetings were held each day and an open-air meeting was held one afternoon in Helensburgh. Perhaps the most successful feature of the Mission was the Cottage Meetings at which groups of people gathered in private homes and discussed vital subjects of a spiritual nature under the guidance of the Missioners. Much profitable work was accomplished at these meetings.

The Mission concluded with a Thanksgiving Service on the Sunday evening at Helensburgh when the Church was crowded. At this service several people visibly signified that they had been helped in some way during the Mission. We thank God for what He has accomplished at this place and we pray that He will continue to do mighty works in Helensburgh and its surrounding districts.

Old Students' Union

The attendance of members at their Annual Reunion Services and Annual Meetings of recent years has steadily increased in numbers and provides a useful opportunity for the Old Students to watch the progress of their College and to meet the Staff and Students. We are grateful to His Grace the Archbishop, who always comes to celebrate Holy Communion in the Chapel and to chair our Annual Meetings. At the last Reunion, held on October 19th, 1955, Bishop E. J. Davidson, Canon H. M. Arrowsmith, Canon M. C. Newth, and the Principal, Rev. Dr. M. L. Loane, were duly congratulated upon the recent honours conferred upon them.

Rev. W. J. Siddens welcomed the four Deacons present as new members of the O.S.U. Rev. Canon S. G. Stewart addressed the members on the need for Bursaries in the College, and it was decided that the O.S.U. would be responsible for two Bursaries of £45 each. These Bursaries have since been donated. The Guest Speaker for the Reunion was the Rt. Rev. F. Hulme-Moir, Bishop of Nelson, who gave a most informative address on Church life in New Zealand with special mention of grave problems of child delinquency. Before lunch the Rev. Dr. F. Cash took a group photograph and later donated two dozen copies to the funds of the O.S.U. Several copies remain unsold at 5/- each.

The attention of members is drawn to the Centenary History of the College prepared by the Principal, and the challenge is to all members to secure the wide distribution and sale of this excellent book. As a Centenary gesture, each member of the O.S.U. might undertake the sale of at least three copies within his parish.

For the information of those unable to attend the Reunion, the Hon. Secretary (Rev. R. P. Gee) was re-elected unopposed, the Rev. F. Rice was elected Hon. Treasurer (P.S.—The annual sub is 6/-), and the Committee was re-elected—composed of Revs. N. Rook, G. Rces, R. Meyer, C. Steele, and the Senior Student.

We extend our hearty congratulations to the Rt. Rev. R. C. Kerle upon his consecration as Bishop-Coadjutor of our Diocese, and the Ven. R. J. Hewett upon his appointment as Archdeacon of Ryde.

We would also like to congratulate all concerned in the production of the Centenary Year film "Approved unto God", and are sure that its screening will bring blessings to our College. The visit of the Rev. Canon T. G. Mohan, of the Pastoral Aid

Society, England, was much appreciated by the Old Students in his advocacy of the College during his visit for the Centenary Celebrations. We welcome back in Sydney the Rt. Rev. G. A. Chambers, a former Acting Principal and Vice-Principal, as special Commissioner for the Home Mission Society during its Centenary year, and former students of his are pleased to see both the Bishop and Mrs. Chambers looking so well.

R. P. GEE,

Hon. Sec. O.S.U.

Billy Graham— Mass Evangelist?

By OWEN WEAVER

(It was the writer's privilege to assist in the Greater London Crusades of 1954 and 1955 under Dr. Graham as a counsellor.)

This world renowned Christian must surely come within this category of evangelists. An example of the term "mass" would be that of 120,000 people at a single Crusade meeting at Wembley Stadium on 22nd May, 1954. Earlier in the same day he had spoken to 60,000 people at White City Stadium. Enormous crowds have gathered to hear him wherever he has gone throughout the world since his ministry came to the public eye in 1949 after his Los Angeles campaign in the U.S.A.

Yet such a term as "mass" evangelist cannot in final reckoning exist. Every person in the great crowd who seeks help must be dealt with individually. "Mass" evangelism is then turned into "personal" evangelism by using well-trained Counsellors.

In the London Crusades the Counsellors were trained in special weekly classes held under the direction of Mr. Lorne Sanny (Director of Follow-Up Department) for a period of six weeks. The main emphasis in this course was that the inquirer should be given definite instruction from the Word of God. When a person responds to the drawing power of the Holy Spirit through the preaching of the Word, he must be informed of the implications of his experience, before he takes an active part in the Church's life and witness.

With the Billy Graham campaign and with all other evangelistic campaigns, the Bible must be the instrument of the Counsellor in all matters of faith and conduct. The Counsellor must, from his open Bible, show the promises of God to the inquirer, because it is the Word of God alone, that can bring assurance of union with Christ.

It is necessary for the Christian to remain a Counsellor at all times to those in his Church and community. The slogans of the Christian Church for the individual must always be, "Every Christian an evangelist" and "Every Christian a Bible student".

What are God's requirements for a Counsellor? We shall consider three.

Firstly, a Counsellor is one who has a personal relationship with Christ and an assurance of eternal life (1 John 5:11-12). Only by a private devotional time each day with God can the living experience of Christ be maintained. The Counsellor then has something vital to pass on to others (1 John 1:3), and the boldness of an unembarrassed freedom of speech in witnessing will follow. We should include in our devotional time both the reading of God's Word and prayer. God speaks to us through His Word and it enables us to grow spiritually because it is food for the soul (1 Peter 2:2). True Christian joy and a clear pathway through the decisions of life will be ours because of contemplation upon its pages. In the prayer life our Lord is our example, and we should seek to develop the spirit and habit of prayer. This time may include confession of sins and receiving their forgiveness; adoration, when we focus our attention on the Person of Jesus Christ, in all His splendour and beauty, to worship Him; thanksgiving for all spiritual and material benefits toward us; intercession for other peoples' needs; and finally, petition for our own needs.

Secondly, he is a person relying on the Holy Spirit for guidance, strength and effectiveness in this service. To realise our absolute need of His Divine help, we must look at the spiritual state of those whom we are seeking to counsel, as revealed in the Bible. Although physically alive, yet, without Christ, they are dead spiritually towards God (Eph. 2:1). They are lost, and blind to the truth (Luke 19:10; 2 Cor. 4:3-4). God alone can work, and He will through the Counsellor as His spokesman, to bring them into Resurrection life. This involves a forsaking of sins in thought, word and deed, a willingness to follow Christ and to act in faith upon what the Bible says (Acts 5:32).

Thirdly, he must be a person who has a working knowledge of the Bible. It was the Master's only weapon of defence against Satan in the wilderness where on three occasions He quoted from the Old Testament Scriptures to defeat the enemy (Matt 4). In the Christian armour, in Ephesians 6:10-17, it is the sole weapon of attack portrayed. The Word of God speaks the Truth and cannot be gainsayed by scoffers and infidels who would seek to avoid its authority and implications. The Holy Spirit uses the Scriptures to bring conviction of sin and show people the need of a Saviour; to reveal Christ as that Saviour; to show them how to receive Him; to answer their difficulties hindering them

from coming to Him; and to give them assurance of their salvation. A Counsellor must know how to use his Bible in order that he may turn confidently from one reference to another during the interview as the need is indicated.

The following are recognised ways of becoming proficient in the use of the Bible in counselling:—

Systematic and exhaustive reading and meditation upon it.

A detailed study, Book by Book, making full use of cross references.

Reading commentaries by reliable authors to bring out a fuller meaning.

Hearing a Minister of the Gospel expound the Word in Church.

Setting out deliberately to commit to memory key verses, which will bring victory over sin and be the means of effective witnessing (Ps. 119:11; 1 Peter 3:15). The Holy Spirit can call them to remembrance as the occasion arises. The use of verses in each case must be selective and not indiscriminate. Constant reviewing is the secret to a good memory of Scriptural texts.

When counselling the unconverted we should keep in mind these basic points:—The only remedy for his lost condition is the Gospel of Christ (Rom. 1:16). The fact of sin in the world around and in his own life is reckoned on God's unchangeable moral Law (Rom. 3:23). The penalty of his sin is eternal separation from an holy God whose wrath is poured out on all ungodliness and unbelief—death in the fullest sense of the word (Rom. 6:23). Christ paid the penalty required by the justice of God for sin when He died on the Cross at Calvary (1 Peter 2:24). He is the only way of Salvation (Acts 4:12). To avail of the benefits of His Death and Resurrection, we must accept Him by turning from our sins in repentance and by exercising faith in Him on the ground of His atoning work (Acts 20:21; Rom. 5:9). This new relationship between God and man is sealed by the receiving of the Holy Spirit and assurance in the heart and life of the believer (2 Cor. 5:17; Eph. 1:13). The new-born babe in Christ should be instructed in the continuation of the Christian life in line with aspects already mentioned and introduced into the fellowship of the local Church.

The writer is largely indebted to the notes of the Director of the Billy Graham Follow-Up Department, and this article goes forward with his prayer and sincere desire that many will benefit from it.

Sporting Round-up

TABLE TENNIS

In the competition so far Moore have played St. Andrew's Presbyterian Theological Hall and the Baptist Theological College. Against the Presbyterians we managed a 6-0 victory, our team being: Mark Ma, B. Slamon, J. McElveney, and V. Roberts.

However, we met more than our match against the Baptists and suffered a 5-1 defeat.

The Baptists play so consistently well year by year we are beginning to wonder if we study too much or they "ping-pong" too much!



SOCCER TEAM, 1956

Back Row: D. Duchesne, N. Lawless, L. Vitnell, G. Blackwell.

Front Row: A. Donohoo, G. Robinson, H. Goodhew, The Principal, G. Chandler, W. Howarth, P. Ball.

In the first match of the Soccer competition Moore played Leigh Methodist College. After a hard and even game Leigh finally won 2-1.

Our second match was against The Church of Christ and the "practice" gained in the first match enabled us to work more as a team and we won 5-0.

The next match will be against the Baptist Theological College, in which we hope to find ourselves even more improved.

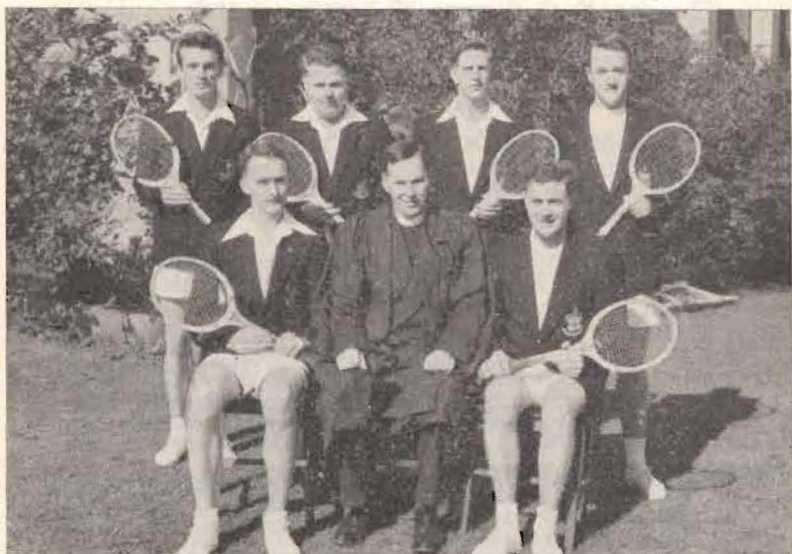
FOOTBALL (Union of course!)

In the usual Moore College - Sydney Evangelical Union "match of the year", E.U. proved too strong for us once again. Moore rallied in the second half after a "pep talk" and a few grains of "Akta-Vite", but not enough to prevent a 9-0 defeat.

We are looking forward to the return match with great confidence. Our next match will be against the Baptist Theological College, and we hope we will be able to field a really strong team.

We must thank Dr. Arnott for allowing us to train on St. Paul's Oval and also to play some of our competition matches there.

TENNIS



TENNIS TEAM, 1956

Back Row: D. Allan, W. Howarth, V. Roberts, G. Robinson.

Front Row: B. Black (Capt.), The Principal, J. Hall.

Leigh College have done it again! Once again Leigh won the Inter-Collegiate Tennis competition, with Moore coming second. The Baptists also showed good form this year and shared second place with us.

Our singles players (B. Black and D. Allen) gave us quite a good start, but the doubles teams could not quite pull up the leeway.

The fun and Christian fellowship experienced was a great joy to all who participated in these matches, and another link was added to the ever-strengthening chain joining the Theological Colleges in very real friendship.

Brief Biographies of College Personnel

DEACONS

The Rev. B. R. Buckland (Lithgow).
 The Rev. D. Callow (West Ryde).
 The Rev. J. H. Darlington, Th.L. (Lindfield).
 The Rev. W. G. Dumbrell, B. A. (Parramatta).
 The Rev. K. C. Gilmore, Th.L. (Church Hill).
 The Rev. G. E. Hayles, Th.L. (Bondi).
 The Rev. B. R. Molesworth (West Manly).
 The Rev. J. R. Roper, Th.L. (Ryde).

FINAL YEAR

- ANDREWS, ROBERT ERNEST:** S.C.E.G.S., North Sydney, 1943-47. University of Technology, 1948-51 (Optometry). Commonwealth Department of Immigration, 1952-53. From St. Clement's, Mosman, 1954. Catechist, St. Paul's, Carlingford, 1955. C.M.S. Candidate.
- BEARD, GRAHAM:** Hurstville Technical School, 1947. Electrical Mechanic, 1948-51. From St. Stephen's, Newtown, 1952. Catechist, St. Silas', Waterloo, 1952-54; St. Andrew's, Seven Hills, 1955-56.
- BLACK, BRIAN COLIN:** North Sydney Junior High, 1939-41. R.A.A.F., 1944-45. Commonwealth Bank, 1942-53. Matric., 1952. From St. Peter's, Hornsby, 1953. Catechist, Prov. Dist. of Flemington with Homebush, 1953; St. Thomas', Rozelle with St. Alban's, Ultimo, 1954-55; St. Luke's, Thornleigh with St. Mark's, Pennant Hills, 1956.
- BROOK, JOHN ALEXANDER:** Sydney Technical High, 1940-42. Electrical Fitter, 1943-53. Matric., 1953. From St. Peter's, Neutral Bay, 1954. (Associated with St. Stephen's, Lidcombe.) Catechist, St. John's, Rockdale, 1954-55.
- BURROWS, MATTHEW BRINSMEAD:** Drummoyne Junior High, 1944-46. Apprentice Pattern Maker, 1947-50. From St. Alban's, Five Dock, 1951. Catechist, St. Alban's, Five Dock, 1951-53; Prov. Dist. of Baulkham Hills, 1954-55; St. Luke's, Clovelly, 1956.
- COX, BERNARD SHEFFIELD:** Post Primary, Papanui Technical High, N.Z., 1948-53. Canterbury University (Electrical Engineering Intermediate), 1954. From St. Barnabas', Christchurch, 1955. Catechist, St. Luke's, Mascot, 1955; St. John's, Beecroft and Cheltenham, 1956.
- DAWSON, PETER DONALD:** Newtown Commercial School, 1945-47. Accounts Clerk, 1948-50. Accountancy Course, 1950-53. Matric., 1953. From St. Peter's, Cook's River, 1954. Catechist, Par. Dist. of Abbotsford and Russell-Lea, 1954-55; Holy Trinity, Erskineville, 1956.
- de DEAR, DAVID LEON:** North Sydney High, 1944-48. Salesman-Clerk, 1949-53. From St. Paul's, Chatswood, 1954. Catechist, Prov. Dist. of Flemington with Homebush, 1954-55; St. Clement's, Marrickville, 1955; St. Andrew's, Roseville, 1956.

- DUCHESNE, DAVID GEORGE:** Wollongong High, 1946-50. University of Technology, 1951-53. From St. Michael's, Wollongong, 1954. Catechist, St. Silas', Waterloo, 1954; St. Barnabas', Broadway, 1956.
- GOWAN, KEITH:** Kiama Central School, 1943-46. Electrical Mechanic, 1947-52. From Christ Church, Kiama, 1952. Catechist, St. Silas', Waterloo, and St. Anne's, Hammondville, 1952-53; Herne Bay, 1954; St. Barnabas', Bondi, 1955; St. Bartholomew's, Pyrmont, 1956.
- HALL, JOHN TAYLOR:** North Sydney High, 1945-51. Accountancy Course, 1952-53. Matric., 1953. From St. Barnabas', Chatswood, 1954. Catechist, St. Peter's, Neutral Bay, 1954; St. John's, Beecroft and Cheltenham, part 1955; Par. Dist. of Pittwater, 1956.
- HOSKING, RICHARD FRANK, B.A.:** Sydney High, 1945-50. University of Sydney, 1951-54. Tutor in Hebrew, Ridley College, Melbourne, 1955-June, 1956. From St. Michael's, Rose Bay and Vaucluse, June, 1956.
- LAWLESS, NORMAN HENRY:** Forest School, Essex (England), 1940. Farming, 1949-53. From Perth, W.A., 1954. Catechist, Par. Dist. of Pittwater, 1954-56.
- MA, MARK, B.A.:** University of Shanghai, 1933-36 (Business Administration). Ministry of Railways, 1937. Loaned to War Area Service Corps Military Mission for service in Sino-Japanese War and 2nd World War, 1938-48. Assistant Manager, Transport and Storage Department of the Taiwan Provincial Supply Bureau, 1949-55. From Taiwan (Formosa), 1956. Candidate for Bishop of Honolulu.
- MADDIGAN, REGINALD LESLIE:** Norwood High (Adelaide), 1941-43. Clerk, 1944-52. From St. Bartholomew's, Norwood, 1952. Matric., 1952. Sydney Bible Training Institute, 1953. Re-entered College, 1954. Catechist, St. David's, Surrey Hills, 1952; St. Silas', Waterloo, 1953; Prov. Dist. of Panania, 1954-55; St. Peter's, Cook's River, 1956.
- OSTLING, WILLIAM HAROLD, A.S.T.C. (Chem.):** Sydney Technical High, 1936-39. Sydney Technical College (Chemistry Diploma), 1940-44. Trainee Chemist, 1939-44. Chemist and Factory Manager, 1945-55. Entered College from St. Columb's, West Ryde, 1955. Catechist, All Saints, Cammeray, 1954-56.
- THORNE, GEORGE STEWART, B.E.:** Sydney Grammar, 1937-42. R.A.A.F., 1943-45. University of Sydney, 1946-50. Sydney Water Board, 1951-54. Entered College from St. John's, Beecroft, 1955. Catechist, St. Anne's, Merrylands, 1955-56.
- TOWNEND, GEORGE WILLIAM RUSSELL:** Hornsby Technical School, 1940-41. Trainee Carpenter, 1942-44. Shoe Salesman and Buyer, 1945-49. Entered Sydney Missionary Bible College from St. Barnabas', Chatswood, 1950-51. Wycliffe School of Linguistics and Teachers' College, 1952. I.V.F. Missionary Medical Course, 1953. Ridley Theological College, Melbourne, 1954-55. Entered College, 1956. Catechist, St. Barnabas', Chatswood.
- WOOLCOTT, BRUCE ALAN:** Homebush High, 1943-45. Balmain Teachers' College, 1946-47. School Teacher, 1948-54. From St. Andrew's, Summer Hill, 1954. Catechist, St. Peter's, Cook's River, 1954; St. George's, Earlwood, 1955-56.

THIRD YEAR

LAING, ALLAN GLANVILLE: Rangiora High, N.Z., 1948. Telegraph Linesman, 1949-51. Mixed Farming, 1952. Matric., 1953. From Nelson Diocese, 1953. Catechist, Douglas Park and Wilton, 1954-56.

LAWTON, WILLIAM JAMES: Fort Street High, 1950-51. Accounts Clerk, 1952. Salesman, 1953. From St. Augustine's, Stanmore, 1954. Catechist, St. Peter's, Campbelltown, 1954; St. Alban's, Five Dock, 1955. Faculty of Arts, 1955-56.

MARSH, BARRY GRAHAM: Fort Street High, 1947-48. Audit Clerk, 1949-51. Clerk, 1952-53. From Par. Dist. of Abbotsford and Russell-Lea, 1954. Catechist, St. Paul's, Riverstone, 1954; Christ Church, Gladesville, 1955. Faculty of Arts, 1955-56.

SECOND YEAR

ALLAN, DONALD FREDERICK: Cleveland Street Intermediate High, 1939-42. University of Technology, 1943-52. Fitter and Turner, and Mechanical Draftsman, 1947-54. From St. Andrew's Cathedral, 1955. Catechist, Prov. Dist. of Flemington with Homebush, 1955-56. Faculty of Arts, 1956.

BAKER, KENNETH FRANCIS: North Sydney Technical High, 1942-44. Commonwealth Bank, 1945-55. Matric., 1954. From St. Stephen's, Willoughby, 1955. Catechist, St. Thomas', Kingsgrove, 1955-56.

COLLINS, JOHN THOMAS EDWARD: Canterbury High, 1946-50. Department of Railways, 1951-53. Insurance Clerk, 1954. From St. Alban's, Corrimal, 1955. Catechist, All Saints', Austinmer, 1955-56.

DICKS, TERENCE HENRY: Mosman Intermediate High, 1946-48. Grocer, 1949-50. Assembler, Wholesale Drugs, 1951-55. Matric., 1954. From Roland Lamb Memorial Church, Lane Cove, 1955. Catechist, St. Alban's, Lindfield, 1955; St. Thomas' Rozelle, with St. Alban's, Ultimo, 1956.

EAGLE, MICHAEL BRIAN: Parramatta High, 1948-51. Surgical Appliance Fitter, 1952-55. From St. Alban's, Epping, 1955. Catechist, St. Alban's, Epping, 1955. Faculty of Arts, 1956.

EMERY, ERNEST JOHN: Homebush High, 1945-49. Commonwealth Bank, 1950-55. From St. Mark's, Granville, 1955. Catechist, St. Paul's, Riverstone, 1955-56.

GOODHEW, RICHARD HENRY: Dulwich Hill Central School, 1944-46. Audit Clerk-Accountant, 1947-53. Staff Worker, Church of England Youth Department, 1954. From Holy Trinity, Dulwich Hill, 1955. Catechist, St. Peter's, Cook's River, 1955; Prov. Dist. of Panania, 1956.

HERBERT, RONALD WALTER, B.Sc.: Church of England Grammar School, Brisbane, 1941-45. University of Queensland, 1946-49. Brisbane Teachers' College, 1950. School Teacher, Queensland, 1951-53. Master, King's School, Parramatta, 1954. Entered College, 1955. Also studying for B.D. (Lon.).

HOLLE, JOHN: Sydney Technical College, 1953 (L.C.). Electrician, 1940-54. From St. Cuthbert's, South Kogarah, 1955. Catechist, St. John's, Ashfield, 1953-55; St. Alban's, Epping, 1956.

IMISIDES, JOHN EVELTHON: Wollongong High, 1947-49. Accountancy Course, 1950-51. Clerk, 1950-55. Matric., 1953. From St. Stephen's, Port Kembla, 1955. Catechist, St. Silas', Waterloo, 1955-56.

- KELLEY, CECIL ALLEN:** Canterbury High, 1948-50. Clerk, 1951 Commonwealth Bank, 1952-54. Clerk, 1954-55. From St. Mark's, Brighton-le-Sands, 1955. Catechist, St. David's, Arncliffe, 1955-56.
- PIERCE, DUNCAN DENNIS:** Bishop Cotton School, Simla, India, 1940-48. Tyre Retreader, 1951-54. From St. Hugh's, Jolimont, W.A., 1955. Catechist, St. James', Croydon, 1955; St. Saviour's, Punchbowl, 1956.
- RADCLIFF, HENRY ROBERT MOSES:** Scot's College, 1942-45. Pastrycook, 1946-54. R.A.N.R. (Sick Bay Attendant), 1951-54. Matric., 1954. From Holy Trinity Erskineville, 1955. Catechist, St. Stephen's, Newtown, 1955; St. Paul's, Carlingford, 1956.
- SLAMON, BARRY JOHN:** Cleveland Street Intermediate High, 1947-49. Sales Assistant-Clerk, 1950-53. From St. Paul's, Redfern, 1954. L.C., 1954. Catechist, Holy Trinity, Erskineville, 1954-55; St. Alban's, Belmore, 1956.
- STRANG, ERROL JAMES, M.B., B.S.,** Diploma of Tropical Medicine and Hygiene: Newington College, 1940-42. University of Sydney, 1943-48. Resident Medical Officer, 1949-51. Private Practice, 1952-55. Entered College from St. James', Croydon, 1955. Catechist, St. James', Croydon, 1956. C.M.S. Candidate.
- TAYLOR, JAMES ARNOLD:** Worksop Technical School, Notts., England, 1947-48. Apprentice Toolmaker and Trades Course, 1948-53. From St. Paul's, Lithgow, 1954. Matric., 1954. Catechist, St. Alban's, Belmore, 1955. C.M.S. Candidate.
- VITNELL, LESLIE GEORGE:** Homebush High, 1945-48. Window Dresser, 1949-52. Sydney Bible Training Institute, 1953-54. From St. Philip's, Eastwood, 1955. Catechist, Prov. Dist. of Pagewood, 1955; St. Anne's, Ryde, 1956.
- VOSS, HUGH RAYMOND:** North Sydney High, 1940-44. Land Surveyor, 1945-55. From St. Stephen's, Willoughby, 1955. Catechist, St. Andrew's, Lane Cove, 1955; St. Alban's, Five Dock, 1956.

FIRST YEAR

- BALL, PETER BRADSHAW:** Grafton High, 1946-48. Service Mechanic, 1949-50. Bank Officer, 1950-55. From St. Faith's, Narrabeen. Catechist, St. Alban's, Five Dock.
- BARKER, REGINALD STANLEY:** Hurstville Secondary Technical, 1946-48. Pre-Apprenticeship Course (Fitting and Machining), 1949. Apprentice Aircraft Mechanic (Air Frame), 1950-54. From St. George's, Hurstville, 1955. Matric., 1955. Catechist, St. Andrew's, Summer Hill.
- BLACKWELL, GORDON DONALD:** Drummoyne Junior High, 1947-50. Apprentice Fitter and Machinist, 1951-56. Matric., 1955. From St. Anne's, Ryde. Catechist, St. Mark's, Malabar.
- BLAXLAND, GREGORY MONTGOMERY ALFRED:** Barker College, 1945-48. Accountancy, 1949-50. Bread Carter, 1951-53. Driver-Clerk, 1954. From St. Stephen's, Willoughby, 1955. Matric., 1955. Catechist, Roland Lamb Memorial Church, Lane Cove.
- BUCKMAN, ROSSLY DAVID:** Penrith High, 1952. Insurance Clerk, 1953-55. From St. Stephen's, Newtown. Catechist, St. Stephen's, Newtown.
- CAMERON, EWEN DONALD:** S.C.E.G.S., North Sydney, 1940-41. Accountancy, 1942-56. From St. Paul's, West Manly.
- CHANDLER, GEOFFREY CHARLES:** Croydon Park Junior Technical School, 1947-49. Mechanical Draughtsman, 1950-55. Matric., 1954. From St. Luke's, Concord Catechist, St. John's, Ashfield.

- CROFT, THOMAS GEOFFREY:** Stanmore High, 1933-36. Clerk, 1937-40. A.I.F., 1940-46. Sheet Metal Worker, 1946-56. From St. James', Chipping Norton.
- DONOHOO, ALAN FREDERICK:** Sydney Technical High, 1946-50. Survey Draughtsman, 1951-56. From St. Andrew's, Summer Hill. Catechist, St. Oswald's, Haberfield.
- DOWTHWAITE, ROBERT WILLIAM:** Kingswood College, South Africa, 1943-48. University of Capetown (Medicine), 1949-52. Accounts Clerk, 1953-54. London Bible College, 1954-55. Assistant to Chaplain, Missions to Seamen (Sydney), 1955. From Church of England in South Africa. Also studying for B.D. (Lon.).
- FOORD, DUDLEY TUCKER, M.Sc.:** Homebush High, 1936-38. Probate Clerk, 1939-42. A.I.F., 1943-46. Matric., 1947. University of Sydney, 1948-54. Executive, Ford Motor Co., 1955-56. From St. Matthew's, Geelong, Victoria. Catechist, St. Andrew's, San Souci.
- GOLDSWORTHY, GRAEME, B.A.:** Sydney Grammar School, 1949-51. University of Sydney, 1952-55. From St. Andrew's, Roseville. Catechist, St. Andrew's, Roseville.
- HOWARTH, WILLIAM:** Wollongong High, 1945-50. Sydney Teachers' College, 1951-52. Teacher. 1953-56. From All Saints', Austimmer. Catechist, Prov. Dist. of South Granville.
- JONES, JOHN ELLIOT, Ph.C.:** Grafton High, 1942-46. University of Sydney, 1948-50. Registered Pharmacist, 1951. Pharmacy Manager, 1952-56. From St. Paul's, Riverstone. Catechist, Christ Church, Gladesville.
- MCDONALD, JOHN EWIN:** Penrith High, 1947-50. Apprentice Electrical Fitter, 1951-56. From St. Alban's, Rooty Hill. Catechist, St. Peter's, Campbelltown.
- McELVENEY, JOHN WILLIAM:** Newtown Technical School, 1948-50. Apprentice Electrical Fitter, 1951-53. Matric., 1953. Faculty of Arts, 1954-56. From St. Stephen's, Newtown. Catechist, St. Mark's, Brighton-le-Sands.
- MOBBS, CLIVE ADRIAN:** Gosford High, 1944-48. Audit Clerk, 1949-54. L.C., 1952. Public Service, 1954-56. From St. Barnabas', Broadway. Catechist, St. Alban's, Belmore.
- NEWING, EDWARD GEORGE, A.S.T.C.:** North Sydney Technical High, 1947. University of Technology, 1948-54. Civil Engineer, 1948-56. From Holy Trinity, Miller's Point. Catechist, Holy Trinity, Miller's Point.
- PARKER, DOUGLAS STEPHEN:** Kogarah Intermediate High, 1943-45. Sydney High and Darlinghurst Technical College (Health Inspection Course), 1946-47. Butcher, 1946-48. Newsagent, 1949-53. Contractor, 1949-56. From St. John's, Padstow.
- PERCIVAL, KEITH THOMPSON:** Fort Street Boy's High, 1946-50. Clerk, 1951-55. From St. Anne's, Ryde. Catechist, St. Aidan's, Annandale.
- POWERS, BEAUMONT WARD, A.A.S.A.:** Newington College, 1943-47. Sydney Technical College (Accountancy), 1948-51. Sydney Bible Training Institute, 1952-53. Accountant, 1954-55. From St. Thomas', Kingsgrove. Catechist, St. John's, Sutherland.
- ROBERTS, VICTOR WILLIAM:** S.C.E.G.S., North Sydney, 1950-53. University of Technology (Optometry), 1955. From St. Paul's, West Manly. Catechist, St. George's, Hurstville.
- ROBINSON, RONALD GORDON:** North Sydney Boys' High, 1947-52. University of Technology (Civil Engineering), 1953-55. From St. Clement's, Mosman. Catechist, St. Phillip's, Eastwood.

- ROSTRON, JOHN EDWARD:** Mosman Intermediate High, 1945-47. Earth Moving, 1948-52. Matric., 1953. Faculty of Arts, 1954—. Shop Assistant, 1955. From St. John's, East Willoughby. Catechist, St. Barnabas', Punchbowl.
- SCOTT, HUGH RAYMOND JAMES:** Newcastle Boys' High, 1946-50. Newcastle Teachers' College, 1951-52. Teacher, 1953-55. From St. Thomas', Enfield. Catechist, St. Mark's, Chester Hill.
- SMITH, RAYMOND GEORGE:** Dulwich Hill Commercial, 1948-50. Bank Clerk, 1951-56. Matric., 1952. University of Technology (Accountancy), 1953. From St. George's, Earlwood. Catechist, St. John's, Campsie.
- WEAVER, OWEN, M.P.S. (G.B.), Ph.C. (N.S.W.):** Scot's College, 1944-47. Apprentice Pharmacist, 1948-52. Pharmacist, 1952-56. From St. Michael's, Vacluse. Catechist, St. John's, Darlinghurst.
- WHEELER, RAYMOND NORMAN:** North Sydney Junior High, 1936-37. Audit Clerk, 1938-41. A.I.F. and R.A.A.F., 1942-45. Bank Officer, 1946-47. Parliamentary Officer, 1947-54. Parliamentary Accountant, N.S.W. State Parliament, 1954-56. From St. John's, East Willoughby. Catechist-in-Charge, St. John's, Wilberforce.
- WIGGINS, GORDON VAUGHAN:** Wollongong Junior Technical School, 1947-48. Apprentice Electrical Fitter, 1949-55. Matric., 1956. From St. Stephen's, Garden Vale, Melbourne, June. Marrickville.
- WILLIAMS, JOHN WORTHINGTON:** Caulfield Grammar School, Melbourne, 1945-49. Civil Engineer, 1952-55. Cadet Executive, 1956. From St. Stephen's, Garden Vale, Melbourne.
- WILSON, JOHN ROBERT:** Adelaide Technical High, 1947-49. Clerk, 1950-55. From Holy Trinity, Adelaide. Catechist, Prov. Dist. of Flemington with Homebush.

MATRICULATION

- BIRCH, GORDON KENNETH:** Wynnum High, Brisbane, 1947-50. Clerk, 1951-53. Shop Assistant and Storeman, 1954. Clerk, 1955. From St. Peter's, Wynnum.
- CARTER, IVAN JOHN:** North Newtown Intermediate High, 1943-45. Apprentice Hatter, 1946-50. Hatter, 1951-56. From St. Clement's, Marrickville.
- GRIBBLE, FRANK CLINTON:** Granville Secondary Technical School, 1949-51. Costing Clerk, 1952-56. From St. Paul's, Harris Park. Catechist, Holy Trinity, Baulkham Hills. C.M.S. Candidate.
- JONES, JOHN LLOYD:** Fort Street Boys' High, 1948-52. Clerk, 1953-56. From St. Thomas', Russell-Lea. Catechist, St. Luke's, Mascot.
- LEWIS, REGINALD WILLIAM:** Parramatta Junior High, 1948-50. P.M.G. (Telegraphist), 1951-56. From St. John's, Sefton. Catechist, St. Andrew's, Lane Cove.

RESIDENT NON-THEOLOGICAL STUDENTS ATTENDING SYDNEY UNIVERSITY

- AYALEW, LIYEW:** Entered College from Addis Ababa, Ethiopia, 1954. Faculty of Veterinary Science, 1954.
- BATES, JAMES DRANE:** Newcastle High, 1949-53. Entered College, 1955. Faculty of Arts, 1954.

- BAYLY, DESMOND HENRY:** Wollongong High, 1952. From St. Michael's, Wollongong, Sept., 1954. Faculty of Science, 1953. Intending High School Teacher.
- BEAL, ROBERT WILLIAM:** Newcastle High, 1946-50. Faculty of Medicine, 1951. Assistant Organist, Wesley College, 1951-53. Organist, Moore College, 1955-56. Organist and Choirmaster, Christ Church, Gladesville, 1956.
- FARTHING, ROY HENRY:** Wollongong High, 1949-54. From St. Mark's, West Wollongong, 1955. Faculty of Science, 1955. Intending High School Teacher.
- HULME-MOIR, FRANCIS IAN:** Shore, 1948-54. Nelson College, N.Z., 1955. From All Saints', Nelson, 1956. Faculty of Medicine, 1956.
- JONES, PETER DOUGLAS, B.Sc., B.E.:** Manly High, 1946-50. From St. Matthew's, Manly, 1955. Faculties of Science and Engineering, 1951-55. Research Student in Aeronautical Engineering, 1956.
- QUEK, DONALD:** Trinity Grammar, 1953-54. Entered College, 1955. Faculty of Medicine, 1955.
- SKELLETT, BARRY JOHN, B.A.:** Homebush Boys' High, 1947-51. Faculty of Arts, 1952-55. From Holy Trinity, Concord West, 1956. Diploma in Social Work, 1956. Catechist, St. Anne's, Hammondville, 1956. Intending Theological Student.
- WALLACE, THOMAS RAYMOND:** Wollongong High, 1950-54. From St. Mark's, West Wollongong, 1955. Faculty of Science, 1955. Teachers' College, 1956. Intending High School Teacher.
- WEERAWARDENA, SYDNEY:** Entered College from Kalutara, Ceylon, 1954. Faculty of Chemical Engineering, 1954.

Moore Theological College

FOUNDED 1856

President and Visitor:

THE MOST REVEREND THE PRIMATE OF AUSTRALIA

Trustees:

THE LORD ARCHBISHOP OF SYDNEY

THE VEN. R. B. ROBINSON

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

Committee:

THE TRUSTEES EX-OFFICIO

Secretary:

P. T. NICHOLSON

The Rt. Rev. W. G. Hilliard

The Very Rev. E. A. Pitt

The Rev. Dr. A. W. Morton

The Rev. Canon H. N. Powys

The Rev. B. R. Horsley

Treasurers:

CANON S. G. STEWART

C. P. TAUBMAN

C. B. Alderdice

A. L. Short

Dr. L. Lyons

Principal:

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

Vice-Principal:

THE REV. D. B. KNOX, B.A., M.Th., D.Phil.

Resident Lecturers:

THE REV. H. BATES, B.Sc.

THE REV. D. W. B. ROBINSON, M.A.

THE REV. B. L. SMITH, Th.L.

Visiting Lecturers:

THE RT. REV. W. G. HILLIARD, M.A., Th.D.

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

Choirmaster:

THE REV. D. W. B. ROBINSON

Moore Theological College

FOUNDED 1856

STUDENT APPOINTMENTS

1956

Senior Student:

J. A. BROOK

Deputy Senior Student:

B. G. MARSH

Organist:

R. W. BEAL

Sacristan:

R. E. ANDREWS

Asst. Librarian:

B. C. BLACK

STUDENTS' UNION OFFICE-BEARERS

Secretary:

J. T. E. COLLINS

Treasurer:

R. H. GOODHEW

Telephone Secretary:

H. R. M. RADCLIFF

OWEN WEAVER (Asst.)

Auditors:

J. E. EMERY

J. E. IMISIDES

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

R. E. ANDREWS

J. LYONS
PRINTER and BOOKBINDER
84 Harris St., Pyrmont
N.S.W.