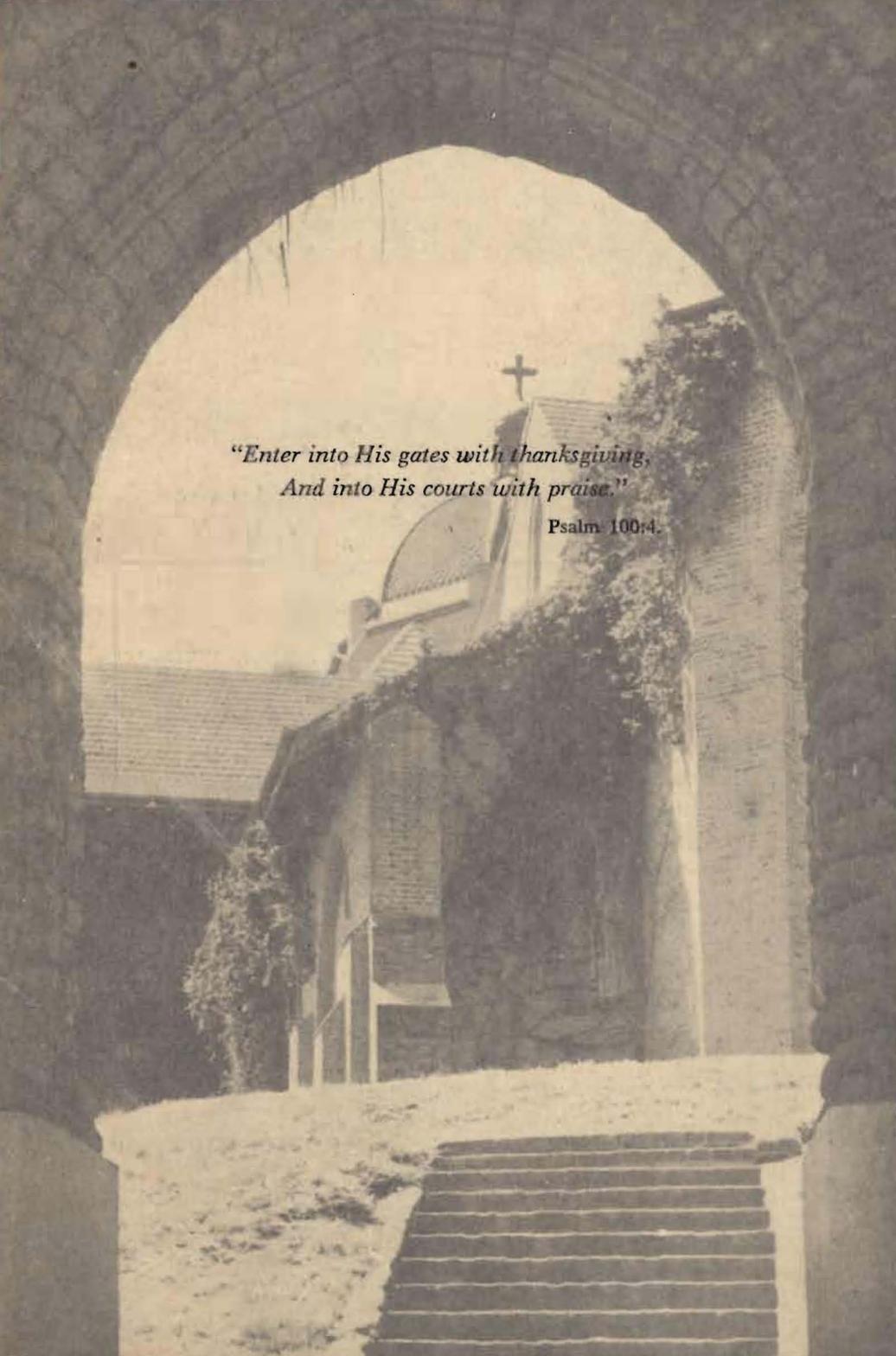


-1954-

Societas



Moore Theological College
Sydney



*“Enter into His gates with thanksgiving,
And into His courts with praise.”*

Psalm 100:4.



We Gratefully Acknowledge

our indebtedness to those many students whose efforts have made this magazine possible. To Mr. O. Emery for the use of his fine study, to the Sydney Morning Herald for the Ordinands' photo, and lastly to C.M.S. for the loan of their Missionary Photographs.

Societas

MAGAZINE OF THE
MOORE COLLEGE STUDENTS' UNION



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MICHAELMAS TERM, 1954



MOORE COLLEGE, 1954

(Left to Right) *Back Row:* B. Woolcott, J. Taylor, W. Lawton, J. Brook, F. Parker, D. de Dear, R. Andrews, N. Lawless, P. Dawson, A. Laing, J. Hall, D. Duchesne, B. Stanon, D. Morrow.

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Front Row: F. Buchanan, N. Keen, R. Hanlon, J. Turner, J. Reid, Mr. Bates, Bishop Pilcher, The Principal, The Archbishop, Archdeacon Hammond, The Vice-Principal, Mr. Robinson, T. Jones, S. Horton, B. Smith, G. Ransford, K. Churchward, J. Derrett.

Editorial . . .

"Thy Kingdom Come"

IS not this the petition of all Christian men and women who day by day employ the prayer our Lord taught His disciples? It was Martin Luther who, in "A Short Exposition on the Lord's Prayer", said:

"Grant that this Kingdom of Thine may begin in us and grow, and daily increase and improve; that we be not overcome by wicked and cunning excuses for ourselves, nor by a slothful spirit in serving God, lest we fall away again; but give us earnestness of purpose, and the power not only to begin a spiritual life, but also to go forward courageously, and complete the work."

Surely the Kingdom of God is within us who believe! The world today, perhaps to a degree never experienced before, is in need of the Gospel of Peace. That man should know peace with God through the Blood of the Lamb, and thereby have an experience of the Kingdom of God within Him is the — perhaps unconscious—cry of all the peoples of the world.

The purpose of Moore College is to train men of Christian character, that they may be servants of the most High God, which proclaim unto you the way of salvation. But it is our belief that every Christian—all in whom the Kingdom of God is—must be such a "servant". We therefore send forth Societas of 1954 with the prayer that, while you may receive a glimpse of college life within its pages, you may also see something of the challenge of the Gospel in the world today. We trust that Christian men and women may be moved by the Holy Ghost to seek with all their power to bring about that for which we pray—"Thy Kingdom Come."

May God bless this issue and your reading of it, to His Glory.



Principal's Letter

to Past and Present Students of Moore College

DEAR FELLOW COLLEGIATES,

I am grateful to the Editor of Societas for giving me space in the magazine to write this letter to all who share in the fellowship of our College as the place where they have received their training for the Ordained ministry. I feel sure that many will welcome a "round up" of interesting facts connected with the College since the last publication of Societas.

The close of the year 1953 was memorable in the history of the College because it marked the retirement of the Venerable Archdeacon T. C. Hammond, M.A., Th.D., as Principal, after eighteen years of strenuous and valuable service. During these years the College made remarkable progress in all directions. Accommodation for students was increased by the erection of three new wings, and the John Francis Cash Memorial Chapel provided a new and beautiful place of worship. The students who passed through the College during the Archdeacon's Principalship and who were admitted to Ordination number more than 200. This is above one-fourth of the total number of graduates from the College.

The academic standards were greatly strengthened and the Theological course was lengthened from two to three years. Altogether the only comparable period in the history of the College is perhaps the early years during which the College was established at Liverpool.

The academic year ended on November 27th, 1953. On Thursday evening, November 26th, the Trustees and Committee of the College gave a dinner at the College in honour of Archdeacon and Mrs. Hammond, and on Friday, 27th, there was a large public gathering at the College, when an official farewell was accorded to the Archdeacon and Mrs. Hammond. A portrait in oils of Archdeacon Hammond, by Mr. Roy Rousel, was presented to the College as a result of public subscriptions, and a cheque was handed to the Principal as a token of gratitude and appreciation for his service.

During the last session of Synod in October, 1953, an Ordinance was passed to amend The Moore Theological College Ordinance 1919. The effect of the amendment was to sever Moore College from St. Philip's, Church Hill. Archdeacon Hammond on his retirement from the Principalship of Moore College was to continue as the Rector of St. Philip's, Church Hill, and the new Principal of Moore College was to be confined to

his duties at the College. After the passage of this Ordinance His Grace the Archbishop announced on behalf of the Trustees and the Committee of the College my appointment as Principal of the College as from January 1st, 1954. Subsequently it was announced that the Rev. D. B. Knox, B.A., M.Th., D.Phil., had been appointed as Vice-Principal, and that the Rev. H. Bates, B.Sc., and the Rev. D. W. B. Robinson, M.A., had been appointed as Resident Tutors and Chaplains as from January 1st, 1954.

The results of the examinations for Th.L. were announced at the end of January, 1954. Nine candidates from Moore College were successful in completing Th.L., of whom J. Winter obtained 1st class honours and E. Hughes and O. Dykes obtained 2nd class honours. Twelve candidates were successful in obtaining the first half of Th.L.

Certain alterations were required in order to provide accommodation for the four members of the College Staff and their families. The Principal's residence is shared by my family and the family of Mr. Bates. Mr. Knox occupies the Vice-Principal's residence. Mr. Robinson is accommodated in what used to be quarters reserved for the domestic staff. The latter is now accommodated in the building known as the Hostel opposite the College in Carillon Avenue. No. 16 Carillon Avenue, which is also owned by the College, has been made available as a Hostel in connection with the Women's College. Altogether 16 out-students of the Women's College are accommodated in our premises, and the rent received from these quarters assists in the maintenance of the College properties.

The Academic year began on March 8th, when an Installation Service was held in the John Francis Cash Memorial Chapel. His Grace the Archbishop installed me in my office as Principal and licensed the Vice-Principal and Resident Tutors to their new work in the College. The occasional sermon was preached by Archdeacon Hammond. There was an enrolment of 56 students. The vacant rooms in the College were let to University students.

On Thursday, March 11th, His Grace the Archbishop set apart the Rev. S. G. Stewart as the Honorary Commissioner to launch an appeal in connection with the College Centenary in 1956. Mr. Stewart was the Clerical Organising Secretary for Moore College from 1937-1940, and has since carried on his work as the organiser of the Embertide Appeal. This year Mr. Stewart is devoting seven months to the work of promoting the College Centenary Fund Appeal. At the close of July this fund stood at an amount of £5,021.

On April 30th at the Annual Festival of the Home Mission Society, His Grace the Archbishop announced that the Rector, Wardens and Parish Council of St. John's, Parramatta, having

effected the sale of a valuable property, were willing to offer a sum of £125,000 as a gift to the Diocese, of which the sum of £25,000 would be invested as the Samuel Marsden Endowment on behalf of Moore College. I am glad to take this opportunity to record my gratitude for this most generous benefaction.

In July Mr. H. R. Minn, who has been on leave of absence in England, tendered his resignation from the staff of the College in order to accept an appointment to the Classical Staff of Auckland University College. The Committee has placed on record its appreciation of the valuable contribution made by Mr. Minn since his appointment to the staff of the College in March, 1944. For my own part I will very greatly miss Mr. Minn's help and friendship, and I know how many students have so deeply valued the sympathy and interest which gave him a special place in their affection.

Since the last edition of *Societas* the following Moore College graduates have been called into the nearer presence of their Lord and Saviour: The Rev. R. O. Todd (Ordained 1900), The Rev. W. Corner (Ordained 1910), The Rev. C. E. Adams (Ordained 1921), The Rev. O. S. Fleck (Ordained 1926), The Rev. A. C. Gibson (1950).

Three recent graduates of the College have left the Diocese in order to take up work with C.M.S. The Rev. Walter Newmarch, Ordained in 1950, has gone to Borneo to pioneer the new C.M.S. field of witness; The Rev. Kevin Engel, Ordained in 1952, has gone to Tanganyika, and The Rev. S. R. Warren, also Ordained in 1952, has gone to the Northern Territory.

On June 11th, Archdeacon F. O. Hulme-Moir, Ordained 1936, was consecrated Bishop for the Diocese of Nelson in New Zealand, and the good wishes of all Moore College men accompany him in his new work. The Rev. R. C. Kerle, Ordained 1939, has relinquished his important work as General Secretary of the Church Missionary Society in New South Wales to become Rector of St. Andrew's, Summer Hill, and Archdeacon of Cumberland in succession to the Bishop of Nelson.

Our congratulations are also extended to the following former Moore College students who were among the graduates of Sydney University at the conferring of degrees on April 28th: M.A., T. S. McCaskill; B.A., N. G. Chynoweth, T. D. Croft, H. R. G. Oakes, B. B. Thiering.

On February 28th thirteen men were Ordained to the Diaconate for the Diocese of Sydney and two for the Diocese of Goulburn. On June 5th another College graduate was Ordained to the Diaconate for the Diocese of Sydney.

Of the 257 clergy who are now engaged in active work in the Diocese of Sydney, 212 are former students of the College. It is interesting to know that in the years from 1931 to 1953

inclusive, 259 students from Moore College were ordained, of whom 110 are now engaged in work outside the Diocese of Sydney.

The number of candidates for the College, however, has slightly decreased each year since 1948, when the enrolment reached its peak. I earnestly invite the members of the fellowship of Moore College to pray that the Lord of the Harvest will call forth many new recruits to be trained as workmen in fields that are white to the harvest.

With very warm greetings.

Yours very sincerely,

MARCUS L. LOANE.

August 10th, 1954.

CONGRATULATIONS

to Canon M. L. Loane

AT the Annual Meeting of the Moore College Old Students' Union, His Grace the Archbishop rose to make an announcement, concerning the new Principal who should succeed Archdeacon T. C. Hammond. It was one of those rare occasions when Dr. Mowll takes a long time to say nothing. For about ten minutes he took all of those present around the world in an endeavour to find the right man for the position. Then he dropped the vital hint, and the College men present voiced their strong approval of the choice made.

After one year under the Principalship of Canon Marcus Loane, we have no regrets and would thank God for the wisdom and foresight of those whose responsibility it was to elect the successor to "T.C."

We take this opportunity of welcoming back to the College, the Rev. H. Bates. For the last eight years he has been Rector of the Parish of Barnwell, Northamptonshire, England. This village of about 100 families, contains the country residence of the Duke and Duchess of Gloucester. Before going to Barnwell, Mr. Bates was a visiting lecturer at the College, he then being the Rector of Eastwood. We greatly appreciate Mr. Bates' contribution, especially to the spiritual side of college life.

Mr. Robinson, who has been lecturing for some years, is now a resident tutor. We are glad to have him "on the premises" and hope that his stay will be as happy for himself as we know it will be for the students.

PS. This issue cannot go to press without some mention being made of the great increase in pre-college students. Since the beginning of the year, with the Principal, Vice-Principal and two tutors and their families residing here, we now have a "kindergarten" of almost a dozen! These young ones have fortunately brought an air of relaxation to some of the time not spent in lectures. We congratulate Mr. and Mrs. Knox on the birth of a son.

As seen by the Senior Student

ONCE again Societas will give our friends some insight into our College life. Rightly so, it reflects the purposeful nature of our studies and our aim to enter the ministry of the Christian Church. It also suggests that some light-heartedness is seen within our cloistered walls. We have in the College fifty-six students and also eleven University student boarders. Especially do we welcome three overseas students who are doing University courses.

Our extra-curricular activities, missionary meetings, open-air meetings and sporting activities are still thriving. We have also had lectures on Evolution, Alcoholics Anonymous and Communism which have raised much interest. An English Reading Group has also been formed. Our Corporate College Prayer Meetings still remain the real centre of our student life and they have brought joy and blessing to many of us. Nevertheless, it is a serious reflection on our sense of vocation that the prayer meetings are treated by some with indifference.

The year has been noteworthy as the first year of the new Principal. Canon Loane has been identified with the College for a long time, and now we are appreciating his even greater contribution to the College. We also welcome the Rev. Broughton Knox as the new Vice-Principal. The college has been honoured by his selection to accompany the Primate to the Pan-Anglican Conference and to the World Council of Churches Conference in the U.S.A. The Rev. H. Bates, who was prevented from re-joining the staff last year through ill-health, is now with his family returned from England and we welcome Mr. Bates into our College life.

Again we owe a great deal to the Matron and her faithful domestic staff for all their work on our behalf. We record our sincere thanks to them.

Some of our fellow students have shown great wisdom and initiative and consequently we congratulate Silas Horton, Fred Buchanan and Jack Drayton on their engagements and we wish them every blessing for the future years.

A white cockatoo has been generously donated to the Students' Union and is now part of College paraphernalia. Its efforts at loquacity have been dismal but we calculate that because of the creature's reputed longevity it will be here for the next seventy years.

It is recorded, that at the very beginning of the Christian Church, that as two of the disciples heard the Scriptures expounded as they were in the fellowship of prayer and thanksgiving, that "their eyes were opened and they knew Him" (Luke 24:31). It is for this experience of enlightenment as we study God's Word, that we, the students of the College, desire to give our most hearty thanks.

Are You Where You Should Be

OR SHOULD YOU BE WHERE YOU ARE NOT?

BRYAN HARDMAN

IT is a fact nearly every field of Christian service is suffering from a shortage of personnel, and that the task of proclaiming the Gospel and thereby of hastening the time when our Lord will return is being hindered. It will therefore be our responsibility to consider the need for recruits in what is commonly termed "full-time service"; to consider how that need can best be met and what at the moment is holding up the solution to that need.

It will not be questioned by any, that the need for the clear proclamation of the Gospel is just as urgent today as it was in the days when Christ Himself was on earth, for every hour of every day, thousands of people, young and old, are brought face to face with their Maker, about Whom the vast majority know little or nothing, certainly not knowing Him Who alone can present them faultless before God the Father. The vast majority of people whom we pass each day are separate from Christ, strangers from the covenants of promise, having no hope and without God in the world. "There is none other name under heaven given among men whereby we must be saved," except that of Jesus Christ of Nazareth, yet a glance at any daily paper or the hearing of any news bulletin will leave us in no doubt at all, that very few of our own nation, let alone the rest of the world, have called upon the Name of the Lord. Indeed there is an urgent need for the spread of the good news of sins forgiven in the Blood of Jesus Christ and of power over sin by the indwelling of the Holy Spirit.

Why then is the need for messengers with these tidings not being met? Why are young folk especially, failing to respond to the need? Christ has well said, "the harvest truly is plenteous but the labourers are few: pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest." We have a clear indication here that if we pray for the out-going of labourers, then God will hear the prayer of His people and send them. Therefore we can say with assurance that one major reason for the present dearth of workers is that we are not praying that the gap will be bridged. God is faithful that promised, therefore if His promise is not being fulfilled then we are clearly not fulfilling the conditions which He has laid down for the fulfilment of that promise. Dealing again with the subject of prayer, many seem to decide in their own minds,

on what basis God is to answer our prayer. If we do pray for the sending forth of labourers into the harvest it is often with the reservation, "Lord, send somebody, as long as it isn't me." Maybe you are to be the answer to your own prayer.

Who is called to full time service? In the broadest sense, clearly everybody. Whoever you are, whatever your circumstances, the fact that you have claimed Christ as your Saviour carries with it the demand that you crown Him as your King, for you are not your own, having been bought with a price, not as of silver or gold but with the precious Blood of Christ. The place of your service is subsidiary to this one fact that we are bond-servants of the Lord Jesus Christ, that we have no rights of our own and that God has every right to put us where He will. The call then to abandonment of a secular calling for the full time preaching and dispensing of the Gospel must be based on a full surrender, for unless there is a full surrender and presenting of ourselves to God, we can never be sure of His will for us at all, for we are not in a position to hear God's voice. Before Isaiah said: "Here am I Lord, send me," in answer to God's plea, "Whom shall I send and who will go for us," he said with a cry of helpless submission, "Woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the Lord of Hosts."

There is no doubt at all that there are now many who should at this moment be proclaiming the Gospel in a full time capacity, but who are consciously or unconsciously resisting the call of God. I wonder if you are such a one.

We shall quickly notice four of the ways in which Satan may well beguile us into missing God's plan for us as individuals:

- (a) We fancy that we are not gifted enough, forgetting the lesson of 1 Corinthians 1 and 2.
- (b) We fancy that we are not holy enough, forgetting that when we have done all, we can but say that we are unprofitable servants.
- (c) We fancy that we are indispensable where we are, not seeing sheer pride, which such an attitude reflects.
- (d) We decide that the cost of obeying the leading of the Spirit in this realm is too much and we prefer to hold on to the world, and thereby reveal how poor a conception of the love of God we have as revealed in Christ Who has told us that even the hairs of our head are numbered, and Who supremely by His own sacrifice demonstrates that God, having given His own Son will assuredly with Him freely give us all things. How often with our lips we cry unto God to save sinners, yet with

our lives we lift not a finger to snatch them out of the jaws of hell.

It will be good for us to remember that every Christian has a call from God if he will but receive it. I wonder if you have been called to the work in which you are now engaged or which you have in mind for your future. Have you ever enquired in prayer and from the Scriptures whether you should not submit for training for full time service? We query why there are so few being brought into the fold of Christ. We read that "God is not willing, that any should perish but that all should come to repentance," and further, "that whosoever shall call upon the Name of the Lord shall be saved, but how shall they call on Him on Whom they have not believed? and how shall they hear without a preacher? and how shall they preach except they be sent?" . . . Will you lift up your heart unto the Lord and cry, "Here am I Lord, send me"?

Whether God calls you or not to such service, be it as a minister, a deaconess, a missionary, or in any other capacity, having given Him the opportunity to call you, remember that if you are to stay where you are, it will mean that you must live just as sacrificially as the one who leaves father and mother and home, and presses into the dark places and lives on a meagre allowance. On the great day when we shall all stand before Christ, it will be little use showing the Lord what we have done for Him, if despite all, we have omitted to obey Him, and omitted to do the one thing that He required of us.

I have no doubt that the solution to the problem which we have had before us, is for each to realise that unless we have a call to stay where we are, then we must be ready under the guidance of God to step out into some new sphere of service. In order that you and I may experience the saving power of Jesus Christ, He gave up Heaven's Glory, though He was rich, yet for our sakes He became poor. He had nowhere to lay His head. He humbled Himself becoming obedient unto death, yea the death of the cross, and bore our sins in His own body on the tree. What less can we do than to yield our whole being to Him.

Have Thine own way Lord, have Thine own way,
Thou art the Potter, I am the clay,
Mould me and make me after Thy will,
While I am waiting, yielded and still.

Prayer for a Student Educating for Holy Orders

O THOU Father of lights, from whom cometh every good and perfect gift; by whose goodness to me I am training up in knowledge and learning, that I may be thoroughly furnished in due time to be a preacher and teacher in thy church; to thee I make my prayer for a blessing upon my studies and undertaking, or all will be in vain. Sanctify and purify, I beseech thee, my heart, that I may not study for reputation, and to get the name of learned and acute, but only to be an instrument in thy hand of glory to thy name, of good to the immortal souls of men. And as authors are infinite, as much reading is a weariness to the flesh, causing distraction, and tending only to unprofitable questions; for this reason, I beseech thee, so to direct me, that I may know what books to choose and what to refuse, and constantly apply myself to that course of studies which will best prepare me for thy holy service. Preserve me from the infection of false doctrine, naturally pleasing to the pride and corruption of nature; and, as the only way of being safe from falling into error, grant I may give myself up entirely to be guided by thy Spirit in daily and earnest prayer. And as thy written word is the only repository of thy will, and of that wisdom which is far better than gold, O make me a diligent reader of the scripture. May I exercise myself in it day and night. Let it dwell richly in me, and be as much more pleasant to my soul than all human writings, as thou, O God, art wiser and better than men. Give me wisdom to associate with none but those by whose sobriety, gravity, and good example I may receive benefit. Rather let me choose solitude, and be satisfied with reproach, than walk in the way of sinners, and, for company's sake, destroy my soul, or wound my conscience. Excite in me a constant apprehension of my amusements and recreations, knowing how difficult it is not to exceed the bounds of moderation, and how soon the affections are drawn off from better things, and enslaved. Let my care therefore be to redeem my time, and to find my study and my God my exceeding joy. In all things do thou order my conversation. Grant I may be temperate in meat, and drink, and sleep; grave in my deportment in thy hand, of glory to thy name, of good to the immortal towards my inferiors; courteous and affable, without levity and folly, to all. Give me ability and aptness for scholastic exercises, which are to strengthen my faculties, to polish the mind, and to be the ornament of my future life; that so I may leave this place of education free from the vices too prevalent in it; sanctified and prepared as a vessel of honour fit for the master's use. And may I take upon me the high office of a teacher of

souls, not as one who prostitutes his conscience and lies unto the Holy Ghost for a morsel of bread, but as one who is really moved by a desire of saving perishing sinners. Hear me for Jesus Christ's sake. Amen.

—HENRY VENN of Yelling, in "The Complete Duty of Man." 1763.

CONVENTION WEEK

DAVID de DEAR

THE last week of Lent Term was again devoted to specialised instruction on matters of vital relationship to practical Christian living. Through a series of five addresses given each night, we were led progressively from the challenge of heart-searching introspection to the sublime appeal of fully-consecrated service as those to whom our Master has said, "Follow Me."

Basing his thoughts upon Heb. 2:1-3, the Rev. G. C. Bingham dealt forcefully and directly with the subject "Sin and Failure in the Christian Life." Quite apart from the threat of worldliness undermining Christian witness, the danger of slipping in the midst of power and success is ever confronting the Christian. Both of these possibilities were exemplified in the life of Lot, who, taking the initial false step, "pitched his tent toward Sodom", and soon was found "in Sodom". The sequel to that story is a solemn warning that God will destroy much of what we meddle in to-day. Mr. Bingham went on to present the contrast of Abraham, who remained aloof to the attraction of material things—of which he still had abundance—and launched out by faith under God's direction. As Way's translation paraphrases Hebrews 2:1, "we must pay fuller attention than ever to the truths we have already heard, and never drift anchorless away from them."

On the Tuesday night the Rev. W. Newmarch spoke on "The Way of Victory". He pointed to the first essentials of knowing our standing before God, our consciousness of failure, and a desire for victory. The basis of failure is the claim of the right to ourselves. Until this claim be forfeited, there is no victory. There can be no doubt that we want victory, but on our terms. The divinely inspired command is, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." The denial of all rights to ourselves must come before we can measure up to this standard. To be "alive unto God" means "Jesus alive in us" and His life in us means Victory.

In considering "the Lordship of Christ", the Rev. H. Cottrell-Dormer drew our attention to the life and attributes of Jesus Christ as testifying to His prerogative of the title "Lord". He is Lord by right of creation; by His submission to become Incarnate—"He took upon Him the form of servant and was made in the likeness of men"; by the prophetic and angelic salutations of His birth; by His exercise of supernatural power. Then

there is the record of those who recognised Him as Lord; many whom He healed; the demons whom He exorcised; the apostolic message after Pentecost—"God hath made that same Jesus . . . both Lord and Christ" (Acts 2:36). However, the supreme vindication of His Lordship was the tragedy and apparent failure of His Passion, so overwhelmingly turned to victory and triumph in the Resurrection. The personal response to His claim as Lord is embodied in the experience of St. Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus **my Lord.**"

The subject of "the Holy Spirit" was presented on the Thursday evening by the Rev. A. D. Deane. Our consideration was focused upon the Scriptural statements concerning His office and purpose, as the Comforter, the Guide and the Interpreter, and the One of whom Jesus said, "He shall teach you all things" (John 14:26) and "He shall glorify Me" (John 16:14). To affect the individual, the Holy Spirit works through a man's conscience, speaking through his heart rather than his intellect. In this way He convinces the soul of sin and makes Christ real to the responsive heart. The personal testimony by life and word of men and women so influenced, is the Holy Spirit's method of testifying to Jesus Christ. Mr. Deane pointed out that while we are not all identified with an "explosive" type of ministry, we are all assured of the ability to do the work God has prepared for us. Two requisites are given in Scripture for the Holy Spirit's working in and through us. Firstly—our full surrender to Jesus Christ as Saviour and Lord—"if ye love Me, keep My commandments" and linked with that the thought of new life in Christ Jesus—as expressed in Romans 6:11.

Dr. Howard Guinness addressed the final meeting, and summarised the progress of the preceding messages in the climax—"Consecration". Under four sub-headings—Knowledge, Faith, Surrender, Obedience—Dr. Guinness directed our thoughts to the doctrine of the sixth chapter of the epistle to the Romans—"That now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life" (v. 22). Freedom from sin is the key to a consecrated life. From a knowledge of Scripture we learn that our old nature is crucified with Him, that sin might be deprived of its power (v. 6). By Faith, we take hold of this truth and live as if it were so. In Surrender, we yield ourselves "unto God as those that are alive from the dead" (v. 12). Through obedience, we commit ourselves, moment by moment, as servants "of obedience unto righteousness" (v. 16, 17). Victory is the daily target.

Another feature of the evening meetings was the few words spoken by some of the students, in connection with their call to enter the College. This helped to bring before us some of the ways in which God deals with men, when He leads them to offer themselves for the Ministry of the Word and Sacraments.

David Broughton Knox

DAVID BROUGHTON KNOX, the eldest son of Canon D. J. Knox, was born on Boxing Day, 1917. That this birthday occurred so close to Christmas Day used to be a source of continual annoyance to him, and in his youth he tried to have it observed in June. He was born in the Rectory of St. Luke's, Whitmore Square, Adelaide, and it was noted that a tremendous water-spout in the harbour coincided with his birth. This was the first of many disturbances which have been associated with him. His precociousness was seen at an early age for he began to speak at the age of three.

Two years later the Knox family moved to Wollongong, where D.B. commenced school. From Wollongong they moved to Chatswood where he claims he was noted for his blameless life. However, a series of broken windows in the Rectory bore an eloquent testimony to his cricketing zeal. He continued his schooling at Knox Grammar where he was distinguished for his love of debate and prowess at chess. His love of argument developed so that he would tenaciously defend any view which was being attacked. While at Chatswood he took a keen interest in the work of the Church fellowship and it was during this time he was confirmed.

In 1932 the Knox family moved to Gladesville, and in the following year D.B. left school. The next year was spent jackarooing on an uncle's property near Cudal. After a year's relaxation from study, he commenced an arts course at the University. He majored in English, and Greek, and included Mathematics in his course just to prove that it was not beyond his ability. One of his favourite books has been a certain red-covered lexicon, and the University encouraged his secret love of unusual words. This has remained with him and he is a pedant for correct pronunciation. He took an active part in student activities and for a while was an editor of the student paper "Honi Soit." He spent the year 1938 as a full-time catechist at St. Stephen's Boronia and the next year continued his peregrinations by moving to England. After travelling for some time he entered St. John's College at Highbury, the Principal then being Dr. Gilbert.

The Second World War broke out across Europe and St. John's College was one of the many victims of Nazi bombing. The room which D.B. occupied was razed to the ground in one of the raids. In 1941, he was ordained deacon in the Ely Cathedral and took a curacy at St. Andrew the Less at Cambridge. Whilst there, he took the opportunity to attend lectures at Cambridge and was in Professor C. H. Dodd's Seminar and Rev. W. Knox, brother of Monsignor R. Knox, was his tutor. He took out his B.D. from London University and as the war

was at a most critical stage, he joined the Navy. He was stationed as a Chaplain at Glasgow and later on was a member of one of the advance parties in the invasion of Normandy.

Returning to Australia in 1945 on an aircraft carrier, he horrified his friends by sporting a dark and scruffy beard. He was obviously proud of it and rather delighted in the effect it had on his relatives and friends. When he appeared at an I.V.F. conference during his leave, he was introduced to the delegates by Dr. Paul White as the representative of the Archimandrite of the Greek Orthodox Church. For a short time they were convinced that he was a genuine orthodox representative! He was posted to Hongkong and during transit nearly lost his life through a serious illness. It is recorded that during this crucial period he was fed through his toe. This illness, dangerous as it was, was destined to have a profound effect on his life. He was demobbed two years after the conclusion of the war and came to Moore College as a tutor.

He commenced earnest study for his M.Th. which was conferred on him in 1949. He began to take an active part in diocesan affairs and was appointed to the editorial board of the Church Record. However the year 1949 held greater things for him than a Master of Theology. He went into hospital again for a post remedial operation which was a result of his previous illness. He astonished his friends by remaining in hospital as long as he possibly could, even over the Christmas period. His tardiness had its explanation in the person of a charming red-haired physiotherapist who was attending him. He soon found her attention was indispensable and within twelve months Ailsa Lane became his wife. Mr. and Mrs. Knox have three children, Marjorie, Deborah and Jonathan.

In 1947 a great deal of attention was focussed on D.B. for his role in the Red Book case. He took a prominent part in the evidence for the prosecution and he received special mention in the judge's summing up.

In 1950 Mr. Knox became a resident tutor at Wycliffe Hall, Oxford, and besides a heavy tutoring programme, undertook study for his doctorate. This involved a great deal of research into early English Reformation literature and early this year he was awarded his Doctor of Philosophy. Although an Oxford D. Phil. is a high academic distinction, the Vice-Principal prefers to be addressed as Mr. Knox as he regards "Ph.D.-eeism as a low form of vulgar speech." At Cambridge, he read a learned paper on Justification by Faith and when it was concluded he amazed his learned companions when he begged to be excused so that he might bath his baby. He was an original member of the Biblical Research Committee under

the chairmanship of Dr. Martyn Lloyd-Jones, which produced the New Bible Handbook. His fellow theologians began to be accustomed during discussion to his emphatic "seven-fold 'NO'."

At the beginning of this year he took up his position of Vice-Principal at the College. In July this year he left College to attend the Faith and Order Conference at Evanston, U.S.A. and also accompanied the Archbishop to the Pan-Anglican Conference at Minneapolis and the W.C.C. Conference at Evanston.

Mr. Knox has been lecturing this year with great erudition in Doctrine, Greek and Prayer Book. His lectures have been genuinely appreciated as they have been quite stimulating. He is not a forceful preacher, but has the faculty of getting quickly to the heart of a problem and giving a clear exposition. He has enlivened College life by some memorable aphorisms like "marmalade at lunch is like M.P. in the evening." Some of the orthodox students have reeled in discussion to find that some indiscreet phrasing has caused the Vice-Principal to quickly label them as Pelagian or Sabellian. His criticisms are sometimes so over-stated that they cause great mirth.

Mr. Knox's confidence in the Word of God, his powers of original thought and wide knowledge in things theological, equip him to be a worthy successor to the former Principal as an authority in doctrine. And because of this and his quick and pungent wit, we anticipate that he will make a noteworthy contribution to Moore College.

Inter College Debating

THIS year there has not been much activity apparent, although Moore College has once more won the competition.

On Wednesday, 7th July, we debated against St. Andrew's College and were successful in opposing "That the Christian Faith requires toleration for the propagation of Communism in the State and error in the Church". Since we won by only one point the debate was lively, and the fact that only forty minutes were allowed for preparation, made the subject sufficiently difficult for our team, consisting of John Reid, Bruce Smith and Geoff Hayles.

The season closed when Leigh College, who were to be our opponents for the final debate, forfeited to us.

If time permitted, more debates within the College would prove very profitable to students generally.

COME OVER AND HELP US

R. M. BENNETT

(The writer was for two years with the Australian Board of Missions in Papua. He laboured in the Mt. Lamington area following the disaster of 1951, rebuilding mission stations in those places where the population had been resettled.)

GOD calls His servants to His work in many spheres of service. Some are called to teach, some to welfare work and to the various other branches of Christian endeavour.

One of the greatest needs of our time is the Christian witness in countries where the Gospel has yet to be preached among people less fortunate than ourselves. The means of pardon which has been revealed to us, must be made known to them too, that they may be saved and brought to eternal life by faith in the merits of the Blood of Christ, shed for all, upon the Cross.

Essentially, work on a Christian Mission is work for the young in heart and body, not physically handicapped or weighed down by social or family encumbrances. The missionary must be prepared to give up all that he holds dear, and to consecrate himself entirely to the work. This will make big demands upon him spiritually, physically, financially, and perhaps even upon life itself.

Let us consider, for the benefit of any who are contemplating such work, some of the things that are not generally thought of, but which will either result in being successful torch bearers for Christ, or dismal and disillusioned failures.

One of the greatest needs is a sure belief in the abiding presence of God; His nearness in times of perplexity and trouble; His ability to use us in spite of our shortcomings and failures. Then, too, there is the need for tolerance. In mission work, it often happens that people have to live together under extremely difficult conditions which test even the hardiest of temperaments. The differences of personality and outlook must give way to personal understanding and tolerance. The work must go on in perfect harmony, else the effect upon the missionary endeavour will be hampered—possibly ruined.

Solomon, when given by God the choice of the thing he considered most needful for his work, rejected material things in favour of "Wisdom". Wisdom is a paramount need of any missionary, and at times it would seem that all the wisdom Solomon had, falls short of that required on the mission field. The missionary has to be not only spiritual adviser to his flock,



A teacher instructs a student at the Malay Girls' School in Rochore Road, Singapore. English education is now being demanded in Singapore, and a five-year plan provides for the building by the Government of 23 primary schools a year. Secondary education is also being expanded.

but a counsellor to those who would settle their differences by force, a guidance bureau for the disentangling of matrimonial knots—in fact, 'all things to all men.' Apart from this the missionary needs to know how to deliver a baby, grind the valves of a motor vehicle (if fortunate enough to possess or have the use of one), build a house, set broken limbs, and, indeed, be capable of turning his hand to anything.

St. Paul, who was probably the greatest missionary of all time, stresses the necessity of speaking in a tongue which can be understood by those listening. At the commencement of a missionary career it will be necessary to speak through an interpreter, but it is most essential that all prospective missionaries endeavour to master as quickly as possible the language or dialect of any district in which they propose to work. Even the most faithful of native interpreters fall into the error of putting their own interpretation upon sentences or phrases which they fail to understand fully. It can readily be seen from this, that a profound truth may emerge as an equally profound lie, and Christian doctrine as heresy.

The ability to utilise native customs (providing these are not contrary to the Will of God) for the purposes of fostering Christian community life, is something to be aimed at. Not all native customs are basically pagan, and, if used wisely, can be of very great benefit to the work of the Christian Church.

Perhaps something should be said about the suitability of equipment. Personal experience has shown that not all missionaries arrive on the mission field suitably equipped. For the missionary who is to exist for some years on the most meagre of clothing allowances, it is essential that the most suitable of clothing and equipment should be the object of deep consideration and investigation. One last word of warning—travel as lightly as you can!

On all mission fields there is a need for devoted Christian lay people as well as ordained ministers. Teachers, doctors, nurses, mechanics, builders, engineers and agriculturalists are all needed to complete the effectiveness and spiritual rehabilitation of peoples who are in need both of social, as well as spiritual enlightenment. There is one common bond, however, that must unite all workers, men and women, ordained and lay, and that is a deep and real knowledge of the Person of Christ as their Saviour, and in the overruling providence and grace of God.

There is another extremely important sphere of work often overlooked by Christian men and women. There are many positions in countries in which missionary activities are being carried out, which have to be filled by Europeans. These positions can be, and often are, filled by people with no Christian outlook and who have no regard for the spiritual growth or wellbeing of those with whom they come in contact. It is, therefore, very

difficult for missionary work to go ahead in areas where these people exert any influence. On the other hand, they can be filled by truly Christian men and women, who will, by the example of their lives and concern for the welfare of the people round about them, do much to establish the Kingdom of God in their hearts.

Experience has shown, that the attitude of those working among primitive or backward peoples can and often does one of two things. It either breaks down existing barriers to the propagation of the Gospel and fosters a fellowship that rises above race, creed or colour, or tragically raises up a barrier which separates and estranges people who have much to contribute one to the other.

Here is a challenge to young (and the not so young) Christian people who are able to go out into such a sphere of Christian work. Only in such a way can we ensure that the blessings, and not the curses of civilisation extend to all parts of the world, to the end that all people of every nation may hear and receive God's Holy Word and the knowledge of their salvation through an intimate experience of Christ, and through faith in His Redeeming Blood.

Think deeply about the call of God—whether it is that you should be a full-time servant of God as a missionary, or as a co-worker with other Christian folk who by prayer, and in a material manner, support those who are labouring out in the field. Approach the question of your call in humility of spirit and seek God in prayer, that He may give you a wise and an understanding heart, a faith which cannot be shaken by adversity, and grace that will bring you more abundantly into conformity with His Will.

“And a vision appeared to Paul in the night: There stood a man of Macedonia and prayed him, saying, COME OVER into Macedonia, AND HELP US.”

MISSIONARY MEETING

The weekly Missionary Meeting has a two-fold purpose, namely, to bring before the students the challenge of Missionary fields and by prayer to support those who are labouring in those fields. We are told to “look upon the fields” and “to pray the Lord of the harvest.”

A three-fold theme was chosen for the year's activities, missionary vision, world vision and prayer vision. The Missionary Notice Board has been used to bring constantly before the college the challenge to consider this need. A scheme is also under way, whereby students will write to ex-students on the field. It is hoped in this way to stimulate interest and provide a source of information for prayer and praise.

The work of little known societies in different parts of the world has been presented by their representatives, so that missionary vision might be transformed into world vision.

Why be a Parson?

WHY any young man, with the average prospects in life, should consider spending his days with his collar back-to-front, a sombre black stock (or should a fancy for a little brightness take him—a grey one) covering his shirt-front, and with "Rev." regaling his hitherto inauspicious name, seems to be beyond the average person's understanding. It is assumed almost automatically, depending on his intellect, that he is:

- (a) Aiming to "line his pockets" (?), possibly by becoming a Bishop.
- (b) Unable to get a job anywhere else, or,
- (c) A bit queer, and "I always thought he'd go in for IT—always been a bit religious."

After he has spent all his money on his theological course, he is seen to emerge, like a butterfly from a cocoon, as a deacon. This everyone understands is a sort of intermediate stage between a catechist and a "real" clergyman.

The average picture of a clergyman's weekday life is that of visiting the sick, who can't get away from him, and of drinking innumerable cups of tea with people, who want, but are too polite to avoid him. As well as this he is occasionally of some benefit to the community by marrying people and at a later stage, burying them. Why anyone should involve himself voluntarily in such a way of life is astonishing. On top of all this he has to work on Sundays.

If during the course of his ministry he:

preaches too long: he is called a "gasbag"; too short: "not doing his job";

forgets to speak to Mrs. —, or forgets her name, he is often accused of being rude or having no interest in people;

objects to raffles, card parties, or to church dances, he is a narrow-minded wowsler.

Of course you will say this is exaggerated—perhaps you're right—however, these things do happen. It ought to be obvious that the man who decides to enter the ministry does not do so for: the pay, the glamour, or the social standing, unless, of course, he IS decidedly "queer".

Why then be a parson?

- (i) Because you know from Scripture and from personal experience that Jesus Christ is the Saviour of all those who trust Him, that without Him we are subject to God's Wrath upon Sin.
- (ii) Because you believe that the great majority of people seldom hear the Gospel, there is an almost DESPER-

ATE shortage of men (and women), who are trained for a full time ministry.

- (iii) Because you believe that the hours and energy spent in secular work could be better spent in a concentrated effort to spread the Gospel of Jesus Christ. We, of course, DO need Christian businessmen, but the missing places in the ranks of clergy MUST be filled.
- (iv) Because, above all, you have committed your life to God's service, in whatever capacity He wishes to use you, and you believe THIS IS THE WORK FOR YOU.

We Have Heard that—

- In an entirely distinct (?) classification in the realm of birds and beasts, the College boasts a formidable company rejoicing in the names of "Bull", "Goldfish", "Little Dog", "Lizard", and even a "Bald-headed Eagle", more affectionately known as "Desert--Head".
- Reg Tidball has lately produced an urgent notice on his door, viz., "Owing to the acute shortage of copper coins"
- The newly established fund for the welfare of the "Aged and Infirm Inmates" of the College has received a letter of goodwill for the prosperity of its cause. The signature just read, "Pappy".
- Ken Gilmore used to see Pirate pictures—in his younger days.
- Trevor Griffiths has forsaken the Cats of yesteryear, and turned his affectionate heart towards a certain BIRD.
- But for Trevor, the Parrot would be dead.
- Allen Quee wishes it was—and only because it is fond of flowers!
- Although this amazing bird has not yet spoken a word of good ecclesiastical English, there is some satisfaction in knowing that certain members of the College have, after much perseverance on the part of the parrot, spoken a word or two of Parrot language. At least Geoff Hayles has learnt something this year.
- Speaking of Geoff Hayles, you know they should feed them better in Western Australia.
- The latest degree awarded to a member of the College Staff is Bachelor of Oxometry. Congratulations, Mr. Vice-Principal, B.O.
- China Town has moved to Newtown, and the hit tune of the year as recommended by the College Staff is "When China Boy Meets China Girl".

First Impressions by "Another Sider"

GEOFF HAYLES

Mr. Hayles has come to us from Perth where he was a lawyer.

ANYONE who has approached Sydney in the early morning by ship, will know what a grand sight it can be—and for me, such grandeur was magnified, because not only did we slowly make out the landmarks as the rising sun shone on the wide windows of city buildings, but the arrival meant the beginning of a new manner of life.

A certain amount of wonder was mixed with fear of what it would really be like to live as a member of Moore College. The call of God may be sure; but the training for His work is not easy to anticipate as to events, and so I was glad when, as I walked for the first time through the main doors, it seemed that the majority of the students had not yet settled in.

Quite soon, however, any anxiety was dismissed and the process of orientation unfolded, I knew that here was a place of fellowship, a place where the things that I had come to discuss were dealt with, a place where fun was not forgotten, and where one could live and pray and study knowing that the Lord Himself was the Teacher and Master. During the first few days bells calling us to chapel seemed far too frequent. (In fact they are rung only eight times in a week.) I wondered if these services held twice daily while students are in residence, would prove to be merely something to be endured. But I soon grew to appreciate these times of worship, and indeed, with most of the students, I find them very helpful. Sermons in the mornings by members of the staff are looked forward to—we are indeed privileged that so many opportunities are provided for our spiritual welfare.

Yet the place is not one of undue "PIE-TY"; without any request I was introduced to the inevitable "ragging" and the practical jokes, finding that water is not merely to be drunk, but has many and varied other uses as well. The mornings during the week I found were fully occupied with lectures, the afternoons were free to be used at the students' discretion. The fact that men are allowed to plan the use of much spare time as their own consciences direct them, is a great opportunity for self-discipline.

Perhaps I should not close without mentioning that the first term was most fittingly concluded by Convention Week. The Bible studies and other activities were of immense help to me, and must have been so to many other students feeling need of spiritual growth. And so it is that looking back at the end of term I can really give thanks to the Lord for all His goodness toward me.

THE AWAKENING CHURCH

BOB ANDREWS

SINCE 1945, the Church in Australia has been awakening to many new responsibilities. As the Nation has been forced out of its insularity, so has the Church. Australia has opened its doors to many migrants from Europe, and within a few short years since 1950, thousands of students from Asia and the Pacific Islands have entered the country to learn, mostly at our Universities and Technical Colleges, but also at our secondary schools and a few at the primary level. To this influx the Church has responded; but as it is a minority of the population, so its efforts have not been spectacular. Chaplaincies have been established in migrant centres, the World Council of Churches has a branch of its Service to Refugees in Australia; hostels have been opened for Asian students, student organizations amongst Christians at the universities have offered fellowship with many from other lands.

God in His own way has been breaking down the exclusiveness of Australia. Both to the Nation and the Church He has now presented the opportunity to go to our nearest neighbours. It was in His providence that the Australian Minister for External Affairs proposed the Commonwealth Technical Assistance Scheme or the "Colombo Plan"; again, it was in His providence that the Primate of Australia suggested to the Australian Church that we should aid the churches in South-East Asia.

Notice the words "aid the churches." The call is not to pioneer the evangelistic work in any country but to help the church already established to grow in strength, in the Spirit of God and in numbers. Canon H. A. Wittenbach wrote of this while he was recently in Australia.

"There has never been a time in the history of the world when there was more need for the missionary. But the kind of missionary that is needed is very different from the kind called for in a previous generation. Basically, he must be the same. Only one who has a personal knowledge of Jesus Christ as Lord and Saviour has any message for a needy world, for in Him alone is our hope. But the missionary of today, in almost every field, faces a new situation. The work of the past has brought into being Christian Churches. The urgent need of today is the strengthening of these churches so that they may be able to stand on their own feet in an emergency . . . Our primary task must be the building of self-governing, self-supporting and self-propagating churches."



Mukono College, Uganda. Morning prayers in the Nursery School for the children of Ordinands and their wives.

There is no place for the individualist on the mission field today. It frequently happens that the new recruit has no colleagues but the native clergy and workers. He must be humble, teachable, resilient and co-operative. A sound knowledge of theology and a strong personal faith are necessary qualifications but they are only the foundations. Many newly-independent countries make it very difficult for a "mere missionary" to enter their lands as the religion of the majority is the national religion. But if the missionary can offer some qualifications, such as a University degree, that might be of service to the nation, the doors will open. Doctors, nurses, teachers, agriculturists are all in demand.

The "non-professional missionary" is in great demand for service in the "mission fields" in a government position or in commercial undertakings. The missionary is paid to propogate the Gospel but when a lay man or woman undertakes to show the love of Christ in him, the people around look and wonder. Bishop Cornwall, of Borneo, in a letter published in July, closed with these words:

"So many of the lay men and women whose work draws them to such countries as these are very charming, most co-operative, and thoroughly humanitarian; but they are not real believers in the Christian God who is to be worshipped.

"If only the lay man could realise the tremendousness of the influence he has, for good and for ill, in the building of the Kingdom of God, I believe he would put aside petty prejudice and overcome his inertia and make his enormous contribution to the Church of God and to His Whole Family, in the Common Worship of the Church."

Before the Archbishop of Sydney returned from his tour in January, 1953, and gave the challenge to the Church, new ventures were already being undertaken in South-East Asia by new missionary societies, most of which were interdenominational in character. "The interdenominational societies," writes Canon Wittenbach, "do not in any way solve the problem of church division but merely complicate it by adding yet another church. I am convinced that as Anglicans we must learn all we can of our Church and its traditions." However good the work of the interdenominational societies, the cry of the Younger Churches is for unity, as can be seen in South and North India.

In response to the Archbishop's appeal, the Church Missionary Society and the Australian Board of Missions pledged their support. Although it required an extra £50,000 on the budget of each organization over a period of five years, both have launched their appeals for extra funds and sent out in faith missionaries. The C.M.S. has sent an ordained teacher and his wife to Tawau, North Borneo, a nurse to Dummagudem, South India, and a nurse to the "village work" in Malaya. Many more are needed to continue this work and extend it. As Christians, we have given ourselves to Christ—our lives, our time, our money—everything that we may be used by Him.

Australia is the nearest Christian country to 1,100,000,000 people. God has set us in the midst of people who are in great need. For the Australian Church, this is the day of opportunity to strengthen the Churches in South-East Asia, which we neglect at our peril.

"The Christians, as men who know God, ask from Him petitions which are proper for Him to give and for them to receive . . . and because they acknowledge the goodness of God towards them, lo, on account of them there flows forth the beauty that is in the world."—Aristides, Apology for the Christian, addressed to the Emperor Hadrian.



ORDINANDS, FEBRUARY, 1954

Back Row: Revs. D. Percival, B. Richardson, B. Wilson, G. Ward, R. O. Dykes, B. Thiering.

Middle Row: Revs. R. Harris, J. St. Clair, E. Hughes, H. Henningham, D. Douglas, H. Robey, R. Milne.

Front Row: Rev. I. Pollard, Archdeacon F. O. Hulme-Moir, His Grace the Archbishop, Rev. H. Girvan,
Rev. A. Williams.

From Alan Cole

Dear Students,

So you want an article for "Societas," do you? Right, here goes! You must forgive my delay in replying, but contrary to ordinary belief, the missionary's life is just as busy as that of any Sydney city rector. I spend about as many hours per week sitting under a palm tree wearing a topi as you do—and for the same reason, that I have no time.

Now this palmtree will serve as a convenient jumping off ground, because it is exactly like those in Centennial or Burwood Park, and the hibiscus, oleander, and frangipanni growing here are much the same as those in Strathfield. Chokos are just as much a nuisance, and the bigger shops never dream of selling them; true, we grow bananas and pineapples, but there are bananas at Collaroy and pineapples galore in Queensland. Don't therefore expect us to write romantic articles full of the lure of the East; you can get that in the National Geographic if you want it, but it's largely phoney, as you'd find if you lived here for a while. We've even forgotten that the people look different from us, because we are always seeing them, and rarely if ever see ourselves (can you shave without a mirror? I can—it is a useful art, and well worth acquiring unless you are conscious of your own beauty). As far as I remember you boys, there was no Miss Australia 1954 among you, not even a Charles Atlas the Superman.

In other words, other missionaries usually tell you how much different the mission field is from the home field: we want to tell you how much the same it is. Now don't misunderstand us; not fifty miles from here there are half naked savages with unwritten languages, and even here in comparatively sophisticated Taichung you would get many shocks, unless you have lived out East before. What then do we mean? Well, there are two ways of regarding this "sameness" of the world: one is quite mistaken. Which is it? It is the armchair, or study desk, view of the Sydney rector who has never lived abroad; he hears we have electric light and running water (sometimes) here, and therefore assumes that the mission field is no different from the home field because there are no differences. That is quite wrong, the man on the field realises that they are the same in spite of the vastness of the differences, because, at basis, the human heart is always the same, and its needs do not vary. If this were not true, do you think we could have an Oriental book as our Bible? but as it is, God saw fit to give us one. (We never realised till we came out here how much better the Old Testament and Gospels go into Chinese than English, yes, even St.

John, so think that out, you young theological pundits! Not so, on the whole, the Epistles, but that is another question which we have no time to discuss here). Now, to return to our theme above, you will please note the vast difference between the two attitudes but that the "resultant" in prayer is the same attitude. So when you pray for us, cut out all the romance of the Orient, tinkling bells and heavy incense and colours and so forth (a naughty thought comes to me to say that you could see them all just as well at home in a Roman Catholic procession) and just pray as you would for your cobber who is a curate in the Western Suburbs, or even, lucky dog, up the North Shore line.

Has THAT taken the wind out of your sails? If not, here are a few more points. How would you like to be a Chinese or Aboriginal Rector in Sydney? Well, that is what we are here. How would you like to be a German Refugee Pastor, always preaching in broken English with an ineradicable guttural accent and limited vocabulary to a long suffering Aussie congregation? Yet that is what we are here. I would have said "How would you like to be lonely in the midst of crowds, like a Hungarian at King's Cross, always haunting the delicatessen shops in search of some of the food to which you are accustomed, fighting a desperate battle to teach your child the Hungarian that is his native tongue, but which he never hears around him? But we cannot say this for, although there are times of loneliness, we are conscious of the fact that we are not alone, and let us tell you, we waste no time peering in the windows of the Chinese equivalent of delicatessen shops! And secondly, we are increasingly conscious that all these are but part of the infinitesimal cost of our calling, preaching out here, as you do at home, the unsearchable riches of Christ.

Yours fraternally,

ALAN COLE.

P.O. Box 103, Taichung, Formosa.

25th August, 1954.

Bargaining for fish on the quayside, Kuala Trengganu. Fishermen in Malaya dispose of their catches as quickly as possible because of the inadequate number of refrigerated stores. There is always a good demand. There are some 14 varieties of fish sold in the markets. These are caught by 72,697 (1950 figure) licensed fishermen, Malays, Chinese and others, although 54,475 are Malays. —————>



On First Looking into Biblical Criticism

B.L.S. and J.R.R.

"And¹ thou shalt make² a covering³ for⁴ the tent⁵
of rams' skins⁶ dyed red⁷ and⁸ a covering⁹ above¹⁰
of badgers' skins¹¹." Exod. 26:14.

1. "And"—A favourite conjunctive of P. and J. when describing Israelitish Worship. Dr. H. Baites suggests that it should be pronounced "und" stressing the anti-penult. ("History of Hebrew Pronunciation," p.36). However we feel this limits the whole liturgical significance. It recurs again in the Epistle to the Hebrews (9:27) and is to be found in Polycrates when he said, ". . . and he wore a mitre." (Eusebius H. E. v. 24.) We would not like to commit ourselves on such a vital issue excepting to remark that it seems to have fairly strong Apostolic and Catholic support.

2. "Thou shalt make"—Von Blitz in "Old Testament and Recent Entymology," Vol. 1, pp. 67-68, points out the doubtful use of the imperative here. He maintains that the whole text was emended in the 5th Century B.C.. Hogspeed and Bull ("Dictionary of the Old Testament") suggest "bake" should be substituted for "make," thus rendering the text consistent with Canaanitish practice.

The critical question still remains. Is this part of the Torah or not? Dr. Ronald Dobinson in his epoch making work "Archaeology and P" which burst upon the theological world in November 1951 sums up the problem in his own inimitable style, "Either we have here a passage from the Torah or we have not." Needless to say we hesitate to go beyond the findings of such a profound scholar except to mention that neither Jeremiah nor Malachi seems to know anything of this injunction. On the other hand, it is that latter consideration which has driven some scholars, notably Professor Van de Hum of California, to place the whole passage as late as C.350 B.C.

3. "the covering."—Dimbulb in "New Light on the Hexateuch" Vol. IX, S.38 suggests that the Hebrew word Raphthar should read "Barthpar," an early Phoenician gloss which has survived in the modern word "Bath-plug". The decision is not an easy one to make. One keeps the water out, the other keeps it in! We favour the accepted reading although Dimbulb's suggestion is not impossible. (See further, "The Dead Sea Scrolls" in the Perculator Quarterly Vol. XXIII, No. 15.)

4. "for"—*For*: Recurs frequently both in O.T. and N.T. cf. Exod. 8:25 where it occurs twice; Dan. 2:20, Luke 21:26, etc.

5. "tent"—We venture to assert that this reading is authentic although some scholars have urged that "tent" should read "tint" referring to the dyeing process (Von Fut "The Exodus, Before or After?", Appendix II "Early Semite Dyeing Tendencies"). If this is so it is a remarkable play on words and would betray a humour far too subtle for P, the accepted editor, so we must reject this alternative reading. (For fuller treatment see Hogspeed and Bull, Art. "Humour in P.")

6. "rams' skins"—The reading is doubtful. Hogspeed and Bull prefer "bats' wings" (cf. Lev. 11:19, Deut. 14:18) which would at least be consistent with P's terminology elsewhere. Prebendary Lone commenting on the accepted text says, "With this verse we have entered one of the profoundest parts of Old Testament Typology" ("Melchizedek and Modern Research," p. 334). But, on the other hand, if we follow Hogspeed and Bull, one must confess that unless we have here an instance of "heightened apocalyptic" the sense is impossible to fathom.

7. "dyed red"—Prebendary Lone conclusively establishes that this means "reddish colored" (ibid. p.336). We see no reason to differ. Inkshed's "Apocrypha and Pseudepographia" Vol. 1, p.95, stresses the apocalyptic character of this verse and remarks that it may well have effected the curious imagery of the Book of Revelation where we have a Red horse (Ch. 6:4) and a Red dragon (Ch. 12:3). Ramsbottom, in "Pastoral Life in the Minor Prophets" p.193, concludes, "The whole picture is one of unstrained vigour, undying passion which swells up in the consummation of titanic glory and majesty which marks the whole splendour of that fateful Day, and the image of furious power is conveyed in the startling figure of a sheep clothed in scarlet skin."

8. "and"—'And': (See above, also c.f. Tertullian, "De Praescriptione" p.94 "And he went to sleep.")

9. "a covering"—(See above.) "The covering here mentioned is in its emotional overtones, parallel to the Englishman's hearth. For the nomad it spelt delicate simplicity of design, harmony of colour, perfection of texture and reiterates again the pristine purity and innocent joyousness of the nomadic life. What more could strike the chords of the Israelitish heart than this homely reference to the covering." (Henhouse, "Word Pictures of the Old Testament," p.71.)

10. "Above"—Outhousen, in "Die Nueste Hypothese Ueber Den Pentateuchschen" (p.127) rejects this. He prefers "on top".

11. "badger skins"—This is most confusing. The R.V. suggests "porpoise" or "seal-skins." Muffet, in his translation, considers "banana-skins." However, Dr. Laughton-Cox in his recent commentary on Exodus explains it in terms of biological evolution. The animal was once a porpoise but is now a bad-

ger! We are of the opinion that the verse is not to be understood apart from Ezek. 16:10 where the figurative significance to the badgers' skins is very prominent. The 4th Book of Egdad of the inter-testamentary period, refers to the "coming of a whirl-wind of badgers' skins" which is of crucial significance in the understanding of the Isidonian Decretals.

We are confident in suggesting that the apparent meaning of the verse is, that a canopy of sheeps hides, vermillion in colour, are to be protected by an awning of badgers' pelts.

Centenary Commissioner's Task

FOR the purposes of extending interest in Moore College, challenging young men to consider the call of God to the ministry as their vocation in life, and to raise a sum of money adequate for the efficient training of those who answer the Call, the Rev. S. G. Stewart, Rector of St. Andrew's Church, Roseville, was appointed Commissioner of the forthcoming Centenary Celebrations of the College from the 1st March.

On the 30th September Mr. Stewart will have completed seven months full time service as Commissioner and will return to his Parish duties.

During this period the Commissioner will have had the opportunity of directing the thoughts of thousands of people, both young and old, in the direction of the College Centenary year of 1956, and the above Centenary aims.

Thousands of miles of travel will have been covered in the Diocese to speak on the Centenary Aims to sixty-six congregations, four men's meetings and seventeen youth fellowship groups. The major part of the week-days have been occupied in visiting some six hundred company executives and private individuals seeking their sympathetic support for the College. Many articles have been written for Diocesan and Parish papers and seven broadcast talks have been given. Circular and personal letters running into many thousands have been sent to clergymen, Parish Council secretaries, company secretaries, private individuals and schools.

It is hoped as a result of this effort the Centenary Objectives will gain momentum as the College Centenary year of 1956 draws closer, and that the life and work of the College will be so strengthened that it will be of ever greater service to the Church in Australia and overseas in the extension of Christ's Kingdom.

Has God Called You?

ALLEN QUEE

ALL Christians must answer YES to the above question because Scripture states that God has not only called man to repentance and a true faith in the Lord Jesus Christ, but also to a full time service for Him.

Have you ever been in the position in which Isaiah of old found himself when God asked him, "Whom shall I send, and who will go for us?" Perhaps you are in that position now. What will be your reply? It can only be one of two answers. Either, "No, God! I am not prepared to respond or obey Thy call," or, "Yes Lord! here am I, send me."

One of the causes of the world's present spiritual state is due to the fact that so many Christians will not respond to their Lord's request with "Yes Lord, send me."

How many young men will face up to the enormous challenge whether God would have them serve in the Ordained Ministry of His Word and Sacraments? Throughout Christendom today there is a drastic shortage of men offering themselves for this Ministry, and I believe this is due to their unwillingness to answer God's call in the affirmative. "The harvest truly is great, but the labourers are FEW."

Are you holding back part of your life and serving God in half capacity?

Whether we be nurse or engineer, stenographer or clerk, every disciple of the Lord Jesus Christ must be a full time worker for Him in whatever occupation He has planned for us. We must heed God's call and humbly answer that we are eager to obey His will. Because we are sons and daughters of God we can be assured that He has a specific job that only we can do. This is a vital issue and one that must be faced by all who love the Risen Saviour.

The spread of the Gospel is being hampered by the pathetic attitude taken by many Christian men and women on the matter of their own personal witness and service for Christ. If you are a Christian and have not the peace and joy of the Lord Jesus reigning in your heart, then perhaps it is because you are not serving Him in the right way, perhaps you are not in the right job? Have you stopped and prayerfully considered whether God would have you commence training for the Ministry or change your present position? Will you kneel down now and seek the Lord Jesus and ask Him to reveal to you and to guide you into the position where He would have you serve?

A Communist, speaking to a Christian, said, "How can any-

one believe in the supreme value of the Gospel if you do not practise it, if you do not spread it, and if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."

We praise God that the forces of the Evil One will be overthrown for ever when the Lord Jesus Christ returns, but until that glorious day comes, we have to fulfil the Commission that the Master gave us. When we are willing to apply ourselves to do our part in the fulfilment of that Commission, then it is that we enter in upon a most satisfying and joyous experience and we receive His peace and blessing which passeth man's understanding.

"I am saved; but am I doing
EVERYTHING that I can do,
So that souls unsaved around me
May be brought to Jesus too?"

"I am saved; but would I gladly
GIVE UP ALL, my Lord's to be?
If He called me, could I answer
'Master, here am I, send me?'"



Kenya. Chief Paul Kiratu with rifle and Bible. He says the Government insist on him carrying the rifle, but his real defence is the Bible and his God.

"Doubt and Fear and Things of Earth"

R. TIDBALL

THIS story is of old! When the agents of Satan met in the mission room of his palace for discussion, and sat around the big log fire relating their successes, two names always dominated the discussion. But why should these two gain such attention? The reason is obvious, they had more success and claimed more victims than the remainder of their comrades. Their names, yes, names well known to their master: **Doubt** and **Fear**. Their files show long, faithful and successful service for Satan. As we survey our lives have not we felt their influence more times than we wish to recall?

When Satan tempted our Lord he used one word before two of the three temptations--"if," in an effort to raise a doubt in Jesus' mind.

John Bunyan portrays Christian and Hopeful at one stage of their journey, disregarding the instructions of the Holy Script and following a way that looked easy. Vain Confidence was their leader on this route called "By Pass Meadow," which led to a huge castle named "Doubting Castle," whose keeper was Giant Despair. When Christian saw "By Pass Meadow" and "Vain Confidence" he said, "Here it is easy going, come good Hopeful let us go over." But how easily they became the captives of the Giant.

Conformity is such a natural thing these days. One is considered unnatural if he does not conform to the ways of worldliness. But the one redeemed by the blood of Christ is a "peculiar" person and if he follows the easy by-pass-ways of life, a time will come when he will be "weighed in the balances and found wanting" . . . wanting for faith.

Jesus, speaking of worldly cares said, "If then God so clothed the grass, which is to-day in the field and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" "And seek not what ye shall eat or what ye shall drink neither be ye of doubtful mind."

Beltshazzar sent for Daniel and said to him, "I have heard of thee that thou canst make interpretations and dissolve doubts." He who gave Daniel the very air he breathed, still in the same power of His might dissolves doubts and changes doubts to faith and faith to experience, a practical experience with Jesus the Son of God whose power is of old, yes, older than the Sun, and who is "able to do exceeding abundantly above all that we ask or think."

Ought not our prayer be "Lord, increase our faith?"

"Doubt and fear and things of earth in vain to me are calling, NONE of these shall move me from Beulah land!"

The Billy Graham Mission

ARCHDEACON R. B. ROBINSON (who attended several of the Meetings while in London)

THE question has been asked frequently: "What was the secret of the success of the Greater London Crusade conducted by Dr. Billy Graham and his team in England this year?" I heard Dr. Billy Graham say more than once from the mission platform as he surveyed the vast crowds and watched hundreds coming forward to make a decision for Christ, "This is the Lord's doing and it is marvellous in our eyes." But how came it that such crowds thronged the Harringay Arena to the number of 12,000 nightly for three months, and 120,000 at the closing meeting at Wembley Stadium (said to be the largest religious meeting on record) at which the Archbishop of Canterbury, Dr. Fisher, was present with other Christian leaders.

The answer to the question is found in the fact, that a company of earnest Christian people from the Protestant churches, who believed in prayer and hard work, and who desired to see souls won for the Lord Jesus Christ, gave themselves to the task of preparation and of seeing the Mission through in face of many difficulties, misgivings and criticisms. I believe the preparation for the Mission took more than a year and the Committee had to plan carefully and with much minute detail. Constantly they had to face carping criticism such as "Is it right to bring to England an American who doesn't understand our ways?" "What is Billy Graham going to get out of it?" "Isn't it commercializing religion with so much money involved to finance it?" "Won't such preaching be too sentimental?" and so on. Questions of this kind were constantly being asked and increased in volume as the time for the mission drew near. And then it became headlines for the press and this for the most part was definitely prejudiced and sometimes hostile. There were also prophecies of failure. But the committee stuck to its task with solid preparation. For more than a year prayer meetings were held regularly in England and America and people in other parts of the world also prayed. Classes for personal workers were arranged for those who were to be Counsellors and Advisers for Converts. Those only who were recommended thoroughly were accepted for this part in the mission. They were trusted Christian workers from all the churches. And they rose to the task splendidly. I saw them at work and I believe their concentrated efforts contributed in a large measure to the Spiritual results of the Campaign. I have met on several occasions, a young London doctor who had gone forward in the Mission when the appeal was made by Dr.

Graham to accept Christ, who through one of the Counsellors was led to Christ at 3 a.m. The doctor's testimony of Christ now in his life is very bright, as I have been able to observe.

Prayer was a dominant factor all through the Mission, and messages came from many parts of the world including Australia, telling of those who were praying for the Campaign. A number of all-night prayer meetings were held in London, some of which were led by well known Anglican clergy in their parish halls.

Transport, a very large feature in the Crusade, also had to be planned, together with the apportioning of seating at the Stadium. For people came in tremendous numbers and often many had to be turned away. Organised groups travelled from various parts of England, Wales and Scotland. Trains and buses were crowded and headquarters office had the responsibility of finding seats for those who wished to come. The organising for the transport of parties for the meetings meant in a large measure the success of attendances. Many clergy and leaders hired buses and trains for their people and invited outsiders to join the throng. This undoubtedly brought results. Hundreds of buses were hired during the three months of the Mission and it certainly was some sight to see so many buses "on the road to Harringay" and also to note huge crowds wending their way from the tube stations. On the closing night at Wembley the bus loads were innumerable and special trains were needed. I had not seen so many buses together as I did then. A big effort was in evidence by many earnest Christian people to get "outsiders" within the sound of the Gospel and their efforts were rewarded.

The impressions of the Campaign will be lasting. It was a movement of God's Spirit in which there were definitely, and largely, Spiritual results. The evidence for this is not wanting and in my own limited sphere, as a visitor, for I have had personal contacts with those who thank God for the Mission and for the new way of life they have found in Christ. Also I have before me as I write, the magazine "On and Off Duty," the official organ of the International Police Association which contains the testimonies of three London policemen who tell the story of their conversion at the Mission. And many such stories are in circulation.

The Campaign was a success because those concerned in it gave themselves, as being called of God, wholeheartedly to their task. Dr. Billy Graham was a grand leader, humble and convincing, and his team from the States showed themselves devoted servants of Christ. There were also hundreds of keen workers behind the scenes.

A writer in a London Christian magazine has summed up the "success" under four headings:

1. The Power of Prayer.
2. The Power of the Bible.
3. The Power of the Holy Spirit.
4. The Power of a Dedicated Personality.

Prayer, leading up to and embracing the Crusade, the Word of God read, quoted and declared, the gracious and convicting ministry of the Holy Spirit and a personality given up to God . . . these are, we feel convinced, the primary "Harringay" factors. Other lesser factors made their contribution of course, but these must be given the supremacy for they were in such clear evidence throughout.

Is Billy Graham going to Australia for a Mission? I asked him a question like this. He replied, "We have it in mind." I pursued the question with one of the leading members of the London Committee: his answer was this: "I don't think Dr. Graham would undertake a Mission unless all the churches were behind an invitation to him."

This might be a challenge for those interested in Australia to pray and plan for such an event. There is much to learn from the Greater London Crusade. Behind all the prayer and preparation it was clear there was a movement of the Christians concerned to help reach the outsiders. Leaders with rank and file worked together for the winning of souls and the strengthening of the Church's work; and God gave an answer. Whether we are having a mission or not, let us go out to the highways and compel them to come in.

A BOOK REVIEW

The New Creation

This book, the most recent by a member of the College staff, is a plain theological exposition of some of the most important and interesting aspects of the Christian faith. Archdeacon T. C. Hammond, writing on the theme of regeneration, and dealing with the relationship and interaction of the divine and human in the progress of the soul, has done so in a manner both profound and simple. There is nothing which cannot be understood by the youngest believer, yet any theologian would profit much from a careful perusal of this book.

In his own manner the author sets up opponents in order to demolish their views, dealing faithfully with the notorious controversies connected with this topic which have arisen in the history of the church. A great merit is the biblical basis of the book—many difficult passages of the New Testament are opened to the reader's understanding.

Front Door

K. C. GILMORE

ARE you thinking of building a house? If you are, may I suggest that you consult a catechist when planning the front door. His advice in this matter will be extremely practical, for a catechist spends a considerable amount of time studying front doors.

One important item for a front door is the bell. It is amazing the number of houses that do not possess one. The catechist's task is at once made difficult. He must shout and kick at the door to attract the attention of those inside.

Another point to remember, Mr. Homebuilder, is the necessity for locating the door in the proper place. It would seem that one purpose of a front door is to provide the easiest access from the street into the house. Unfortunately this is not always the case. Some front doors are surrounded by hedges; others present the caller with obstacles of various kinds which must be surmounted; while others are enclosed by a verandah. Only once have I been defeated. I could not find the front door. Perhaps I was expected to use the chimney like Santa Claus.

Some folk appear to avoid the use of their front door. On one occasion, knowing that somebody was in the house, I rang the bell for some minutes, but no one came to investigate. Other people are afraid that their door will wear out. Hence the notice, "Do not knock." The most trying situation is that presented by those who are frightened that their door will run away. To prevent such a move, the front gate is securely tied.

The twofold object of a front door is to provide access and resistance at the owner's discretion. Not only houses, but lives have front doors—and for the same purpose. To your life there is a door, of which you are the keeper, and the One Who seeks admittance is the Lord Jesus Christ. "Behold, I stand at the door, and knock; if any man hear My Voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). No matter what surrounds your life, what obstructions are around the door, still He stands and knocks, waiting . . .

Like a front door, the way into your life is controlled from within. The Stranger cannot open the door from the outside. You must be willing to let Him come in. Possibly you are already aware that the Saviour is knocking at the door of your life. Will you open to Him now? To hesitate is to risk the loss of opportunity, for one day it will be too late. Christ longs to enter your life now, and His promise is to satisfy every hunger of the soul, for He is the Bread of Life.

To ask the Lord Jesus into your heart is to have His Light poured into your life, where darkness was before. The moment you open the door He graciously, lovingly enters to share with you His Risen Life and Power and to make your life His home.

“As many as received Him, to them gave He power to become the children of God, even to them that believe on His name.”

Old Students' Union

AT the Annual Reunion held on 15th October, 1953, His Grace the Archbishop took the opportunity to announce the appointment by the College Committee of the Vice-Principal—Rev. Canon M. Loane, M.A.—as the new Principal of the College. The present day students were specially invited to attend this part of our meeting in order to hear the announcement. Prolonged applause greeted the announcement. Congratulations and best wishes were then extended to the Principal-elect by Mr. Douglas, Senior Student, on behalf of the present students, and Rev. R. P. Gee on behalf of the Old Students' Union. The following also spoke, each paying a personal testimony to the new Principal's spiritual and intellectual powers in the life of the College: Archdeacons F. Hulme-Moir, G. S. Begbie, Revs. N. Rook, C. A. Baber, N. J. Chynoweth, R. G. Fillingham, J. A. Dahl, L. S. Richards and J. Greenwood.

The Principal-elect responded, thanking all the speakers, paying a graceful tribute to the Principal, Archdeacon T. C. Hammond, and appreciating the honour of being the first student of the College to be called to be its Principal.

Rev. Dr. Frank Cash proposed that all old students present subscribe 1/- each to purchase a fountain pen to be given to the Principal-elect as a memento of this day's announcement. The pen was subsequently purchased by the Hon. Secretary and at the Archbishop's invitation presented to him at the Conferring of Diplomas at the College in December.

* * *

The hearty congratulations of the Old Students of the College are extended to Archdeacon Frank Hulme-Moir upon his election, consecration and installation as Bishop of Nelson. We will all follow with prayerful interest his episcopal ministry in New Zealand.

To the relatives of our late members appropriate messages of sympathy were sent on behalf of the Old Students' Union—namely, the late Revs. O. Fleck, Charles Adams, A. C. Gibson and W. Corner.

The Hon. Secretary would appreciate notice of the passing of old students in order that the Old Students' Union might be represented and our sympathy expressed to relatives.

* * *

Congratulations to all old students who were involved in the "General Post"—change of parishes within the last year. Our Diocesan Year Book is working overtime to keep the record up to date. May all find their new parishes happy and fruitful spheres of ministry.

* * *

The Old Students' Library Fund has been closed and the amount in credit, £13/9/8, handed to the Principal for the General Funds of the College Library. By a motion passed at the last Annual Meeting, old students are now required to pay a deposit of £1 for the loan of books from the College Library. Obviously some books have lost their way home. The Principal has expressed his willingness to co-operate with any old student in procuring special books he may need from the lending library.

CHEERIO MR. MINN, AND THE LORD BE WITH THEE

WE farewell Herbert Minn, friend and lecturer, as he takes up the position of Assistant Lecturer in Classics at Auckland University. We have sadness at our very great loss, but we "rejoice with them that do rejoice" in New Zealand, at their gain.

Mr. Minn was "discovered" by T. C. Hammond on a tiny group of islands somewhere south-east of Sydney, where he was lecturing in classics at Otago University. He was subsequently invited to come to Moore College as resident tutor. He accepted and joined the staff in March, 1944.

Since that time Mr. Minn has endeared himself to both staff and students, with his warm friendship and spiritual might, his high standard of learning and careful method of teaching. His perambulations around the chapel with his pictures, his desire to rest beneath blossoming shrubs in quiet surroundings, his reserve and quiet dignity, will be remembered by all who knew him.

We, each one, assure him of our prayerful interest as he takes up this new work; and take this opportunity of extending to him our Christian greetings, thanking our God "for every remembrance" of him.

First Impressions of Borneo

Rev. W. NEWMARCH

FEW things can give more stimulus to a young Christian life than to read the story of the experiences of one of the great missionary heroes like Carey, Brainerd, Studd, or Chalmers. The unknown difficulties they were willing to face — loneliness, hunger, and physical danger — all add to the thrill of their lives, and their complete trust and dependence on God for all things material and spiritual is a real inspiration to us.

Today there are still parts of the world that are untouched by the Christian message, but they are not all places of primitive standards and scanty resources. The opening up of a new industrial world, the development of economic enterprise, the rapid advance in communication, and the spread of Western ideas over the last 50 years are all leaving their mark firmly imprinted on many parts that are still thought of as being off the beaten track.

A typical example of such a place may be found in Tawau, a small town on the east coast of British North Borneo, about 4 degrees north of the equator, and only about 5 miles north of the Indonesian border. A place so obscure to most people that the travel agency had trouble finding the best way to come here, and yet, within the scattered limits of the town some 4,500 people are living, while on estates within the district, up to 25 miles away, there are another 18,000 people. A very pretty spot on the shores of Sibuko Bay, it is rapidly becoming increasingly important in the economic world for its supplies of hemp, timber, rubber and copra.

Plans for town development are well under way, but in Tawau you will not find water laid on, nor drainage, nor electricity (unless, of course, you have your own generating plant, which does happen with the big companies). There are a large number of shops controlled by the industrious Chinese from which to make your purchases, and where you will deplore the lack of many things you class as bare essentials, and equally stand amazed at the elaborate products of Western civilization set out before you; but do not be deceived, your money will not take you far! Your diet will need some adapting, and if you come to live you **MUST** bring a good tin-opener that will stand up to constant use.

In this environment live a few European families who are in Government or Company jobs. A large number of Chinese, with a few Indians and Malays, inhabit the town. Chinese and Malays are scattered through the district on gardens and plantations, and there are many workers on the Estates, Malays,

Indonesians, Burmese, Filipinos, Cocos Islanders, and the Dusuns of North Borneo.

Accommodation varies considerably, but is on the up and up; many good wooden houses built up on piles for cleanliness, health and comfort; many more solid—less well-finished—wooden homes, where “home” really only spells “a place to live in”; then poorer, dirtier wooden homes; and outside the town some attap (palm-leaf) buildings. Our first brick building (the only bank) is now under construction. Borneo produces good timber, and quite good furniture can be bought, or made to order, at a reasonable price.

You will accuse me of writing a travelogue rather than a missionary article, but it is these very facts that characterise the transition process of our district from an unwillingness to be still primitive and an inability to rise to the civilised ideal. So is developing a complex situation in thought and practice which is making the Gospel message at first sight, a further complication fitting neither the new nor the old.

At the turn of the century there are records of Christians being found in Tawau, but no church was built until 1929. Since then there has occasionally been someone there to shepherd the flock but not always an ordained man, and not for a continuous period. On arrival we found a very indefinite church membership list, probably about 40-50 families—all Chinese, and an average church attendance of 30-40 (including children) each Sunday. We also have a church school under the leadership of a Chinese headmaster, which has passed through troublesome times in recent years. We go as far as Primary 6 (in a fashion!) and have an enrolment of about 180 of whom some 94 per cent are Chinese and the rest Malay. Our congregation, though baptized Christians, know little or nothing of Christian teaching and practice; private prayer and Bible reading have not been considered a logical part of personal life, while gambling and drinking are part of natural social relationships.

What a different picture to the one we usually conceive as depicting the opening up of new missionary work! What comfortable conditions and freedom from hardship are the lot of such a missionary in 1954. And this is true in a sense, but from another point of view there is a pioneering element in the work at Tawau. From the local C.M.S. view, of course, it is an entirely new field, and apart from the Church at Tawau, and a handful of Christian folk along the coast, the interior which is our ultimate objective, is entirely untouched; our “parish” at the moment extends north along the coast some 80 miles where there is one moderately large, and several small communities. Our task is bringing to the people of these parts the spirit and true vitality of life in Christ which, though some few be “in the Church” they do not know.

In many ways the spirit and "tone" of the town is much the same as you would find in a small country town at home except that there you would find a certain basic acceptance of Christian principle and Christian conscience—however dulled. Over all is gradually settling more firmly a materialistic spirit which is the product of a "half-baked" type of civilization brought on by an increasing contact with the Western world, the presence of European officials, and the false security of financial success as the ultimate good.

All Europeans are "Christians," and from the local European community is taken the standard of civilised living and Christian living, with the obvious result that a most distorted conception prevails. The fact that the Church Secretary could in all good faith give us free passes to a picture theatre on Sunday night (after Evening Prayer) because he felt it was the right night for European entertainment, is a good example of this.

At home all families will recognise some church allegiance, however nominal, and this gives to their minister a certain right of entry, but here no such right exists, so a new point of contact must be established; in Tawau this is mainly being done through the school, and it is important that we keep a high standard of education as well as presenting the full Christian message. Further inland people will be found living in their native villages and by going to stay a short time with them and befriending them, a point of contact will be made with the whole village; but in Tawau as in Australia, each home stands in its own right, and each family will have its peculiar problems, feeling no need, probably for the message that you bring, because it contributes nothing to the materialistic civilisation of which he is fast becoming a part.

The age-old complicating factor in all that is done is the language problem; in our inland village, one language, or one interpreter will suffice, but today coastal towns are closely linked by modern communications and added difficulties arise; in Tawau, for instance, two Chinese dialects, Malay and English are all regularly spoken, as well as the additional contributions of the immigrant races already mentioned; each dialect has its own particular value according to circumstances and at first it is not easy to know just where to concentrate your energies in language study to the greatest advantage.

With the variety of races have come a variety of beliefs; we have three Christian denominations, the Moslems, and a degraded Buddhism; but a large percentage of the people are not even nominal adherents to a faith, living in stark heathendom with the opiate of a semi-Western civilization.

None of these factors in itself is insuperable, but together they weave the web of entanglement more firmly about you.

Also in a civilized community there are rights that must be respected and conventions which must be observed, all of which tend to detract from the freedom you desire more and more; then there is the battle of the personal life, and "the rulers of the darkness of this world" make no small matter of subtly waylaying the one who has come to present the message of light and life in Jesus Christ.

Many openings can be made with individuals by the professional missionary as he pursues his task, but, as at home, his wings are often clipped by the very fact that it is his profession; not that the work of the Church should in any way be disparaged, but how much more effective will this work be when supplemented by a witnessing Christian who is a schoolmaster (missionary or otherwise), government doctor, nurse, engineer, customs officer, or police officer, just to mention a few of the jobs in which Europeans are employed in Tawau. At this moment we could open at least three new mission schools in the Tawau area if only the personnel and funds were available. To you who read these thoughts—doctor, nurse, agriculturalist, engineer—has it occurred to you that God may want YOU in some job, perhaps government, in one of these lands awaking out of dormant inactivity, and that your qualifications will enable you to reach many that are outside the orbit of the regular church contact?

Today the lands to the north of Australia, with their millions of people, are shaping for themselves a new destiny, taking the reins of administration into their own hands, and seeking for the philosophy of life that will best satisfy the individual and the nation. To Australian Christians God is presenting a unique opportunity in this day of His grace, let us each honestly seek His face and ask Him what He would have us to do; then ACT while the door is yet open.

MR. CHARLES TROUTMAN

During the Convention Week (reported elsewhere in this issue) members of the College were privileged to share rich spiritual experience and enlightenment through the morning discourses of Mr. Charles Troutman (special representative of I.V.F. in Australia).

By the use of Scripture, Mr. Troutman was able to clarify for us many problems and challenges which face the Christian's daily progress in the service of the Lord Jesus Christ. We were indeed led among the "green pastures" and "still waters" of God's Word.

To Mr. Troutman we extend our deep appreciation, and to our Heavenly Father we give the praise and glory.

DEPARTMENT OF NO-WORKS & MIS-INFORMATION

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SICK LEAVE



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Communism-Satan on the March

A. R. BROWNE

TUESDAY evening, 10th August, 1954, Dr. Schwarz came to Moore College and spoke to the student body on the subject "Communism."

Dr. Fred Schwarz was born in Brisbane, Queensland, 15th January, 1913. He was educated at Brisbane Grammar School and later at the University of Queensland where he graduated in Science. He completed his degree in Arts while teaching, and then became a lecturer at Queensland Teachers' College. Subsequently, while continuing his lecturing, he completed the Medical course at Queensland University, graduating in Medicine and Surgery.

Dr. Schwarz has been a Christian lay preacher for many years. He has made a close and profound study of Communism, and has become widely known as one of the most informed minds on Communism in the world today. He has travelled extensively, investigating and speaking about Communism, endeavouring to present in simple language just what Communism is, believing that understanding is the irreducible minimum for intelligent counter action.

His was a "Subject of desperate importance." In 1917 the founder of Bolshevism, Lenin, had less than 40,000 fanatical followers scattered throughout the world. Today, at this minute, there are over 800 million people under absolute control of the Communist party. An increase of 2 million per cent. Anyone who is not startled and alarmed by these figures reveals his own unwillingness to face the bitter reality of 1954.

The Doctor proceeded to outline the nature of Communism—Who are these people the communists? What do they believe? Basically Communists have certain beliefs. However, Communism is based not upon doctrine, but upon organisation, and every member must serve in an organised group, in a disciplined capacity—"anyone who breaks the iron discipline of our party is our enemy." Upon this unity the party is built.

The principle of organisation is called Democratic Centralism, which consists of a number of committees each electing members to the committee immediately above it. The significant feature of this political machine is that every decision at any level is irrevocably binding upon all below it. So that a decision from the Praesidium, the very top, is binding upon the whole machine, upon every Communist.

The second feature of Democratic Centralism is that every member must identify himself, emotionally and intellectually,

with the decision of the majority upon the committee. St. Paul's words, with a perverted portent, might apply to the Communist in this situation, "I live; yet not I; but the party liveth in me." This is the attitude of every sincere mature Communist. The ability to integrate one's whole personality till it becomes the total possession of the party is the measure of Communist maturity.

"Dr. Billy Graham told me," continued Dr. Schwarz, "how at a forum in France, a French Communist at the University stood up and said, 'if the Communists told me to kill my mother, I would kill her without batting an eyelash.' If the Communist Party told him to kill himself he would also do this without batting an eyelash." Are they fanatics? Hypocrites? No. This is the result of complete subjection to the party.

The Logical Basis of Communist Thought

Communism clearly enunciates "there is no God." Karl Marx was an atheist before he was a Communist, from the fibre and texture of his atheism he built his programme and philosophy of Communism. Consequently there is a complete revaluation of all our moral values. The Communist immoral? No. They are the most moral people in the world, once we grant the premises of their philosophy—Dialectical Materialism.

Marx was a Dialectician before he was a Communist. The Dialectic teaches that everything that exists is in terms of conflict of opposing forces. You cannot have up without down; you cannot have good without evil. Marx analyzed Capitalism. Here, he said, we have the perfect example of the dialectic in the clash between those who own the means of production, the bourgeoisie, and those who sell their labour for wages, the proletariat. He says these classes are in conflict, they are at war. This class war has ventured from a National scale to an International scale, hence by definition we are at war.

Definition of Peace

Peace to the Communist is anything which will advance the proletariat in its struggle for supremacy. The Communists are utterly dedicated to peace. When they say they stand for peace they mean it with their whole heart, because peace, according to their system of thought and definition, is the complete Dictatorship of the Proletariat, total Communist victory.

Similarly does the Communist regard truth. There is no absolute truth. There is Bourgeoisie truth, and Proletariat truth. No Communist will ever tell a lie to advance the party because any action or statement that advances the cause of Communism is TRUTH.

"Thus we see the consistent logic of the Communists. Should you ask them "You monsters; do you mean to say you

would murder in cold blood millions of people?" they would unhesitatingly reply "What do you mean by murder? That is a bourgeois term. Nature has been killing people by countless millions for centuries, killing them to no purpose. We have a purpose, and a noble one, and should we hesitate to take the necessary steps because they are unpleasant to Bourgeoisie prejudices? How unworthy we would be of the task history has entrusted to us." Cold, inexorable, scientific logic.

Dr. Schwarz concluded by pointing to the practical aspect of Communism. "Communism is the triumph of the organised disciplined few over the complacent and disorganised majority. Communists survey the whole situation, see the powers available and use them to further their own ends. They took Russia in the name of peace and love, China in the name of 'own the land you work, abolish debt and get the white man out of Asia.' Seducing the working man they go to him in the name of 'higher wages and shorter working hours.' They go to the industrialist in the name of 'better trading relations and higher profit,' to the intellectuals as 'the application of intelligence to the affairs of men.' And the ordinary people of the world are manipulated in the name of 'peace'."

In Italy, the force that must be broken is the Roman Catholic Church, so the Communist is the friend of the Protestant. At any time and every place the course of action that will advance the Dictatorship of the Proletariat is the right course.

Always there arises the question "What can I do?" What hope have I of making any significant contribution?" There is no comforting easy way of escape from Communism for Communism is the logical outcome of their basic premise "There is no God." The course we can take is, however, to grasp and understand the cause and development of Communism. Ignorant opposition is frequently valuable assistance to the Communist.

Communism has been able to mobilize the loyalty, discipline, and willingness to sacrifice even unto death, of countless millions. In the final analysis, faith can only be matched by faith, devotion by devotion, and consecration by consecration. Are we who name the name of Christ prepared to make equal sacrifices, to serve with equal unselfishness, to manifest like loyalty and devotion as those who name the name Communist.

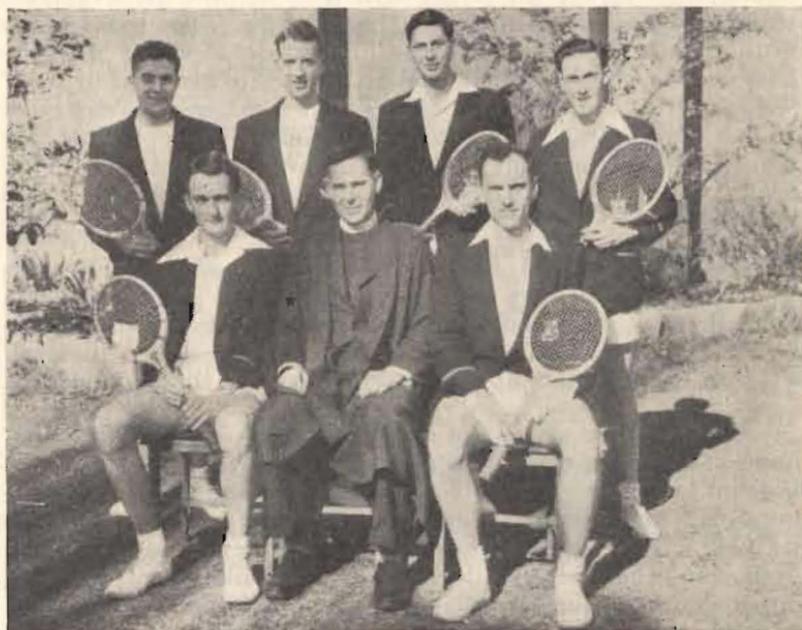
Advice to a friend: "Avoid everything that can give offence, except the faithful preaching of 'Christ Crucified'."—Charles Simeon.

Sporting Round-up

TENNIS

This year's annual tournament provided us with another enjoyable day of fellowship with representatives from the other Colleges. Leigh College again acted as host for the day and provided lunch for the players. However, their labours were sweetened in that they again won the tournament by a very clear margin, while Moore College was in fourth position.

We are very grateful to Mr. Hickin for allowing us the use of the court at St. Paul's, Cleveland Street, for our weekly practices during the year.



Tennis Team, 1954

Back Row: J. Hall, D. de Dear, G. Hayles, A. McKenzie.

Front Row: B. Black (Captain), The Principal, J. Darlington.

RUGBY UNION

The games have been few this year, only two matches being played.

The season opened with our match against the Evangelical Union which we lost 6-0. The college won an equal share of the ball but lack of co-ordination between backs and forwards caused errors at vital moments.

Also we played All Saints Balgowlah and although they were young and lusty, won 13-6.

After the match they treated us to tea in the parish hall,

thus ending a very enjoyable afternoon.

As this magazine goes into print we are making plans for our annual combat with St. John's Campsie and hope to avenge the defeats of the previous two years.

This year the team has been very fortunate in that all players were able to use the same coloured jumpers, which is a welcome change. On behalf of the team I would like to thank Bruce Molesworth and his able assistant (good practice for when they are married) for making this possible.



Rugby Union Team, 1954

Back Row: T. Jones, W. Payne, G. Beard, J. Brook, D. Knox, R. Hilderbrand, D. Duchesne.

Middle Row: K. Gilmore, A. Laing, B. Molesworth, The Principal, J. Hewlett, J. Darlington, J. Hall.

Front Row: B. Buckland, D. Morrow.

TABLE TENNIS

This year saw the erection of a table tennis table which has been loaned to the College by John Hall. It has led to the attainment of a standard of play not otherwise possible.

The College team consisting of T. Jones (capt.), B. Black, S. Horton, J. Drayton, J. Hall, defeated Camden College 5-1, but lost the final to the Baptists who won 4-2.

This game has provided the main source of indoor recreation during the year and has satisfied a very real need in the life of the students.

SOCCER

This year we entered but once into the fray, and departed sorely conquered. The match was against the Baptist College, and although Moore College began the game with "moore" enthusiasm, they were defeated 9-0 after being down 6-0 at half time. It was a matter of brains defeating brawn and even "Charlie" could not help us this year, so the brawn won.



Soccer Team, 1954

Back Row: D. Callow, S. Jones, F. Parker, B. Woolcott, W. Payne.

Front Row: K. Gilmore, G. Beard, The Principal, J. Reper, D. Morrow.

"Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So he commanded his man to light a candle, and bid Christian follow him: so he lead him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over his head."—The Pilgrim's Progress.

Brief Biographies of College Personnel

FOURTH YEAR

- The Rev. D. M. Douglass, Th.L. (Berowra).
The Rev. R. O. Dykes, Th.L. (Pagewood).
The Rev. G. R. Harris (Pitt Town).
The Rev. H. Henningham (Coogee).
The Rev. E. J. Hughes, Th.L. (Forestville).
The Rev. R. L. Milne (Mission to Seamen).
The Rev. D. H. Percival (Pymble).
The Rev. I. A. Pollard (Croydon Park).
The Rev. B. Richardson (Manly).
The Rev. H. W. Robey (Paddington).
The Rev. J. J. St. Clair, Th.L. (Miranda).
The Rev. B. B. Thiering, B.A., Th.L. (Balgowlah).
The Rev. G. J. Ward, Th.L. (Westmead).
The Rev. A. E. Williams, Th.L. (St. Philip's, Church Hill).
The Rev. B. C. Wilson, Th.L. (Hargrave Park).
The Rev. R. H. Sanders, Th.L. (Wilberforce).

THIRD YEAR

- AUBREY ROBERT BROWNE:** Newington College, 1945-49. Clerk, Dept. of Railways, 1949-51. Entered College from St. David's Arncliffe. Catechist, St. Mark's, Brighton-le-Sands, 1952-54.
- FREDERICK DONALD BUCHANAN:** Wollongong Technical School, 1940-42. Wollongong High, 1943. Apprentice, 1944-49. Electrical Fitter 1949-52. Diploma Entrance Examination, 1948-49. Entered College from St. Alban's, Corrimal, 1952. Catechist, St. Matthew's, Bondi, and St. Barnabas', North Bondi, 1952; St. Jude's, Dural, 1953; St. Mark's, Malabar, 1954.
- KENNETH IAN CHURCHWARD:** Sutherland High, 1944-45. Canterbury High, 1946-47. Telephone Technician in Training, 1948-51. Entered College from St. John's, Sutherland, 1952. Catechist, Provisional District of Miranda, 1952; St. Andrew's, Cronulla, 1953-54.
- JACK DERRETT:** Lithgow High, 1942-45. Accountant's Clerk, 1946-51. Entered College from St. Paul's, Lithgow, 1951. Assistant, Rowland Lamb Church, Lane Cove, 1951; Catechist, St. Columba's, Homebush, 1952; St. Luke's, Thornleigh-Pennant Hills, 1954.
- ALEXANDER GEORGE McKENZIE:** Hay War Memorial High School, 1944-46. Commonwealth Bank, 1947-51. Entered College from St. Anne's, Strathfield, 1951. Catechist, St. Thomas', Russell Lea, 1951-52; St. John's, Penshurst, 1953-54.
- GUY RANSFORD:** Mosman Inter. High, 1941-43. North Sydney Tech., 1944-45. Clerk and farm worker, 1946-51. Entered College from St. James', Turramurra, 1952. Catechist, St. Silas', Waterloo, 1952-53; Provisional District of Berowra cum Asquith, 1954.

- JOHN LESLIE DRAYTON:** Fort Street High, 1944-48. Electrical Apprentice, 1949-52. Entered College from St. John's, Campsie, 1952. Catechist, St. James', South Canterbury, 1952; Mortdale-Oatley, 1953; Oatley, 1954.
- REGINALD WILLIAM HANLON:** Mudgee High School, 1940-41; Draughtsman Main Roads Dept., 1941-43. R.A.A.F. 1944-46. Civil Engineering Diploma, Sydney Tech. College, 1946-52. Engineering Assistant, various Municipal Councils, 1946-53. Entered College from St. John's, Asquith, 1954. Catechist, St. George's, Gerringong., 1954.
- BRYAN HARDMAN:** Wilson's Grammar School, London, 1942-47. Marine Insurance Agent. Entered College, 1952. Catechist at Panania, 1952-53; St. George's, Hurstville, 1954.
- JOHN OSWALD HEWLETT:** Auckland Grammar School, 1941-45. Farming and Carpentering, 1947-49. Sydney Bible Training Institute, 1950-51. Entered College, 1952. Catechist at Kingsgrove, 1952-53; St. James', Croydon, 1954.
- ALTON ROY HILDERBRAND:** Wagga High School, 1942-46. Wagga Teachers' College, 1947-49. Public School Teaching, 1949-51. Entered College from Bathurst, 1952. Catechist, St. John's, Beecroft, 1953-54.
- SILAS ALFRED HORTON:** Canterbury High School, 1943-46. Bank Officer, 1946-52. Entered College from St. John's, Campsie, 1952. Catechist, St. George's, Hurstville, 1952-53; Christ Church, Gladsville, 1954.
- ALLEN STEWART JONES:** North Newtown Inter. High School, 1941-44. Sydney Tech. High, 1945-46. Commercial Artist, 1947-49. Clerk, Public Service, 1950-52. Entered College from St. Philip's, Eastwood, 1952.
- THOMAS VINCENT JONES:** Barker College, 1941-46. Boatbuilder, 1947-51. Ship's Draftsman, 1951. Entered College from St. John's, Beecroft, 1952. Catechist, Holy Trinity, Concord West, 1952-53. Provisional District of Pittwater, 1954.
- NEVILLE JAMES KEEN:** Sydney Technical High School, 1940-41. R.A.A.F., 1943-45. Entered College from All Souls', Leichhardt, 1953. Catechist, St. John's, Campsie, 1953-54.
- JOHN ROBERT REID, B.A.:** Mont Albert Central School, 1934-42. University of Melbourne, 1947-51. Travelling Representative for Inter-Varsity Fellowship, 1951-52. Entered Moore College from Melbourne, 1953. Catechist, St. George's, Earlwood, 1954.
- BRUCE L. SMITH:** Sydney Grammar School, 1945-49. Faculty of Arts, Sydney University, 1950-52. Entered College from St. Michael's, Vaucluse, 1952. Catechist, St. Andrew's, Summer Hill, 1953-54.
- JOHN JEFFREY TURNER:** North Sydney High, 1943-46. Clerk and Commercial Traveller, 1947-52. Studied Accountancy, 1947-50. Read for Matric., 1950-51. Entered College from St. James', Turramurra, 1952. Catechist, St. Swithun's, Pymble, 1952-53; St. David's, Surry Hills, 1954.

SECOND YEAR

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

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

BERNARD RUSSELL BUCKLAND: St. Patrick's, C.B.C., Goulburn, 1948. Industrial Chemist. Entered College from St. John's, Rockdale, 1953. Catechist at St. David's, Surry Hills, 1953; St. Michael', Flinders Street, Sydney, 1954.

MATTHEW BRINSMEAD BURROWS: Drummoyne Junior High, 1944-46. Pattern-making Apprentice, 1947-50. Entered College from St. Alban's, Five Dock, 1951. Catechist. St. Alban's, Five Dock, 1951-53; Holy Trinity, Baulkham Hills, 1954.

DENNIS CALLOW: Homebush Junior High. Fitting and Machining in Marine Shop. Clerk and Forwarding Agents. Associated with St. Oswald's, Haberfield. Entered College from St. Stephen's, Newtown, 1952. Catechist, St. Andrew's, Sans Souci, 1952-53; St. Anne's, Ryde, 1954.

ALFRED T. DALLING: Northampton Polytechnic, London. Royal Navy, 1942-46. Chemical Laboratory Assistant (Eng.), Clerk (Aust.). Entered Moore College from St. Paul's, Castle Hill, 1953. Seamen's Mission, 1954.

JOHN HENRY DARLINGTON: Barker College, 1942-45. Audit Clerk, 1946-52. Entered Moore College from St. Stephen's, Willoughby, 1953. Catechist, St. Stephen's, Willoughby, 1954.

KEITH GOWAN: Kiama Central School, 1943-46. Electrical Mechanic. Entered College from Christ Church, Kiama, 1952. Catechist, St. Silas', Waterloo; St. Anne's, Hammondville, 1952-53; Herne Bay, 1954.

KENNETH CLARENCE GILMORE: Dulwich Hill Commercial School, 1939-41. Audit Clerk, 1942-46. Clerk, Standard Cars Ltd., 1946-51. Studied Accountancy, M.B.C. Entered College from St. George's, Earlwood, 1952. Catechist, St. Philip's, Belmore, 1953-54.

JOHN LAWLER GOLDSWORTHY: Knox Grammar, 1937-47. Trainee Metallurgist, 1949-52. Entered Moore College from St. Andrew's, Roseville, 1953. Catechist, St. Andrew's, Roseville, 1953; St. Stephen's, Bellevue Hill, 1954.

TREVOR B. GRIFFITHS: Naremburn Inter. High, 1943-46. Warehouse Salesman, 1947-52. Entered College from St. Peter's, Neutral Bay North, 1952. Catechist, St. Andrew's, Yarra Bay, 1952; Parochial District Pagewood, Matraville and Yarra Bay, 1953; St. Philip's, McCallum's Hill, 1954.

- BRIAN DOUGLAS HARKER:** Canterbury Boys' High, Sydney Tech. College, 1946-50. Electrician. Entered College from St. Alban's, Belmore, 1952. Catechist, St. Anne's, Merrylands, 1953; St. Alban's, Five Dock, and St. Clement's, Marrickville, 1954.
- GEOFFREY EDWIN HAYLES:** Hale School, Perth, 1943-47. Articled Law Clerk, 1948-52, Barrister and Solicitor, 1953. Practised at Bunbury. Judge's Associate, 1953. Entered College from St. Lawrence's, Dalkeith, W.A., 1954. Catechist, St. Alban's, Lindfield, 1954.
- BRUCE ROBERT MOLESWORTH, A.C.A. (Aust.):** Barker College, 1938-42. R.A.A.F., 1944-45. Accountant, 1945-52. Entered College from St. John's, Darlinghurst, 1953. Hon. Catechist, St. John's, Darlinghurst; St. Andrew's, Lane Cove, 1954.
- IAN KNIGHT PARKER:** Unley High School, 1945-47. Junior Clerk, 1948-51. Entered College from St. Jude's, Brighton, S.A., 1952. Catechist, St. Luke's, Mascot, 1952; Abbotsford-Russell Lea, 1953; St. James', Carlton, 1954.
- WILLIAM VINES PAYNE:** Kogarah Inter. High, 1944-46. Car Salesman, 1947-51. Entered College from St. Cuthbert's, South Kogarah, 1952. Catechist, St. Clement's, Marrickville, 1952-53; Holy Trinity, Peakhurst, 1954.
- ALLEN WILLIAM QUEE:** Stanmore Commercial School, 1942-45. Salesman-Clerk, 1946-51. Entered College from St. Oswald's, Haberfield, 1951. Catechist, St. James', Croydon, 1952-53; St. Barnabas', Broadway, 1954.
- JEFFREY RICHARD ROPER, A.A.S.A.:** Fort Street Boys' High School, 1943-45. Clerk, 1946-51. Entered College from Holy Trinity, Concord West, 1953. Catechist, St. Alban's, Darlington, 1953; St. Andrew's, Roseville, 1954.
- REGINALD JAMES TIDBALL:** Central Tech. High School, Ultimo, 1943-45. Leaving Cert. by private study. Pryometric Technician. Entered College from Holy Trinity, Concord West, 1953. Catechist, St. John's, Rockdale, 1953-54.
- WALTER THOMAS WHEELDON:** Priory School, Shrewsbury, England. R.A.F., 1941-43. R.N.V.R., 1943-46. Motor Mechanic, 1947-53. Entered College from St. Stephen's, Normanhurst, 1953. Catechist, St. Stephen's, Newtown, 1953-54.

FIRST YEAR

- ROBERT ERNEST ANDREWS:** S.C.E.G.S., North Sydney, 1943-47, L.C. 1947. University of Technology, 1948-51 (Optometry). Commonwealth Department of Immigration, 1952-53. Entered College March, 1954 from St. Clement's, Mosman.
- REGINALD MARCHMONT BENNETT:** Returned Serviceman (served 1940-47). Salesman-Stockkeeper, 1949-51. A.B.M. Missionary in New Guinea, 1952-53. Entered College March, 1954. Catechist, St. Peter's, Campbelltown, with St. Mark's, Appin.
- JOHN ALEXANDER BROOK:** Sydney Technical High, 1940-42. Electrical Fitter, 1943-53. Matriculation, Sydney Technical College, 1953. Entered College March, 1954, from St. Stephen's, Lidcombe. Catechist, St. John's, Rockdale.
- PETER DONALD DAWSON:** Newtown Commercial School, 1945-47. Accounts Clerk, 1948-50. Accountancy Course, 1950-53. Matriculation, Sydney Technical College, 1953. Entered College March, 1954, from St. Peter's, Cook's River. Catechist, Abbotsford-Russell-Lea.

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

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

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

ALLAN GLANVILLE LAING: Rangiora High School, N.Z., 1948. Telegraph linesman, 1948-51. Mixed Farming, 1952. Entered College 1953 from Nelson Diocese. Catechist, Douglas Park.

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

NORMAN HENRY LAWLESS: Forest School, Essex (England). Mixed Farming, 1949-53. Entered College May 1954 from Perth, W.A.

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

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

BARRY ARTHUR EDWARD PADDISON, B.Sc.: North Sydney High, 1943-47. N.S.W. University of Technology, 1948-53. Industrial Chemist, 1948-53. Entered College March, 1954, from St. John's, East Willoughby. Catechist, Provisional District of Pagewood.

FREDERICK STUART PARKER: St. Ignatius', Riverview, 1942-44. Clerk, 1946-52. Entered College, 1953, from Provisional District of Pittwater. Matriculation, 1953. Catechist, St. Matthew's, Manly.

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

MATRICULATION YEAR

DENIS CHARLES MORROW: Nowra Intermediate High, 1942-45. Salesman, 1946-53. Entered College March, 1954, from All Saints', Nowra. Catechist, St. Clement's, Marrickville.

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

JAMES ARNOLD TAYLOR: Workshop Technical School, Notts., England, 1947-48. Apprentice Trades Course (Lithgow), 1943-53. Entered College, March, 1954, from St. Paul's, Lithgow.

Moore Theological College

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THE MOST REVEREND THE ARCHBISHOP

Trustees:

THE MOST REVEREND THE ARCHBISHOP

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Principal:

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

Vice-Principal:

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

Resident Lecturers:

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

Visiting Lecturers:

THE RT. REV. C. V. PILCHER, M.A., D.D., Th.D.

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

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

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

Choirmaster:

THE REV. D. W. B. ROBINSON

Moore College Students' Union

OFFICE-BEARERS, 1954

Senior Student:

J. R. REID, B.A.

Deputy Senior Student:

T. V. JONES

Organist:

B. L. SMITH

T. V. JONES (Asst.)

Sacristan:

J. L. DRAYTON

Secretary:

J. L. GOLDSWORTHY

Auditors:

K. C. GILMORE
I. K. PARKER

Treasurer:

B. R. MOLESWORTH,
A.C.A. (Asst.)

Telephone Secretary:

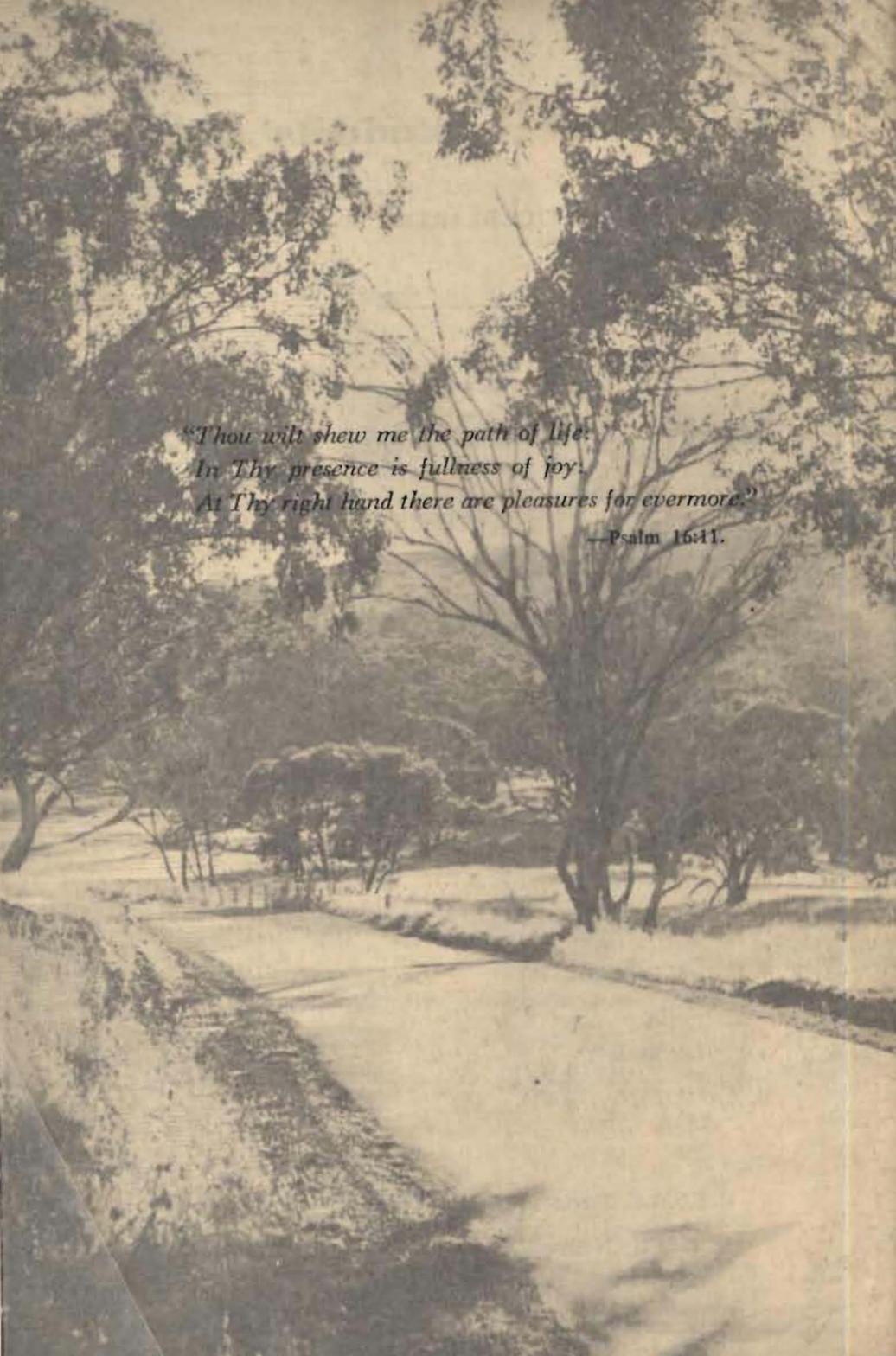
R. J. TIDBALL
A. G. LAING (Asst.)

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

J. J. TURNER

Asst. Librarian:

K. I. CHURCHWARD

A sepia-toned photograph of a dirt road winding through a rural landscape. The road is the central focus, curving from the bottom left towards the middle right. On the left side of the road, there is a low stone or brick wall. The background is filled with various trees, some with dense foliage and others that are bare, suggesting a late autumn or winter setting. The overall tone is peaceful and nostalgic.

*"Thou wilt shew me the path of life:
In Thy presence is fullness of joy.
At Thy right hand there are pleasures for evermore."*

—Psalm 16:11.