

Societas



Moore Theological College
Sydney

To

Mrs. & Mrs. Casimir and John
with compliments,

— Jim Gleason.

CHAPTER 1

IN the beginning was ^athe Word, and the Word was ^bwith God, and the Word ^cwas God.

The same was in the beginning.

... were made ^dby him was ^e...

2 The same was in the

3
him;
any

And

5 And the darkness; and
comprehended it
9 There was
God, who

6 ¶ There was
from God, whose
John, same came

6 ¶ There
from God, who
s John,
7 The same came for a
to bear witness
that all men should
believe.
He was not

7 The same to bear witness that all men through believe.

a Ge. 1. 1.
ch. 17. 5.
Col. 1. 17.
1 Jn. 1. 1.
b ver. 14.
Rev. 19
c Mt. 3.
d 1 Jn.
e Phil.
f ch.
g ver.
h A.
C.

of which
cometh after
before me: for he
me. And of his ^{full}
received, and

16
all we receive
grace.
7 For the law
but igra

17 For the law
Moses; but Igra
came by Jesus
8 "No man

18 "No time;
Son, which
the Father

him. 19 ¶ A
of John
priests
lem

left



BISHOP: A fine study of Bishop Broughton, Australia's first Bishop (1836-1853), who was closely connected with the establishment of Moore College.

s o c i e t a s

MAGAZINE OF THE MOORE COLLEGE STUDENTS' UNION



Editor

TREVOR McCASKILL

Sub-Editors

RAY BOMFORD
DAVID CRAWFORD

Business Manager

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Sales Manager

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MICHAELMAS TERM, 1950

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Back Row (Left to Right): W. Wade, W. Hogben, D. Greer, D. Bushby, G. Blagham, K. Leask, B. Holland, J. St. Clair, K. Tutt, J. Geoghegan, L. Wiggins, W. Hayward, S. Gissing, B. Mount, D. Hewetson, A. Wilson, J. Moody, W. Palmer, K. Wray, B. Wilson.

Second Row: T. McCaskill, D. Crawford, T. Croft, A. Abbott, M. Pengelly, C. McAlpin, B. Schofield, K. Child, W. Marriott, B. Dooley, S. Warren, K. Engel, N. Robinson, A. Hayman, R. Evans, R. Bomford, K. Short.

Third Row: J. Glennon, B. Burgess, F. Ingoldsby, K. Sandars, W. Rich, B. Butler, M. Corbett, T. Butler, A. Hooton, T. Baker, G. Hart, C. Sheumack, W. Doak, J. Davies, A. Gibson, B. Short.

Front Row: J. Stockdale, J. Nyman, N. Delbridge, W. Long, G. Muston, H. Butterley, R. Fraser, H. Minn, Esq., the Principal, Archdeacon Robinson, Rev. D. B. Knox, Rev. K. Cole, K. Le Huray, I. Booth, J. Campbell, R. Reynolds, R. Cowan.

Editorial

In the midst of a great city stands our College, surrounded by the movement and hurry of a busy world. The industrial life of Sydney frequently impinges on our consciousness and the constant hum of traffic provides a background to College life.

But within the precincts of our College, the old Faith is still taught. The Christian Gospel of the righteousness and love of God is still the same as when it was preached beside the blue waters of Galilee. For Jesus Christ is the same, yesterday, to-day and forever.

Only the outward circumstances have changed. In place of the white-walled towns and the flat-roofed houses now stand the great factories and large shopping blocks of a modern industrial city. The Christian Faith abides still, a testimony to the fact that its existence does not depend upon us who seek to serve it.

Countless years have rolled by since our Lord came, and yet He is more alive and relevant to our modern life than ever before. The empire of Caesar is gone; the legions of Rome lie mouldering in the dust; the avalanches Napoleon hurled on Europe have melted and vanished away. But Jesus Christ still remains, alone and unequalled.

It is well that our College should assist us to draw aside to consider Him in all the power and beauty of His ways. For this is the very basis of true service for the Master—the reality of a personal communion with Him—even as it was for the disciples of old.

And the task itself has not changed. The Gospel is as ever vital to the hearts of men and to the world in which we live. "It is the *presentation* of the Gospel, not its *content*, that changes with succeeding generations and their conditions. We have so to present Christ Jesus that the people of our particular age may come to accept Him as Saviour and King. This calls for a presentation expressed in terms and images consonant with present day thinking and experience."

Our magazine, "Societas," aims, this year, not only at showing you the life of the men in College, and their outlook and opinions, but also at presenting to the youth of to-day, in this diocese and elsewhere, the challenge of the desperate needs of the Christian ministry.

We live in an age of crisis, a transitional period of the world's history, when men are required to proclaim the eternal Gospel that "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In Memoriam

As I wandered about the old Chapel one still, wintry evening, I could not but cast my imagination back through the life of this historic building.

It has served the College faithfully and well during its ninety-four years of life, and there are many who are fond of its old frame.

I looked down the corridors of time and I beheld the Chapel at Liverpool. It was built in memory of Australia's first Bishop, and hence was called the Broughton Chapel.



The years pass and I saw the Chapel transferred in 1902 from the quietness of the Liverpool countryside to the bustling life of Newtown.

And now I see the old Chapel, rich in memories for many a man, pass away and a new and nobler building take its place. I see, too, that men who seek to serve their God will always remember the words which are written across the old Chapel's colourful windows in memory of William Hodgson—

"And He said unto me, My grace is sufficient for thee:"

"I determined not to know anything among you save Jesus Christ and Him crucified."

"Be thou faithful unto death, and I will give thee a crown of life."

Information Please

During the year a survey was made of students in College, and many interesting facts emerged. Here are some concerning the history of students before they entered College.

Twenty-nine students out of the present enrolment of 71 were clerks before becoming students at Moore. There are those who were bank clerks, insurance clerks, audit clerks, and just plain ordinary clerks.

Of the remaining 42 students, 15 had "indoor" jobs, including three who were schoolteachers. We even have two ex-journalists in the College, as well as an estate agent. (Sorry, no flats available.)

Among the 27 outdoor workers who are left, two students were labourers, four were rural workers (including a famous dairy farmer), and the occupations of the remainder ranged from that of wool-classer to engineer!

Concerning the war experience of students, 39 of the present enrolment are ex-servicemen, of whom 21 saw overseas service. Not only were there representatives among these in the A.I.F., the R.A.N. and the R.A.A.F., but also in civil airlines, British Forces, New Zealand Expeditionary Force and the South African Defence Force.

Of the 14 who served in the A.I.F., only three completed their service without the distinction of at least TWO stripes on their arm.

The age of the students of Moore College ranges from 18 to 44, with $23\frac{1}{2}$ as the average age of the 71 students. There are 27 students aged 22 or 23 years.

Five of our number have taken unto themselves wives, and they possess between them six children. A further 15 students have invested a small fortune in engagement rings!

1950 in College

BY THE SENIOR STUDENT

History can only be understood in perspective, and this fact is true for College life. So many things occur during even one term that there is an inclination to emphasise this or that, to the detriment of an accurate record of events.

The "shaking down" period which characterises first term appears to have been accomplished without undue pain. The new men are a fine crowd and their strange identities soon become moulded into that of the community.

One feature of 1950 is the record number of men residing in College, sixty in all. Several rooms have had to be arranged to accommodate two students where only one resided last year. This action throws a strain on the students with regard to study and spiritual life. The good thing about difficulties, however, is that they throw one more on to the power of the Saviour.

* * * *

The dining hall is literally packed out. Standing room only. This has forced the domestic staff to discourage too many visitors at meal times. This is the reason for the catechist not inviting anyone to dinner this year, so don't be alarmed. With sixty vigorous (in voice, if not in physique) students in an enclosed space, it is not expected that the noise of conversation will be negligible. You will not be disappointed. And here we salute the wonderful efforts of the Domestic Staff and Matron, in handling the hungry hordes.

* * * *

An evening worthy of note was the "At Home" given by the Principal during the year. It was thoroughly enjoyed by all who attended. The opportunity for closer contact between staff and students was greatly appreciated.

* * * *

Bishop Cranswick, Rev. W. G. Coughlan, Frank Grose of 2GB, and the Consul General of the Philippines, Mr. Baja, have been some of the outside speakers at the Wednesday mid-day service. This hour has been characterised this year by the freshness of the approach to subjects and the interesting question times. In fact, we never know what will come next.

* * * *

Among new identities in College this year are two men from New Zealand, W. Marriott and W. F. Hayward. Brian Short and R. Palmer are also with us, both from C.M.S., Northern Territory. Interstate representatives are D. H. Greer (South Australia) and S. W. Gissing (Queensland), while David Crawford comes to us from Fiji.

The Rev. Arthur Deane presented the College with a framed text at the commencement of first term, a truly valuable gift. It is now in the library. Sometimes we forget its message, "Where two or three are gathered together in My name, there am I in the midst."

* * * *

Again Convention week at the end of first term proved a period of great help to College members, as well as friends who attended each evening. The Bible studies were led by Canon D. J. Knox, while addresses on the Christian Life were given by the Principal, Rev. A. Funnell, Rev. Graham Delbridge, Rev. E. Mortley and Dr. Paul White.

Heard During Convention:

"The Holy Spirit honours the minister who honours Christ."

Quoting Goethe: "Give me your convictions; I do not want your doubts. I have enough of my own."

"The world has come into the Church. The Church must go into the world."

Missionaries are those who "have gone to the black and the white and left the ensnaring grey."

Concerning guidance . . . "Don't let us commit the plan to Him: let us commit the plan-making to Him."

* * * *

Our Vice-Principal, journeying in England, writes that he has visited many of the theological colleges in that country. Canon Loane has had a very busy time during his stay, continually preaching and lecturing. He hopes to be back with us by the beginning of November, and is returning via Tanganyika.

* * * *

The Students' Forum continues to present an interesting approach to current problems from the Christian angle. In February term, we heard Dr. Howard Guinness speak on "Evangelism and the University Student." In Lent term we had a most valuable address and discussion on "Religious Broadcasting" led by Mr. R. Boyer, of the Australian Broadcasting Commission.

* * * *

No record of College life would be complete without reference to the Fountain. Standing amid the verdant lawn of the Triangle, it gives to industrial Newtown a touch of nature, with the goldfish swimming in the pond and birds swooping down to drink.

* * * *

This year we have heard talk of that well known institution, the Cynical Celibates Club. Its motto: "Marriage is not a word; it is a sentence." Despite this activity, three managed to announce their engagements during second term. Our warm congratulations!

Annual Procession

Easter Witness

Each year the students of Moore College have taken their place in the Procession of Witness, held on Good Friday as a sign of protest against the opening of the Royal Easter Show on the most sacred day in the Christian year.

This procession was instituted by the Archbishop in 1937 to counteract the growing desecration of Good Friday. The march, proceeding from the Domain to St. Andrew's Cathedral, numbers about 6,000 persons. Parishes are grouped under rural deaneries and church organisations march together.

The Archbishop stresses annually the contrast between a Carnival and Calvary, between the clamour and noise of sideshows and ring-events, and the sacredness of the Cross.

The procession is one of witness, not only of protest. The element of protest is the prior responsibility of the person, and the procession should comprise those who have protested, now witnessing to the fact. Every Christian must be concerned with a proper attitude to sacred matters by the community at large. It is his responsibility to be an active force in society. It is a severe challenge to the Christian Church.



THE MARCH: A group of Moore College men in Macquarie Street during the Procession of Witness, Good Friday, 1950.

"Once upon a Time . . ."

It was Henry Ford who said "History is all bunk." Nevertheless, you will find the history of our College a fascinating one, a story of men of vision and faith.

"Moore College? That's near the University, isn't it?" That's right, but our College was not always at Newtown, nor was it the first theological College. Bishop Broughton, the first Bishop of Australia, after he had been bishop for ten years, attempted to found the first Divinity College in this diocese.

A property, formerly known as Lyndhurst, in the vicinity of Glebe, was chosen in 1846, and the Rev. Robert Allwood became the president of it. This first college carried on for some years, for the records read that "Several young men entered and studied there, and were afterwards ordained to the ministry. For some time it gave much promise of success, but ultimately had to be abandoned."

Thomas Moore

Let us go back one hundred and thirty-eight years—Sydney in 1812—and walk down George Street North. Along from Circular Quay towards the Bridge, on the corner of Globe Street, stood the house of Thomas Moore.

As a ship's carpenter, he came to Sydney in 1791 on board the "Britannia." He settled here some five years later and became master boat builder of the establishment, and as a ship owner he prospered in business.

Three years before the Blue Mountains were crossed Moore moved to Governor Macquarie's new township of Liverpool. Here he took up grants and was a prominent person in the colony.

Broughton, when he visited the Liverpool district, was accustomed to stay with its chief citizen, Thomas Moore. This godly man informed the Bishop that he proposed in his will to give his property to the Church. Broughton impressed on him that he should remember his wife and stepson. However, Captain White, the stepson, died, and in less than twelve months afterwards Mrs. Moore passed away.

Thomas Moore now set out to carry through the desire of his heart. In 1839 he transferred to Bishop Broughton the property near "The Rocks", and when he died the next year, in 1840, at the age of 78, he left all his property to the Church of England. The city property was afterwards resumed by the Government, which paid £20,000 for it.

The Liverpool Estate

A house on the Liverpool properties, and certain lands amounting to 700 acres of land, were bequeathed for the founding of a college,

“for the education of boys and youths from the age of 16 to the age of 23, in the principles of the United Protestant Church of England and Ireland.”

The trustees determined the best way to use the gift was to found a theological institution, in which men could be trained for Holy Orders.

The College

This determination could not be carried out immediately because the income derivable from this part of the estate was inadequate for such a purpose.

The trustees allowed the income to accumulate for sixteen years, from the year of Moore's death until 1856.

Bishop Frederic Barker, the successor to Bishop Broughton, arrived in Sydney in May, 1855. In the opinion of the trustees, the time had now come to set up a College. Bishop Barker had communicated with a clergyman in England, well known to himself, offering him the position of Principal. As it was some time before he could take up his task, an appointment of a temporary nature was made from amongst the Australian clergy.



LIVERPOOL 1865: A view of the College and Chapel at Liverpool, on the occasion of the laying of the foundation stone of additional students' quarters.

Dean Cowper

The College had been built at Liverpool at a cost of £11,000, Thomas Moore's house becoming the Principal's residence. It was opened on 1st March, 1856, and there was accommodation for eleven students.

The Rev. W. M. Cowper, later Dean, writes in his *Reminiscences*:—

"With the definite understanding that my appointment to the College was of a temporary nature, I entered upon the duties of Principal on 1st March, 1856. It was gratifying for me to find that the first three applicants for admission were three young men to whom I had previously given some tuition at Stroud."

Their names were:

Stanley Mitchell—first Rector of St. Mary's, Waverley (1863-82).

Thomas Kemmis—an early Rector of Darling Point (1864-97).

Marcus Blake Brownrigg—Rector of St. John's, Launceston.

The Rev. William Hodgson, M.A.

The Rev. W. Cowper's connection with the College did not extend more than six months. In September, 1856, the Rev. William Hodgson was given charge of the College. Dean Cowper, more than forty years later, wrote that:—

"The College thus placed under Mr. Hodgson's direction proved a very valuable means of supplying the Church with well instructed clergymen."

The Year 1889

After eleven years of service, Mr. Hodgson returned to England. He was replaced by the Rev. R. King, also of Cambridge, who remained as Principal until 1878. The Rev. Lukyn Williams was Principal for the next six years and he was succeeded by the Rev. T. Hill, one of the last Principals to live at Liverpool.

Distance has its disadvantages. Accordingly Bishop Barry thought it desirable to move the College to a site adjoining the University. The transfer was made in 1889, 33 years after the opening at Liverpool, and the College was re-opened at the present site in the first week of August, 1891. The old Rectory of St. Stephen's, Newtown, was remodelled and other buildings were added to accommodate nine students. The Rev. B. A. Schleicher, M.A., became Principal in 1891 and remained so for six years.

Further Expansion

Under the Rev. Nathaniel Jones, the College made rapid progress. Always handicapped by ill-health, he did a wonderful job during his fourteen years as Principal (1897-1911).

The Broughton Chapel was removed from Liverpool in 1902 and re-erected at Newtown. In 1906, eight new rooms were added as a top storey to the College building.

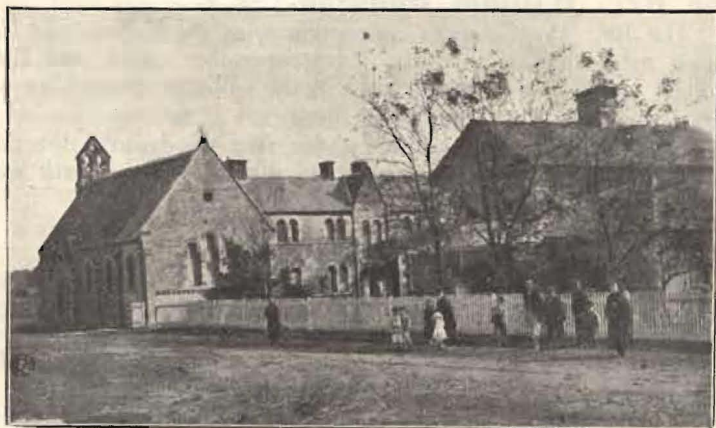
The War

After Canon Jones' death in May, 1911, the Rev. D. J. Davies of Trinity College, Cambridge, became Principal. The College opened in 1912 with twenty-three students, but progress was interrupted by the Great War. In 1917, the Principal was made an Archdeacon, and in the same year the College purchased a plot of land on the opposite side of the street.

The Twenties

In April, 1921, fourteen students were at the College, and the following years saw great progress. In 1922, two houses adjoining the land on the opposite side of Carillon Avenue were bought.

The first step in a new scheme of reconstruction at Newtown was the laying of the foundation stone of the Principal's House by the Governor General, in September, 1928. By this time over 400 students had passed through the College which, in 1919, had become the Diocesan institution for the training of its clergy.



OLD COLLEGE: The old College at Liverpool. Thomas Moore's House, on the right, has since been demolished.

The Last Fifteen Years

The story of recent years is well known. Archdeacon Davies died in 1935, and our present Principal was appointed. Again the College suffered during the war years, but the return to peace saw an even larger number of men offering to enter the College.

And so the years roll on. The College record stands high—over 630 men ordained to the ministry, five raised to the Episcopate, and many serving as missionaries in China, India, Africa and the Pacific Islands. May there ever go forth a due supply of men who are fully trained and equipped for the greatest, the hardest and the happiest of all vocations, the Ministry of the Gospel of Jesus Christ.

The Challenge of the Ministry

By BISHOP W. G. HILLIARD

There can have been but few periods in the history of the Christian Church when the call to its ministry was more urgent than it is to-day. There is, of course, always a clamant call to Christian service; there is, of course, always a stirring challenge to service in the ministry; but the note of urgency is deepened when the Church looks out—as it does to-day—upon a world threatened with disillusion, and groping blindly for the way towards security and peace.

There is no other way than the way of God, but the world seems not to have realised that fact. The atheistic Communism which is flooding vast areas of the world does not hold the secret of peace and happiness. Selfish motives in the organisation of material resources under any economic system—be it Capitalist or Socialist—cannot bring us to the world of our desire. Even a successful hedonism could not satisfy the human soul, and the experience of two world wars and a world-wide economic depression within a generation has proved the bankruptcy of the humanism in which may have placed their trust.

These things should be obvious, but it is not at all apparent that the lessons of these years have burned themselves into the minds and hearts of men at large. We are still placing too much confidence in men and machines, and the temporal and material take too high a place in our scale of values. Moreover, we are far too much concerned with our own security and welfare and peace, and too little about the security, welfare and peace of the world. Fundamentally, we fail to realise the peace for which we long because we cannot trust one another sufficiently, and because we are not prepared to make the necessary sacrifices. Our problems at bottom are spiritual rather than economic or political, though, of course, in a practical world our ideals must find expression in economic and political forms. Those forms, however, will be moulded into satisfactory shape and be given beneficent life and power only if they are fashioned according to the plans of God, and have breathed into them the Spirit of Christ.

In such a situation the work of the Church assumes a special relevance and urgency. The war between the forces that influence the destinies of men has entered a critical stage, and the call for well-trained and devoted officers in the King's army is insistent and clear.

It is a task of high honour, rich privilege and heavy responsibility. It is not to be lightly undertaken. It demands for its efficient discharge, definite and certain conviction of vocation, a rigorous preparation, and a strong spirit of consecration. Yet, if one can but be certain of the call, he can commit himself to the task with humble confidence. "Have not I commanded Thee?" said the Captain of the Lord's Host from the walls of Jericho. Thoughts of personal inadequacy or slenderness of material resources, consideration of the magnitude of the opposition or the greatness of the task, were irrelevant: "Have not I commanded Thee?" that was the only relevant consideration.

Divine Commission

The call to the Christian Ministry, then, to-day is a call to a place of consecrated and trained leadership in the life and work of the Church in a time of world-bewilderment and desperate need. Christ alone has the key to the world's problems, but the world, as a whole, seems unconscious of that fact. Long, long years ago He claimed the Apostle's boat from which to speak to the ignorant and needy multitudes. Once again He claims our lives as so many pulpits from which to declare the word of peace and salvation to the men and women of to-day. The Church is to be the salt, the light, the leaven; it is to preach by the sacred word and by the example of its members and by its corporate life.

Human nature being as it is, this is no simple task. The work of building up the faithful, training and equipping warriors for the conflict, planning or fitting intelligently into the strategy of the campaign, ministering to the casualties and organising the corporate witness—this is part of the minister's work; and I can think of no enterprise more strenuous and romantic, or which offers a greater opportunity for the fruitful exercise of all the gifts a man may have, or which brings richer recompense. It is a high honour and an inestimable privilege to be a subaltern in the army of the King of Kings.

The souls of men and the life of society have to be rescued from the forces which enslave and degrade, the prison bars of ignorance and prejudice, of selfishness, self-will and self-sufficiency, must be broken down and men and women led out into the glorious liberty of the children of God.

It is a noble and thrilling task; it is a wonderful thing to be a subaltern in the army of the King of Kings.

First Impressions

GEOFF BINGHAM

A short story writer of considerable experience, Mr. Bingham amusingly tells us of his first months in College, giving some helpful hints to newcomers.

These few remarks are addressed to those who may insist at some time or another on being students of this august College. Simply, you will be "in for it," for rest assured, life for a theological student may never be beer and skittles. Not even ginger beer and skittles. However, if you have managed to persuade the Board of Reference you must have some character!

Well then, to that student-intending, let it be said that college life is not all joyous shouting, skimming through examinations, and a joyful collection of Diplomas, Prizes, adulation, etc. It is NEVER that. It is the OTHER man who does that. Having "entered the gates with praise, and approached with joy unto," you will be rapidly sobered by a black gown designed to quieten any clown, although should you emerge into Carillon Avenue with it you will never fail to evoke a laugh from the laity. Should your gown slip about your shoulders there are ways and "Minns" of keeping it up.

Your lecturers are a fine body of men, and will help you in every way possible. They are unanimous in their ideas, or more or less, or perhaps not quite. Anyway, it will be interesting to see just how they differ! But you will be kept busy, never fear. For example, there will be Greek. Now that is funny enough just in itself. You will be brought to understand just what the early Christians and martyrs had to go through—they had to know the language *properly*! You will understand the greatness of the character of Paul—he had to *write* in the language. And what is more, you will be very fortunate if you are able to "decline" the subject. You will find that all Greek tutors remember their early days of agony, and think highly of maintaining such a tradition.

Then there is Precedence. Ah, Precedence, I could write an ode to thee! You will find out that Precedence is the Biggest Thing of the Lot. Vice-Regal circles just aren't in it—naturally. Never so many gradations, never so many degradations. If, amusingly enough, you pander to fleshly desires and think of dashing into your meal, pitying smiles will be your lot. The Principal-one will sweep past regally, the Vice-Principal-one vice-regally, and the rest will flaunt their hard won precedence, down to the last midget of a Matric. student: so learn humility, young man. The new dignity acquired through your gown is likely to wilt rapidly!

Never fear, however, that your days will be wasted. You will learn, for example, that a bell is never played whilst the organ is thrilling her congregation with Handel's Largo (organists *always* thrill their congregations with Handel's Largo), and you will certainly know that bells are not tinkled at Communion, and that never more than three candles should be lit: and so on. It will be worthwhile knowing how many prophets wrote Isaiah, for example, and having acquired this rich accumulation of knowledge you will hardly recognise in the sober young man of considered opinions that other uncouth fellow you were when you entered College many years earlier. You will be able to smile pityingly, as you leave, on those beginning.

But it will be worth while, all of it—we are told. And if in those busy years following ordination you are able to snatch a few moments to meditate the past and Moore College, your reaction will be (a) to think wistfully and nostalgically of "the days that were," or (b) to shudder and offer a thankful prayer for your deliverance from that land of captivity, and then to hasten to more delightful things, such as taking the Ladies' Sewing Circle on the all-absorbing subject of "Should Women Wear Their Hair Long," sub-headed, perhaps, or "Many a Good Sailor's Been Wrecked on a Permanent Wave," the latter with apologies to the late Archdeacon R. B. S. Hammond.



The Principal —
"he's a friend of mine!"

Oranges and Lemons

NORMAN G. ROBINSON

An interesting and strange hobby, bell-ringing is combined with many other talents by Mr. Robinson. You will enjoy this article on change-ringing.

In the Concise Oxford Dictionary "Campanology" is listed as "The subject of bells." This is rather a large field, and I shall confine myself briefly to the use of bells in the art of change-ringing.

In and around Sydney there are six rings of bells in active use, situated in the towers of St. Mary's Basilica, St. Jude's Randwick and St. Mark's Darling Point, each with eight bells; and Christ Church St. Lawrence, St. James' Turramurra and All Saints' Parramatta, each with six bells. The only country town with a ring in use is Yass, where St. Clement's has a very sweet-toned ring of five, and it is intended to procure another bell from England to complete the ring of six there. These are the churches which have bells fitted for change-ringing. Other churches have sets of bells or tubes rung by mechanical means, and some have equipment for amplifying recordings of bells.

In a ringing peal, each bell is so hung that it turns through a full circle when it "speaks." For a medium sized bell, this takes nearly two seconds, so, usually six or eight bells are used "in peal" to avoid long gaps between the bells. These bells are cast in the major scale, or part of it, and the lightest bell is the "Treble," No. 1, the next heaviest No. 2, and so on down to the heaviest, No. 6 or 8, which is the "Tenor." St. Mary's Tenor is 23 cwt. of solid bronze; St. Jude's, 21 cwt., but of cast steel (a reminder of a not-too-happy experiment of the last century); St. Mark's, 12 cwt.; St. Lawrence, 12 cwt.; St. James', 11 cwt.; All Saints', 10 cwt.; while St. Clement's tips the scale at only 7 cwt.—a midget compared to the Liverpool (England) Cathedral's 82 cwt. Tenor! The composition of this bell-metal (apart from those like St. Jude's) is a closely guarded secret, each firm having its own formula.

Before ringing is commenced, the bells must be "rung up," so the mouth of the bell is pointing upwards. At the command to go, the bells are rung from the Treble to the Tenor, like running repeatedly down the scale. This is "rounds."

Now to the actual ringing itself. If you entered a belfry while ringing was in progress, you would see six or eight rings standing in more or less a circle, each with a rope (1½ in. to 1¾ in.) in his hands. The end of the rope is always held in one hand, and is pulled every second stroke, while on the other stroke, some

wool tuffing let into about three feet of the rope some distance from its end is grasped, pulled, and then released. This tuffing—"sally" as it is called—travels up towards the roof (and if the ringer hangs on to it he will travel with it) the stroke of the bell being known as "handstroke." Then "Rope's end" is pulled, and the "sally" returns to its position nearer the floor. This is the "back-stroke."

The first requirement of a beginner is the mastery of this rope, and consequently of the bells attached to it. Then he learns to ring in a team, so that his bell rings in the right place each time, first in "rounds" and then "call changes," where the conductor calls the bells into any order he wishes to by numbers. This ringing in seems rather easy, but remember that the whole ring strikes every two seconds, and a bell does not sound immediately the rope is pulled, but at about 10 o'clock of its swing, just to make things more difficult.

Change Ringing

After he has thoroughly mastered the bell in a team, the ringer commences to do some real work, learning the art of change-ringing, which is accomplished with the aid of "methods," which are to a change-ringer what a score is to a musician, except that a change-ringer must memorise his method before ringing on the tower bells is commenced. Sets of handbells are sometimes used to this end.

Although it seems rather a strenuous occupation, more skill than brawn is required in the belfry except on any "heavy-going" bells, and in Sydney there are nearly a dozen young ladies who can ring the changes quite competently, though usually on the lighter bells.

Change-ringing is a reminder to an Englishman of the cities and villages of England, where there are hundreds of churches with their rings of bells—some, several hundred years old—giving the name to England of the "Ringing Isle."

In closing, I should like to quote a few lines which were inscribed of old on the belfry wall at Dunster in Somerset.

"Who rings this belle, let him loke well
To honde and hedde and herte;
Ye honde for werke, ye hedde for wytte,
Ye herte for worshyppe."

And the lines inscribed on Great Peter, the 16 ton Bourbon bell of St. Paul's, London.

"Woe unto me, if I preach not the Gospel."

Sinai Parable

F. S. INGOLDSBY

Keeping his eyes open, Mr. Ingoldsby was able to see more than most men during his service abroad with the A.I.F. The Middle East is rich in interest, providing as it does the background to the Book of Books.

One of the many unusual engineering feats made necessary by a world conflict has resulted in a lasting change of face for the ancient Sinai Desert. When an alternate overland route became essential for the rapid movement of men and material from Palestine to Egypt, a highway was constructed across the sandy wastes.

To give the road a sure foundation and prevent it sinking when burdened with heavy military convoys, heavy-gauge cyclone wire mesh was laid—and this was over-laid with rock. Except for a few initial hairpin bends in the wadis of southern Palestine, the highway makes a bee-line for Egypt.

To many of us crossing by this route from East to West in January of 1943 the Egyptian end meant Suez, and HOME! Ahead and behind the sunburnt bitumen stretched away to the horizon like the wake of a vessel at sea, the blue of the road contrasting sharply with the dazzling white of the sand on either side. At various intervals there are stoutly-constructed resting places, oblong sidings made of sandstone slabs—large enough to accommodate some forty vehicles. Only at these rocky landings is it safe to leave the road; anywhere else the wheels and even bumper-bars of trucks or cars will disappear. Teams of Arabs are constantly employed to sweep back the persistent, wind-swept sand as it seeks to obliterate the path.

Is there not a parable in this brief account? Doesn't it remind us of the Lord's words in St. Matthew's Gospel where we read, "narrow is the way which leadeth unto life . . ." (Matt. 7:13, 14)? Once the journey is begun along the modern Sinai road the only safe passage through to the home goal is to stick to that narrow way. Of the road itself one can be sure, for its foundation is of rock (7:24, 25)—but all else is, literally, sinking sand (7:26, 27). Just as the Government responsible keeps the Sinai highway clearly visible and safe for those who set out in faith upon it, so will the Government of God preserve those who, beginning at Calvary's Cross, choose the road of Life Eternal. (Read Jude 2:4).

There was something thrilling about a war-time trip through the eerie, desolate, hungry Sinai with that rocky road beneath. There is something infinitely more thrilling about a trip through this unsettled, distrustful, tottering world with CHRIST, the Rock of Ages, as the sure foundation and Guarantee of a safe passage HOME. Have you really found, and so proved, this Way?



M.L.L.

(Some colleges are noted more for their vices than for their principles.)

Did you know . . .

- that eight of the students of Moore College are destined for another diocese.
 - that six have signed up as candidates for service with the Church Missionary Society.
 - that five students are enrolled as future B.C.A. Missioners.
 - that one man is a candidate for the Australian Board of Missions.
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Illustrations

For our frontispiece this year, we are indebted to J. M. Dent and Sons of London. We acknowledge the "Sydney Morning Herald" for the photo of the ordination group, and Mr. Stuart Peterson for the drawings of the Staff. We are greatly in the debt of Dr. Frank Cash for his assistance with many of the photographs, especially those of the new Chapel.

We also acknowledge with thanks the block of Indonesia from the C.M.S., and the view of Menindee from the B.C.A.

Gone to Gowings

IAN BOOTH

Here we see an illustration of that happy knack of finding parables in everyday affairs. This is no advertisement but a practical thought on Christian living.

No doubt you have seen this amusing advertisement for one of our Sydney Departmental Stores. The cartoons depict different important and humorous occasions in which the hero is absent and has left the sign, "GONE TO GOWINGS."

Amusing and humorous as they are, and serving very well as a commercial advertisement, these cartoons often present a sad commentary on the life of many a professing Christian. Often an important situation where God has given the opportunity for witness or service has been abandoned by one who has claimed whole-hearted allegiance to Jesus Christ.

One place that is very often vacated for interests which appear to be more attractive is the place of prayer. How many of us offer the excuse of "too much vital Christian work" for neglect of the place of prayer?

St. Paul leaves us many examples and invitations to prayer which press on us the urgency of a faithful life of prayer. One of such exhortations is given in Ephesians 6:18. "Pray with unceasing prayer and entreaty at all times in the Spirit, and be always on the alert to seize opportunities for doing so with unwearied persistence and entreaty on behalf of all the saints." (Weymouth.)

Another oft vacated place in the Christian life is that of man to man witness to the Gospel of Christ "which is the power of God unto salvation to every one that believeth." The attractions to self-interest and pleasure encountered in multifarious Christian activities seem to be "GOWINGS" in this case. There is no zeal to pass on a personal word of testimony to a friend or other acquaintance, of the power of Christ to save from the guilt and power of sin.

Is it that we are ashamed to profess this Gospel that we so often neglect, and even shun, many unequalled opportunities? St. Paul was not ashamed of the Gospel of Christ. He felt himself to be a debtor to all and as a result said, "as much as in me is, I am ready to preach the Gospel . . ."

These are only two vital places vacated for seemingly better and more active pursuits by earnest Christians. There are many more that could be added after little reflection. "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time because the days are evil."



ORDINATION, 1950. The ordination group, shown with His Grace the Archbishop on the steps of St. Andrew's Cathedral, Sydney, February, 1950. All are Moore College men.

Back Row: The Revs. N. Chynoweth, N. Bathgate, K. Gridale, J. Goodman, W. Newmarch, A. Langdon.

Second Row: The Revs. A. Gerlach, K. Campbell, J. Elliott, D. McCraw, P. Newall, D. Johnson.

Front Row: Rev. H. Edwards, Archdeacon Robinson, His Grace the Archbishop, His Chaplain, Rev. A. Freeman.

Indonesia Calling

BARRY BUTLER

There are many who view the present position in Southeast Asia with concern. Mr. Butler outlines something of the situation immediately to the north of Australia in the new republic of Indonesia.

The countries of South-East Asia have awakened and to the North of Australia has arisen the republic of Indonesia. This new republic is important from the point of view of Australian missionary endeavour for several reasons.

Firstly the church is commissioned to preach the Gospel to every creature—and there are 70 to 80 million people in Indonesia scattered throughout some 3,000 islands. The responsibility of evangelising these people is thrust largely upon Australia, when we consider that she is the Christian nation nearest to Indonesia.

Secondly, the rising tide of nationalism which is evident in Indonesia (as in other Asiatic countries) could have unfortunate results for Australia with her population of eight million, should relations between the two countries ever become strained. The situation is made more urgent when we realise that Indonesia would be the last buffer against any possible communistic advance southwards.

It will be to the discredit of the Australian Church which has long enjoyed the privileges of the Gospel, if help is not extended to Indonesia—where only approximately 5% of the population is Christian. The need of these people is abundantly evident.

Relations between the Indonesian Government and the Australian Church were advanced when Archbishop Mowll called at Batavia in 1938.

The task of missionary work in Indonesia must fall more on Australia particularly because of her proximity. It is a day of opportunity. Australia can act as a support at this difficult time when Indonesia starts to walk as an independent nation. Christian men and good Christian literature are urgently needed. Unless the Church moves in quickly, the forces of materialism and atheism will ruin Indonesia in these formative years.

Rev. H. M. Arrowsmith, in his address at the 1950 Church Missionary Society Summer School, drew attention to the need of Indonesia. He said that a spirit of independence is apparent in Indonesia, which is unfortunately not sympathetic towards outside aid. This is in spite of the fact that there is a great deal of division

and lack of cohesion among the Church Leaders in Indonesia. Mr. Arrowsmith indicated three possible openings should the Australian Church consider missionary advance in this direction:—

(1) The extreme west of Dutch Borneo.

(2) The Batak church. This church is the largest single group of converted Moslems. In 1930 there were about half a million baptized members and about a quarter of a million communicant members. The Batak Church is important when we contemplate future work among the Moslems.



A weaving scene in Indonesia.

(3) The Theological College at Djakarta (Batavia). This College has at times trained 40 to 50 students a year.

The Church in Australia must be on the alert to go up and possess this land for God as He opens the way. We must be alive to our opportunity and above all to our responsibility towards these people. It is an urgent call to prayer that the Lord of the harvest will send forth labourers into His harvest.

African Service

Many men from the College have, in the past, gone into the various parts of the mission field, and this year sees the departure for service in Africa of our lecturer and friend, the Rev. E. K. Cole, M.A., B.D., Th.Schol. His destination is the Church Missionary Society Teacher Training Centre in the Kikuyu Reserve, near Nairobi, in Kenya Colony.

Here Mr. Cole's work will be the training of teachers for government schools in the usual school subjects as well as in Scripture and Biblical theology. The idea of such work is to provide a background of church life and native conditions, preparatory to theological training at Limuru Divinity School.

Mr. Cole will be a member of the Australian C.M.S., working in a Parent Committee Field. He sails on 27th October by the "Stratheden" for his first term of service of four years.

The prayers of the College go with him. We remember his lectures with appreciation, and pray that God will bless him greatly in his new sphere of service.

It's true that

Among the students of this College we have those who have not always found the Church of England their spiritual home, for our ranks include 1 ex-Congregationalist, 2 ex-Methodists, 5 ex-Presbyterians, 1 ex-Salvationist, 1 ex-Baptist, and we have an ex-Seventh Day Adventist.

A probe into the spiritual history of the students shows that only 18 of them were converted in Sunday School, or through the agency of the Sunday School which they attended, while the remaining 53 students stated that this event was not a reality to them until after Sunday School days, or that it took place quite independently of such a school. Of course we know that those of the 53 students who received Sunday School training must attribute some influence on their later spiritual experiences to this fact, so please don't curtail the Sunday School just because of a few statistics.



The corona and the descriptive plaque.



The interior of the chapel and the east window.

God and History

K. R. LE HURAY

History is no dull thing to Mr. Le Huray. He finds in it a plan and a purpose, and sees the world as the arena of God's actions.

History to most of us conjures up visions of Alfred's burnt cakes, of 1066, or Captain Cook discovering New South Wales. It is a reminder of tedious hours spent grappling with dates, names of long-dead kings and people "famous for nothing but being knocked on the head." They are hours which might have been spent much more pleasantly.

In reality, history is the most fascinating of all subjects. It is fascinating because it is not dead—but living. It deals with men and women who felt as we do, and who, to a large extent, influenced the way we now live.

For the Christian, history is especially important because the Christian is utterly committed to the view that God is at work in history. For history is the arena, or one arena amongst others, in which His purpose is to be fulfilled. The Bible itself is an historical library. Even the Gospel stories tell us deeds done in history and words spoken in history by Jesus of Nazareth.

Divine Purpose

Christianity brings God Himself into history and it brings history into the very Being of God.

The Christian Faith says that God projected Himself into the history of the world, when Christ became man. At Bethlehem, when Jesus was born, God declared emphatically that He was not a God who was remote and inaccessible, but a God who worked in and through the history of men.

Do you believe that God can use an individual for His service? You then believe that God works in history and often in and through persons whom we least expect to be so used.

The Chaldeans were one of the most cruel people of ancient history, yet God used them as a scourge to punish His People Israel for their sins. Again in Isaiah 45, you will see that God speaks of "His anointed," Cyrus. Now Cyrus was a heathen king whom God raised up to do His will and who was unconsciously carrying out his Divine Purpose.

Who can tell? Perhaps the Communist in modern times is God's scourge to punish His people for personal and national sin. God is at work in the History of to-day. Does He challenge you with a sense of His majesty that makes you want to humble yourself before Him?

Iona—A Christian Experiment

JOHN CAMPBELL.

In these days of the world-wide Church, Christian groups everywhere can learn from experiments in presenting the Gospel to our generation, carried on in different parts of the world. Iona is such an experiment.

Much could be written about this little island, the seat of the Christianising of the British Isles. Much could be written about St. Columba, or the monastery that he founded, or the Lindisfarne Gospels. But I am concerned with the twentieth century community which has been established on the island, within the frame of the Established Presbyterian Church of Scotland, and, it would seem, regarded with a certain amount of doubt by some sections of the Church.

Eleven years before the outbreak of the second World War, a Scottish baronet and clergyman, of the Church of Scotland, conceived the idea of the establishment of a community on a little island that had come into the hands of the Church. He foresaw the meeting together of professional men and artisans in the common task of rebuilding the ancient Benedictine Abbey Church of St. Mary, and through that common fellowship of labour, men would seek to come closer to God. He foresaw the Church coming closer to reality, not by being buried away from the world, but by seeking to know more truly the common daily lives of all its members.

To-day the Iona community has friends throughout the world, and thousands have come to know and love the little isle. The Abbey Church has been rebuilt, as well as the Refectory and the Chapel of St. Oran. The Community is housed in long wooden huts near the Abbey Church, but they are in occupation for only two months in the year. The other ten months are spent on the mainland where the Community headquarters are in Glasgow.

Who is the man who started all this? The Scottish baronet who refuses to use his title is tall, powerfully built and slightly grey. His accent is pure Oxonian. Visitors to the last Presbyterian General Assembly of Australia, held in Sydney, were privileged to hear Dr. George Macleod's story and to see the beautiful colour films of the Community. The story is romantic enough in itself, yet reality is the keynote of this man's forcefulness.

We may ask, "Of what use is a rebuilt abbey? Isn't it just a romantic dream?" The answer is that the island forms a very small part of the Community's efforts. The rebuilding of the abbey is but a useful symbol of the whole rebuilding mission of Iona. It seeks to rebuild individuals and a Christian society. It experiments with new methods of worship and seeks new methods of evangelism, to infiltrate society and particularly politics, and above all to confront people with the fullest meaning of the Incarnation. All this activity is carried out on the mainland, by the Community members and by the Minister Associates, through parish missions and individual witnessing.

The nature of the island in the Community is not just as a place of retreat. Dr. Macleod says in "We Shall Rebuild" that Iona can mean nothing and never has meant anything as a place apart. For two months—July and August—it becomes a place for the interlacing of the spiritual with the material, and a struggle to find separatedness with involvement, worship with work, and tradition with modern need. Here under the simple rule, the parson, the doctor and the lawyer, study and work in common fellowship with the carpenter, the stonemason and the builder—each sharing the tasks of the other.

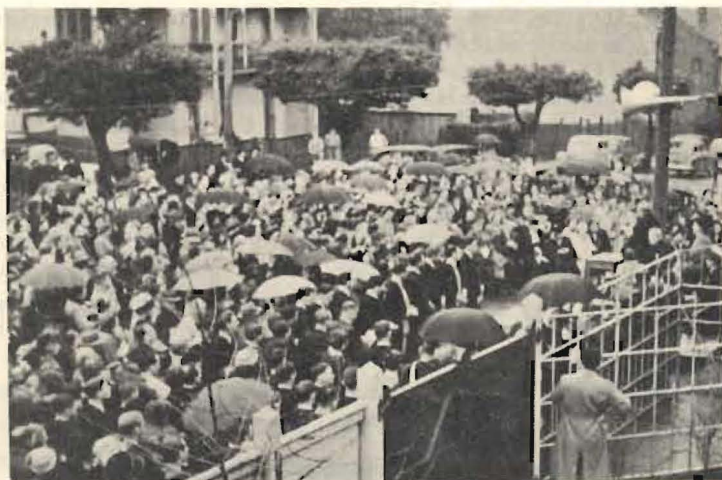
To-day after eleven years the Iona Community is no longer an experiment. Its roots deeply affect the life and work of the Church of Scotland. But its message is not for Presbyterianism alone, it is for the whole Christian Church. The ideas are in many ways revolutionary, yet nothing but Christian revolution will in many cases meet the need. May God continue to bless the work that has been, and remains to be done, through this twentieth century Iona Community.

It's a Fact that . . .

Our students come from Parishes in widely separated districts of Australia, as well as South Africa and New Zealand. A most surprising fact arises from the fact that of the 52 students who hail from Sydney Diocese no less than 40 come from the Western and Northern Districts, while the Illawarra, Southern and Eastern Suburbs have provided only seven of the candidates for the ministry at present in college. The remainder of these men come from parts of the Diocese outside of the Metropolitan Area.

St. Clement's, Mosman, has nine men in college who claim that church as their home parish, while Summer Hill, Willoughby, Campsie, Chatswood and Croydon each have two ex-parishioners among our ranks.

Memorial Chapel Opened



CROWD: Part of the large gathering of people who thronged Carillon Avenue for the opening of the new Chapel.

Despite the threatening appearance of the weather, nearly two thousand people assembled on Saturday, 22nd July, to witness the Governor-General of Australia open the John Francis Cash Memorial Chapel.

The Chapel is the magnificent gift to Moore College of Rev. Dr. and Mrs. Frank Cash, of Lavender Bay, in memory of their only son, John, who was killed in an air action over the Mediterranean, in August, 1941. The interest and generosity of Dr. Cash in making available this splendid edifice, places the College forever in his debt. Modelled on the Chapel of King's College, Cambridge, it has seating accommodation for eighty-eight students. The woodwork is of Queensland maple, and the stained-glass windows depict the Sermon on the Mount and the Resurrection.

After the playing of the National Anthem by an Air Force band, His Excellency, the Right Honourable W. J. McKell, K.C., P.C., inspected a guard of honour composed of pilots of the R.A.A.F. The official party, which included Air Vice-Marshal Macauley, then moved to the dais in front of the Chapel. Here the hymn, "O Valiant Hearts," was sung, and the Principal offered the prayers.

Dr. Cash then presented the key of the Chapel to His Grace.

The Archbishop received the key and in his address said it was true to say that Dr. and Mrs. Cash had "put their all into this brilliant memorial."

The key was then handed to His Excellency the Governor-General, who opened the door of the Chapel. The Governor-General said, "I appreciate the honour given me in opening this Chapel. No effort has been spared to make this a fitting place of worship for the All High." He stressed the fact that the Church is the cement of society and the bulwark of our civil and religious liberty.

The Principal, in thanking His Excellency, presented him with a Bible and Prayer Book as a memorial of the occasion. He mentioned the progress of the College over the previous fifteen years.

His Excellency and the official party then inspected the Chapel and the College buildings, and were entertained to afternoon tea at the Principal's residence.

The Chapel will be consecrated by His Grace the Archbishop of Canterbury on 20th November.



ADDRESS: The Governor-General expresses his pleasure to the Archbishop at the opportunity given him to open the Chapel. At the close of his address Mr. McKell officially declared the building open.

Angelic Onlookers

ROSS H. SAUNDERS

We can always expect something original from the pen of Mr. Saunders, and this article is no exception. He deals with a difficult and exacting subject in a capable manner.

Angels! I wonder how many of us to-day have ever stopped for a moment to think about angels? Where do angels come in the plan and purpose of God?

What does the Bible say about angels?

Peter, referring to the sufferings of Christ, as foretold by prophets, and the glories which were to follow, says that the angels desire to look into these things. (1 Pet. 1:12.) Christ testified to the same truth: "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Lk. 15:10.)

Paul, referring to himself and all those Christians who labour for the Gospel, says that "we are made a spectacle unto the world, and to angels, and to men." (1 Cor. 4:9.) Did you notice that? *We are made a spectacle to angels.* For what purpose are Christians generally to be made a spectacle to angels?

Church's Duty

"To the intent that now unto the principalities and the powers in the heavenly places (i.e., the angels) might be known through the Church the manifold wisdom of God." (Eph. 3:10.) Here we have the whole position in a nutshell. Notice what Paul said. The manifold wisdom of God is to be revealed to the angelic onlookers by the Church. The Church, by its living testimony to the risen and glorified Saviour, by the part it plays in the redemption of the world, by the ordered and consecrated lives of its individual members, is to display before the angels in heaven the infinite, variegated wisdom of God.

Has the Church by its sin-free life, by its consecrated thought, by its spiritual, flesh-free worship, proved to the satisfaction of the angels that God's plan of salvation through the sacrifice of Christ has worked out in actual practice?

Examine the Church yourself and see! When we have Churches that deny the Godhead of Christ, which deny the Personality of the Holy Spirit, which chain God to His creation, which make His Word a collection of pious frauds: when such a church is spread out for the edification of the angels, what can they think? Wherein lies the wisdom of God?

Look at the Church you attend. Does it worship God in the beauty of His holiness? Does it prove its love of God by the brotherly love of its members? Look at yourself. Does your daily life prove that Christ rose from the dead; or is the Christ you show the world a dead and buried Christ, still tied by the chains of sin He could not conquer? Is the wisdom of God proved by the life you live?

Let us then see that we never give an angel any cause to doubt the wisdom of God. See then that we live a holy and truly victorious Christ-like life. "I charge thee in the sight of God, and Jesus Christ, *and the elect angels*, that thou observe these things without prejudice . . ." (1 Tim. 5:21.) Have you considered this responsibility?



"Use your sanctified imagination." —H.R.M.

Our Grateful Thanks

Few people realise that the smooth running of the College is due to a small band of helpers who are unsparing in their service. The robust health and the exuberant spirits of the students are in no small measure the result of the efforts of the domestic staff.

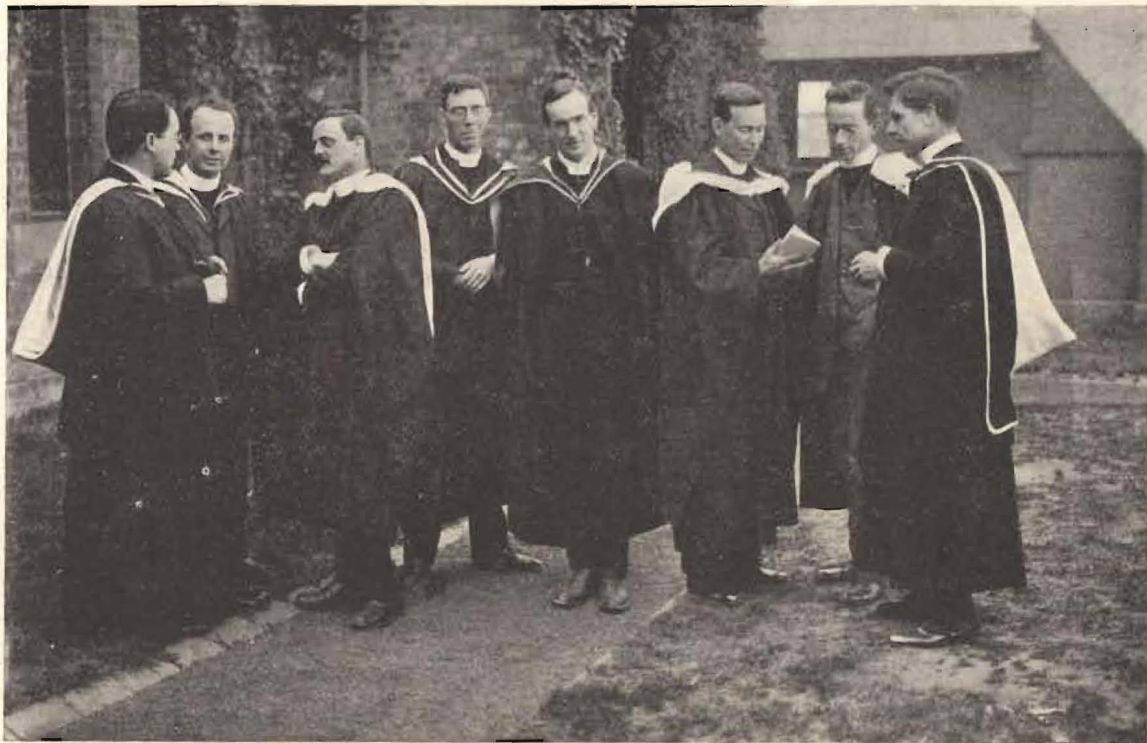
Under the leadership of our Matron, Miss Clinch, who, except for one period of absence, has been with us for ten years, we have especially appreciated their attentions on our behalf. In times of sickness, or when confined to bed with a common cold, we have welcomed the motherly ministrations of the Matron.

Our thanks go to Mrs. Heavey, the assistant Matron, who has served among us for fifteen years, and whose friendly disposition soon helps the new student to become used to College. Other members of the staff assist in waiting on tables and in the general care of the College. Both Miss Maynard and Miss Kiehne are well known to clergy for their loyal and faithful service over many years.

Although each student takes his turn in waiting on tables, most of the heavy work falls on the domestic staff. The staff's cheerfulness under difficulties and when strained with tiredness is an example to us all.

We would welcome to the College a newcomer, Mrs. Miller, our cook, whose excellent cuisine and a menu so varied and appetising, has amply taken care of the needs of the "inner man." Despite gas rationing, sudden electricity blackouts, and other difficulties, meals are always ready at the appointed time. The friendly sound of the handbell which announces the meal-time is always welcome, particularly after a heavy morning of lectures or a day of visiting in the parish.

To our Domestic Staff, therefore, we pay tribute.



MOORE COLLEGE STAFF IN 1913.

From Left: 1. Principal, D. J. Davies, M.A., B.D., Th.Soc.; 2. Bishop Chambers, M.A., B.Ec., D.D.; 3. Bishop S. J. Kirkby, B.A., L.Th.; 4. Canon H. N. Baker, M.A.; 5. Rev. Digges La Touche, M.A., D.Litt.; 6. Vice Principal, James V. Patton, M.A., B.Litt.; 7. Bishop Hilliard, M.A.; 8. The Very Rev. A. E. Talbot, M.A., B.D., Th.Soc.

A Modern Psalm

*Here is one result of the present day jargon of life and morals
of those who darken counsel by words without knowledge.*

The unseen Infinite is the source of my motivation; and I shall not want personality.

He maketh me to experience true self-expression; and to attempt new projects in the psychology of adolescence.

He restoreth the right complex to my introvert soul: he leadeth me into a preface to morals for goodness' sake.

Yea, though I peregrinate through the present depression, exuberant health shall give me a stiff upper lip: I grin and bear my fate: Good luck is always with me; its creative impulse and the pep of élan vital comfort me.

Surely normal behaviourism and carefully controlled altruism shall follow me until the jig is up: and then (properly cremated) I shall dwell in a marble urn for ever.

Historic Photograph

The picture of the College Staff in 1913 contains many famous personalities. PRINCIPAL DAVIES filled the position for twenty-four years, and his versatility and natural gifts endeared him to the students. BISHOP CHAMBERS was Vice-Principal from 1904 to 1911, and later became Bishop of Central Tanganyika.

BISHOP-COADIUTOR KIRKBY had not then dreamed of the Bush Church Aid or of the bishopric of Sydney. CANON BAKER had graduated M.A. in philosophy in 1912 and taught College students in that subject. DIGGES LA TOUCHE—to everyone just Digges—fascinated all with whom he came in contact. He fell at Gallipoli—just Digges.

VICE-PRINCIPAL PATTON compelled students to like the Greek New Testament. He originated The Trowel, a journal for Sunday Schools. BISHOP HILLIARD first became Bishop of Nelson, New Zealand, and then Coadjutor-Bishop of Sydney. DEAN TALBOT was a scholar of the first rank and here he is admiring a booklet on education written by the Vice-Principal.

Alcoholics Anonymous

J. R. NYMAN

An experiment in psychology, Alcoholics Anonymous provides Mr. Nyman with another opportunity to combine his favourite themes, psychology and religion.

Alcoholics Anonymous is an informal, voluntary fellowship of men and women who have banded together for the purpose of keeping themselves and others from Alcoholism. It began in 1934 when a man, who had been bound down by drink, became free. For some time he had felt himself going downhill, and had tried everything to cure himself. He became very depressed and records that at last he cried to God for help, and found that he could keep from drink, if he trusted in God and tried to show other alcoholics how they, too, could remain sober. For the pursuance of this end, and to enable those helped to help others, he founded the association known as Alcoholics Anonymous. A.A. has since spread to most parts of the world.

When an Alcoholic comes into contact with A.A., he meets men and women who have been the same as he is, and who are interested in him and want to restore him to sobriety.

Task Spiritual

The alcoholic is then asked to have faith in a Higher Power than himself to restore him to sanity. If he is an Atheist or an Agnostic (about 50% are), he is asked to believe in a higher value, e.g., Honesty. The Alcoholic is asked to turn his Will and Life over to the care of this Higher Power as he understands Him.

It is suggested to the alcoholic that he make a fearless and searching inventory of himself, and to admit to God, himself and another person the exact nature of those wrongs, also to put himself in the attitude of mind in which he is entirely ready to have God remove those defects of character.

An A.A. member finds new values in life. He sets a high value on humility, honesty, faith, service. Whereas he was ego-centric, now he is humble. He abhors intolerance and resentment. He knows that the only salvation lies in absolute, unconditional surrender.

The results of A.A. are amazing. 75% stay "dry" permanently, about 15% are "dry" with minor lapses.

The work of A.A. is interesting to Christians because they can see objectively how Christianity works—it shows how God can change men, and that the power of God in a man's life is a reality which cannot be denied.

Quiet Please!

H. J. BUTTERLEY

Mr. Butterley speaks with the voice of weary resignation, for his stay in College has been the occasion of many a jarring note upon his sensitive frame. Nevertheless, he bears up still and accepts it all philosophically.

If Edgar Allan Poe had ever spent any time at Moore College (admittedly he was considered insane, but that's not conclusive proof that he came here), I don't think that he would have written so eulogistically on bells, as he did in his poem "Bells."

I have become accustomed to the smell of jam that pervades our rooms and corridors; to the monotony of interminable lectures; to the noise of traffic outside and to the noise of students within. But there is one thing to which I shall never become accustomed, though I stay here another 10 years striving to get my Th.L.—that is the almost incessant ringing of bells which is apparently considered an indispensable part of our college training and routine. No, Mr. Poe, I cannot agree that "what a world of merriment their melody foretells."

Under the heading "bells" we can have several sub-sections, each one being on a certain type of clanging metal (or is it tinkling cymbal?). Notice here my method of approach. I have been here too long; I now automatically think of headings, sections and sub-sections, preceded by little "i," little "a," little "b," etc.

First, then, is the chapel bell; it is now attached to the old chapel, though the authorities are so fond of it that I won't be surprised if it, with its little tower, is transferred to the new chapel. It doesn't look any different from many other bells, but it has such a ring that even a deaf fireman in a country district would run for ear plugs when he heard it "pealing." The many offers from the Sydney Fire Brigade to buy it as a replacement for their own electric bells have been refused.

The peace and quiet of students reading in the Fisher Library at the University is rudely rent when the chapel bell is rung! Patients in Prince Alfred Hospital are electrified when they hear it, wondering why the burglar alarm is ringing! The bell is rung for rising, for chapel services and for ushering in study periods, as well as for other sundry meetings. History has it that a few years ago a certain student attached a long rope to the original bell rope, and at 2 a.m. in the morning rang the bell from his room. History draws a merciful veil over the consequences!

One of the duties of the janitor is to ring the chapel bell. At 6.30 in the morning while you are fulfilling your janitorial task, it is a comfort to think of others in the past who have performed this same work: of corpulent bishops, of fussy archdeacons, and cantankerous canons who, at one time, stood in the same position and rang the bell which awakes, not only the students, but the whole neighbourhood!

Bells seem to me to have personality; the chapel bell is an extrovert, noisy, always wanting to interfere individual, possessing great self-confidence.

Telephones

The next bell to be considered has a different personality. The electric bell, installed originally to take the place of the chapel bell, is fussy. It always sounds as though it is in a hurry—a busy annoying character. It has a shrill ring, which degenerates into an angry buzz when the intricate mechanism goes wrong. When at top form our ex-naval students rush to take up their action stations.

The telephone-bell has a very colourless personality—a nagging, persistent character, with no sense of humour. Wherever you go in college, at whatever time, you can't escape from it. At five in the morning, at eleven-thirty at night, it still rings; apparently people must think that we get so much sleep during lecture time that bed at night is unnecessary. Usually when you answer it, you find the voice at the other end is a feminine one.

Still More Bells

Clocks introduce yet more bells—both alarm clocks and chiming clocks. It is interesting to get up at 5 a.m. occasionally; from then till 24 minutes past 7 (Chapel starts at 7.25 a.m.) alarm clocks ring at ten-minute intervals. You hear a clock at 5.30 ringing until it runs down—and then see the unshaven owner arrive late for chapel. I won't discuss the personality of an alarm clock, but when I hear mine in the morning I hope fervently that their inventor is given an eternity of their incessant tintinnabulation.

Far more fascinating a personality is possessed by the clock in the lecture room. It chimes every quarter of an hour. About seven years ago—after the effort of striking thirteen (it was during a lecture, so was probably the poor thing's way of protesting against having to be there)—it was put into the hands of a watchmaker.

It's back now, however, acting as a check on those lecturers who never look at their own watches.

Finally, there is the hand-bell, and this one I dislike most. It has a harsh, unfeeling, tactless, interfering type of personality that has a disastrous effect upon study-worn nerves. It is rung for lectures and for meals (somehow it always seems more friendly when ringing for the latter).

I don't know if you realise it, but you can estimate the character of a person by the way he rings a bell. The happy-go-lucky, noisy student loves ringing it, and could cheerfully continue for half an hour. The quiet, unassuming student treats the bell with caution, and is relieved to lay it down. Sometimes a person, usually timid, becomes almost possessed when he has a bell in his hand, and shows up traits of character hitherto concealed. I often wish that Mr. Minn could be permanent hand-bell ringer—he would be so quiet and gentle in performing his task that I'm sure no one would be disturbed at all.

I'm afraid I must end now and return to my laboratory—I'm in the middle of trying to invent a noiseless bell.



"This is a pot book. Work it out for yourself." —D.B.K.

Outback Journey

S. R. WARREN

During last Christmas vacation Mr. Warren visited the West. Keenly interested in B.C.A., he tells us here of some of his experiences in that land of the never-never.

In the outback of our vast country one finds a glaring challenge to the Christian Church. It is here that the "real Australian" is found, in all his rugged and yet homely personality. The isolation and loneliness have to be experienced to be appreciated. These factors, added to the difficulties of outback conditions, surely prove a testing ground for Christian faith and endurance.

The task of evangelism in this large country has been undertaken by a missionary society which has as its aim "Australia for Christ." But is our Master limited by the size of the task?



An outback town—Menindee, N.S.W.

Wilcannia, a place with a history! To-day, it has a fixed population, an aboriginal settlement and a wide area to be served by the B.C.A. Missioner. While at Wilcannia, I had the opportunity of visiting a sheep station and conducting a service there. It is here that you really understand the meaning of Christ's promise, "Where two or three are gathered together in My name, there am I in the midst of them." This same Jesus who is present in our Churches in Sydney is none the less present outback, in spite of the vastly different conditions.

I also visited White Cliffs, 60 miles from Wilcannia, in its time a large opal mining centre. To-day there is only the Post Office, General Store and the Hotel.

A new venture of the B.C.A. is at Broken Hill, where opportunity is provided for boys to come from outlying areas to obtain a good primary and secondary education, and what is more important to hear of Jesus Christ. I stayed here for a short time and was much impressed in my contact with the boys.

Whilst in Menindee I met many local residents. It was here that I saw the great challenge among the children of the outback, for in the Sunday school, as at Ivanhoe and Kinalung (a railway siding half way between Menindee and Broken Hill), the enthusiasm and attention was equal to many of our city classes. To a child who has never heard of Jesus Christ, He comes in a wonderful way. How life to them must be so limited, and yet when they hear about Him, they know they have a friend who sticketh closer than a brother.

Amongst the older people there is great need for personal witness. The real Australian, the man of the outback, is a practical man. When he sees an outward change in the life of one who has become a Christian, he really begins to think that Christ's way is worthwhile. To him, actions speak louder than words.

When we realise that this vast area is part of the vineyard of God, however remote and isolated, it is then that we determine to support our Church's missionary venture. The Bush Church Aid Society carries the Gospel to the people of the outback, the real Australians. May we realise the challenge, and help to supply the need by our prayers, our interest, and if God should call us, our service as spreaders of the Good News in the real Australia.

Believe it or not

A survey of the activities of Moore College Students shows that during the three-year course which the present men in College will undergo, they will spend well over £3,000 on theological books in connection with their training.

The survey also shows that during this three years the students will journey over 340,000 miles in the course of their weekly or bi-weekly visits to the Parishes in which most of them are catechists. The parishes which employ students as catechists are found in every corner of the Diocese, and range from 1 to 82 miles away from College.

This same survey reveals that only 10 of the college's occupants are pursuing studies additional to their Theological Course—seven of these are studying for the degree of Bachelor of Arts.

Sporting Round-Up

Sporting fixtures this year have suffered a severe handicap. 1950 will long be remembered as the year of the record-breaking rains and this has placed sports fields in a hopeless condition for play.

Every branch of sport has been affected. Tennis progressed no further than an afternoon's play between members of the College. Cricket suffered from a very sticky wicket and no competitive matches could be arranged. Soccer and Rugby Union both had many matches cancelled owing to the wet conditions.

Soccer

Due to the abnormal weather, our Soccer matches this year have suffered.

At the time of writing, we have played only one match, that being against the Baptist College. There is still a match to be played against Leigh College and as there are only three Colleges in the inter-collegiate matches this year, it will be the only other match this season.

We suffered a 1-3 defeat at the hands of the Baptists, but were in no ways disgraced. With superior combination in their forwards, they scored two goals in the first half to our nil. However, very sound defence by our two full-backs and goalkeeper, resulted in some really grand football, with both teams scoring a goal to share the honours of that half.

The Baptists have since defeated Leigh College, thus winning the cup for this year. We offer to our friends congratulations and look forward to trying to win the cup from them next year.
—(W.R.)

Rugby Union

The Rugby Union team commenced activity this season with a match against Wesley College. Both teams played hard, even although showing poor condition. The game finished 8-5 in Wesley's favour. The small difference in score was due to the hard work of the forwards.

Unfortunately, the number of injured was the highest for any game we have played. Our wings were clipped, both J. Mildenhall and S. Warren becoming unavailable for the next games. Kevin Engel was in the observation ward of Prince Alfred for a short time, and then convalesced in College for a week.

In the next match, Stocky Wilson played as hooker. This was against the Evangelical Union of the University, who won the match 12 points to 11. While the College lost many scrums, we gained a good deal of the ball in the line-outs. The game was very close and both teams played keenly and gave of their best.

This year we made another trip to Vaucluse to play the St. Michael's team. Some of the players remembered the 1948 match against St. Michael's on the coldest day for seventy-two years.

There were several changes in the team for this match and they proved very successful, as Moore won 11-0.



MOORE COLLEGE R.U. TEAM, 1950.

Back Row: T. McCaskill, R. Saunders, W. Hayward, K. Sandars, S. Warren, D. Hewettson, S. Wilson, W. Wade, K. Short.
Front Row: J. Campbell, R. Fraser, W. Long (Capt.), the Principal, M. Corbett (Vice-Capt.), B. Butler, C. Sheumack. With ball: K. Engel.

Though St. Michael's did not cross our line, they made a very concerted effort in the last portion of the game. With consistent attacking they put our forwards to a strong test of endurance.

After the game, Moore was invited to a fellowship tea at Vaucluse, and a number of our players and their friends were pleased to attend.

Three matches have been cancelled, owing to the flooded conditions of the grounds. These included a match against St. Paul's College and a return match against the Evangelical Union.
—(W.L.)

Brief Biographies of College Personnel

Fourth Year

(All Non-Resident)

- The Rev. N. C. BATHGATE, Th.L. (St. Paul's, Lithgow).
The Rev. J. S. H. BOOTLE, Th.L. (St. Anne's, Strathfield).
The Rev. K. W. CAMPBELL, A.S.T.C. (Chem.), Th.L. (St. Matthews, Manly).
The Rev. N. J. CHYNOWETH, Th.L. (St. Michael's, East Sydney).
The Rev. J. S. ELLIOT, Th.L. (Mission to Seamen).
The Rev. A. J. GERLACH, Th.L. (St. Phillip's, Eastwood).
The Rev. K. N. GRISDALE (St. Andrew's, Summer Hill).
The Rev. D. G. JOHNSON, Th.L. (St. Paul's, Bankstown).
The Rev. R. C. LOVITT (St. Andrew's, Lismore).
The Rev. D. G. McCRAW, Th.L. (St. Stephen's, Newtown).
The Rev. P. F. NEWALL, Th.L. (St. Andrew's Cathedral).
The Rev. W. H. NEWMARCH, Th.L. (Christ's Church, Gladesville).

Third Year

- THOMAS ALLEN BAKER:** Cleveland St. Inter High and Canterbury High Woolclasser and woolbroker's clerk. Seven years' army service. Entered College, March, 1948. Catechist, St. Nicholas', Coogee, 1948; Kingsgrove-Bexley North from 1949.
- IAN EDGAR ARTHUR BOOTH:** North Syd. Tech. High, 1940-42. Audit clerk, four years. Entered College, March, 1947. Catechist, St. Luke's, Pennant Hills-Thornleigh, 1948; Erskineville from 1949. Interest: Open air work.
- DOUGLAS DONALD GEORGE BUSHBY:** Scotch College, Launceston. A.M.F., 1942. Estate agent, 1943-4. Melbourne Bible Institute, 1945-6. Entered College, March, 1947. Interest: Evangelism.
- NORMAN BARRY BUTLER:** Canterbury High, 1940-44. Three years C.S.I.R. (Division of Food Preservation). Entered College, March, 1948. Catechist, Parish of Malabar with Matraville, 1948-9, Sth. Canterbury, 1950. Interest: C.M.S.
- THOMAS RICHARD BUTLER:** Christian Brothers' College, Kimberley, Sth. Africa. Cape Tech. College, 1926-33. Flour miller, 1926-37. Salesman, 1937-46. 1st Field Artillery, U.D.F., 1940-5. Service, Egypt and Italy. Entered College, June, 1947. Interest: Christian Endeavour.
- HARLIN JOHN LASCELLES BUTTERLEY:** Syd. Grammar, 1940-4. A.I.F., 1945-6. Entered College, March, 1947. Third Year Arts. Catechist, St. Andrew's, Lane Cove, 1948; Merrylands, 1950. Interest: Youth Work.
- JOHN FREDERICK STUART CAMPBELL:** Newington College, Stanmore, 1935-41. A.I.F., 1943-6. Entered College, March, 1947. Faculty of Arts. Catechist, St. James', Croydon, 1948-9; St. Paul's, Burwood, 1950. Interest: Christian Politics.

MAXWELL THOMAS CORBETT: Nth. Newtown Inter. High and Canterbury High. Civil occupation, Customs clerk. Entered College, March, 1948. Second Year Arts. Catechist, Surry Hills, 1947-9; Dulwich Hill, 1950. Interest: Sport.

RAYMOND MORTON COWAN: Nth. Syd. High, 1939-41. Registrar-General's Dept., 1942-5. R.A.A.F., 1945-7. Entered College, March, 1947. Catechist, Parish of Waterloo, 1947-9; Douglas Park, 1950. Interest: Athletics.

NOEL DELBRIDGE: Nth. Syd. Junior High. R.A.A.F., 1942-6. Entered College, March, 1948. Catechist, St. Peter's, Neutral Bay, 1948-9; Pymble, 1950. Interest: Dramatic Art.

WILBUR ANGUS DOAK: Ballina High, 1939-43. Clerk, Commonwealth Bank, 1944-8. Entered College, March, 1948. Catechist, Holy Trinity, Dulwich Hill, 1948-9.

RALPH WILLIAM JAMES FRASER: Newington College, Stanmore. R.A.N.R., 1945-46. Staff Reporter, Grafton "Daily Examiner," 1947-8. Entered College, March, 1948. Catechist, St. Paul's, Chatswood, 1948-9; Gladesville, 1949; Cook's River, 1950. Interest: Sport.

ALFRED JAMES GLENNON: Randwick Inter. High. Customs Clerk, Lloyd & Co., tea merchants, 1937-42. A.M.F., 1942-6. Entered College, March, 1948. Catechist, St. Thomas', Auburn, 1947; St. Columba's, Flemington, 1948-9; Haberfield, 1950. Interest: Heraldry; Ecumenical Movement.

WILLIAM GEORGE LUKEY HART: Educated Waiau, New Zealand. Entered College, March, 1947. Catechist at Punchbowl from 1948.

ARTHUR RUSSELL HOOTON: Syd. Grammar, 1935-40. Mechanical Engineering, 1941-6. Naval Construction at Cockatoo Docks, 1941-6. Entered College, March, 1947. Catechist, St. John's, Rockdale, 1948; St. Barnabas', Broadway, 1950. Interest: Youth Work.

FREDERICK SEARLE INGOLDSBY: Hurlstone Agric. High, 1932-4. Marconi School of Wireless, 1936-9. Radio Mechanic, 1936-40 (A.W.A.). A.I.F., 1940-7. Entered College, March, 1947. Catechist, St. Mary's, East Balmain, 1948-9; Gerringong, 1949-50. Interest: Radio Missionary Activity.

ARTHUR MAXWELL KIMMORLEY: Hurlstone Agric. High, 1939-40. A.M.F., 1941-2. Poultry Farmer, 1942-4. A.I.F., 1944-7. Entered College, March, 1947. Catechist, St. Luke's, Pennant Hills-Thornleigh, 1947-8; Merrylands, 1949. Interest: Interdenominational Youth Work.

KENNETH RODWELL LE HURAY: Nth. Newtown Inter. and Katoomba High, 1939-43. Clerk, Blue Mountains County Council, 1943-5; Dunlop Rubber Co., 1945-7. Entered College, March, 1947. Faculty of Arts, Syd. Uni., 1948. Catechist, St. John's, Ashfield, 1947-49; St. James', Croydon, 1950. Interest: Cricket, Politics.

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

GERALD BRUCE MUSTON: Nth. Syd. Jun. High. Reporter, "Daily Telegraph" (Radio News-writer, 2UW), 1941-6. Editor C.M.S. "Open Door," 1946-7. Entered College, 1947. Catechist, St. Paul's, Chatswood, 1947; Sutherland, 1947-9; Concord West, from 1950. Interest: C.M.S.

JACK RICHARD NYMAN, B.A.: Fort St. High, 1940-4. Faculty of Arts (evening), 1946-9. Graduated in History and Psychology, May, 1950. Dept. Post War Reconstruction, 1946-48. Entered College, March, 1948. Catechist, St. John's, Campsie, 1948-9; St. Peter's, Neutral Bay North, 1950. Interest: Psychology.

REX WONDER REYNOLDS: Rondebosch Boys' High, Capetown, 1938-40. Rhodes University College, Grahamstown, 1944-7. Hons. B.A., Intermediate B.D., Sydney University, 1950. Catechist, St. Andrew's, Lane Cove, 1949.

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

Second Year

DOUGLAS CHARLES ABBOTT: Drummoyne High, 1938-41. Accountancy, 1941-3. Clerk in Dept. of Road Transport, 1941-8. R.A.N., 1943-6. Entered College, March, 1948. Catechist at Mortdale-Oatley, 1948-9; St. John's, Rockdale, 1950. Interest: Port Hacking Youth Centres.

RAYMOND JOSEPH BOMFORD: Homebush High, 1936-8. Clerk, T. & G. Insurance, 1939-48. A.I.F., 1942-6. Entered College, March, 1948. Catechist, St. Stephen's, Newtown, from 1949. Interest: Y.E.C.L.

JAMES BARRY BURGESS: Educated Homebush High School. Clerk, Commonwealth Public Service, 1946-7. Entered College, 1947. Catechist, St. Oswald's, Haberfield, 1948-9; St. Bede's, Drummoyne, 1950. Interests: C.M.S. League of Youth; C.E.B.S.

KENNETH LESLIE CHILD: Fort St. High, 1940-2. Syd. Tech. College, 1943-6. Junior Draughtsman, 1943-8. Entered College, March, 1948. Catechist, Auburn, 1948-9; St. Clement's, Marrickville, 1950. Interest: Youth Work.

THOMAS DENMAN CROFT: Nth. Syd. High, 1939-41. Clerk, Public Service, 1942-7. R.A.A.F., 1944-5. Accountancy, M.B.C. Entered College, March, 1948. 2nd Year Faculty of Arts. Catechist, St. Matthew's, Bondi.

JOHN DAVIES: Rhondder County School, Wales. Salesman. War Service, New Guinea and Ceylon, 1942-5. Entered College, March, 1949. Catechist, Blacktown from 1949. Interest: Christian Politics.

BRIAN JAMES DOOLEY: Cleveland St. High School; Fort St. High School, 1920-4. Sydney University, 1925-8, B.A. Teaching in Dept. of Education, N.S.W., 1929-50. Entered College, March, 1950. Catechist, Penshurst Parish. Interest: Religious Drama.

KEVIN FRANCIS ENGEL: Sutherland and Canterbury High Schools; Syd. Tech. College, 1944-9. Chilean Consulate General and Shipping Offices, 1945-8. Accountant, Printing Firm, 1948-9. Entered College, March, 1949. Catechist, Sutherland Parish, from 1949. Interest: Christian Endeavour.

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

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

ANDREW WILLIAM HAYMAN: C.I.M. Schools, Chefoo, China, 1942-42. Syd. Uni., 1946-8. Articled Law Clerk, 1945-9. Entered College, March, 1949. Catechist, St. John's, Rockdale, 1949; Mortdale-Oatley, 1950. Interest: Music.

WALLACE FALCON MARRIOTT: Christchurch West High School and Christchurch Boys' High School, New Zealand. Stipendiary Lay Reader at Richmond-Stoke Parochial Districts, Nelson, N.Z. Catechist at Waterloo Parish. Entered College, March, 1950.

CRAIG NEAL McALPIN: Syd. Grammar, 1940-4. Syd. Tech. College, 1944-8. Laboratory Assistant, 1944-8. Entered College, March, 1949. Catechist, St. Andrew's, Lane Cove. Interest: Youth Work.

TREVOR JOHN McCASKILL, B.A., Dip. Ed.: Nth. Syd. High and Syd. C. of E. Grammar, 1939-44. Sydney University, 1945-8. Faculty of Economics, Syd. Uni. Entered College, March, 1949. Assisting, St. Alban's, Lindfield. Interest: Education.

LAWRENCE MAXWELL PENGELLY: Public Schools. Welder. A.I.F., 1942-6. Received Secondary Education from C.R.T.S. Entered College, March, 1949. Catechist, Waterloo from 1949. Interest: Missions.

NEVILLE PITT: North Sydney Commercial School, 1939. Employed by firm of Chartered Accountants. R.A.A.F., 1942-5. Entered College, June, 1948.

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

NORMAN GRAHAM ROBINSON: Syd. Tech High, 1941-3. Syd. Tech. Coll., 1948. Completed apprenticeship Fitter and Machinist, N.S.W.G.R., 1949. Entered College, March, 1949. Reading for Arts, Syd. Uni. Interest: Change-ringing; music.

KEITH LINDSAY SANDARS: Trinity Grammar, 1939-45. Master, Scots College, Bellevue Hill, 1946-8. Diploma of Applied and Industrial Psychology, 1948. Entered College, March, 1949. Catechist, St. Barnabas', Broadway, 1949; Bellevue Hill, 1950. Interest: Sport.

ROSS HALLETT SAUNDERS: Sydney High, 1939-43. A.W.A., 1943-6. Raycophone, 1946-7. C.M.S., Mulgoa, Jan.-Feb., 1948. Entered College, March, 1948. Catechist, St. Barnabas', Broadway, 1948; Abbotsford-Russell Lea, 1949; Cabramatta-Canley Vale, 1950. Interest: B.C.A.

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

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

BRIAN DAVID SHORT: Nth. Syd. Boys' High School, 1937-41. Trainee Civil Engineer M.W.S. & D. Board and Civil Engineering Diploma Syd. Tech. College, 1942-7. Candidate-in-training C.M.S. Groote Eylandt Mission, Northern Territory, 1948-9. Entered College, March, 1950. Interest: C.M.S.

KENNETH SHORT: Barker College, Hornsby, 1935-6, 1941-3. Commonwealth Bank, 1943-5. A.I.F., 1945-48 (Japan, 1946-8). Entered College, March, 1949. Catechist, Parochial District, Northmead-Dundas, from 1949. Interest: Youth Work.

SAMUEL RICHARD WARREN: Canterbury High, 1938-41. Clerk in Dept. Road Transport, 1941-8. R.A.A.F., 1943-6. Entered College, March, 1948. Catechist, All Saints', Parramatta, 1949; Campsie, 1950. Interest: Missions.

First Year

GEOFFREY CYRIL BINGHAM: Hurlstone Ag. High, 1931-4. Farming, 1934-39. Entered College, 1939. A.I.F., 1940-6. (Changi, 3½ years; M.M.). Writing, 1947-9. Entered College, March, 1950. Catechist, St. John's, Beecroft.

DAVID HUGH CRAWFORD: Toowoomba Grammar School, 1942-5. C.S.R. Co. Ltd. (Sydney and Fiji), 1946-9. Entered College, March, 1950.

SYDNEY WILLIAM GISSING: Brisbane Boys' College, 1938-41. Audit Clerk, 1942. R.A.A.F. 1943-5. Entered College, March, 1950. Interest: Youth Work.

WILLIAM FRANK HAYWARD: Boys' High, Christchurch, N.Z., 1937-40. Bible Training Institute, 1948-9. Church Army, 1945-8. Govt. Service, 1941-4. Entered College, March, 1950. Catechist, Abbotsford. Interest: General Sport.

DAVID MILROY HEWETSON: Trinity Grammar, 1944-6. Farming, 1948. Timber Co., 1949. Entered College, March, 1950. Interest: Missions.

WILLIAM ROBERT HOGBEN: Wollongong Tech., 1938-40; Wollongong High, 1940-1. Clerk, A.I. & S., Port Kembla. R.A.A.F., 2½ years. Trainee Health Inspector, Wollongong Council. Entered College, June, 1949. Hon. Catechist, St. Andrew's, Summer Hill. Interest: Christian Literature.

BRUCE HOLLAND: Granville Cent. Tech., 1942-3. Syd. Tech., 1944-7. Electrical Fitter. Entered College, March, 1950. Interest: Radio.

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

BENJAMIN ALBERT MOUNT: Sth. Melb. Tech., 1935-7. Melb. Tech. College, 1937-41. Completed apprenticeship as Marine Coppersmith. R.A.A.F., 1944-8. Entered College, September, 1948. Catechist, St. Alban's, Fivedock, from 1949. Interest: Literature.

WILLIAM ROBERT PALMER: University High School, Melb., 1910-42. Melb. Teachers' College, 1944, gained Trained Primary Teachers' Certificate. Missionary Educationalist, C.M.S., Roper River, Nth. Aust., 1948-9. Entered College, March, 1950. Doing a course in Anthropology and Technical Education. Interest: Aboriginal work.

JOHN JAMES ST. CLAIR: S.C.E.G.S., 1938-44. R.A.N., 1945-6. Pharmaceutical apprentice, 1947-9. Entered College, March, 1950. Catechist, St. David's, Surry Hills.

KELVIN AUBREY TUTT: Tinga Central, Inverell High, 1935-45. Bank Clerk, Commonwealth Bank, 1946-9. Entered College, March, 1950. Catechist, St. Augustine's, Neutral Bay.

WAKELY ROBERT WADE: Homebush High, 1942-6. Junior Clerk, Shell Co., 1947-8. Metal Machinist, 1949. Entered College, March, 1950. Catechist, Yarra Bay. Interest: Open Air Meetings.

LESLIE JAMES WIGGINS: Wollongong High, 1940-4. Metallurgy Diploma, Woll. Tech., 1945-9. Entered College, March, 1950. Catechist, St. Silas', Waterloo.

ALFRED FORBES WILSON: Canterbury High, 1938-43. R.A.A.F., 1944-6. Syd. Uni. Engineering, 1947. Radio Engineering, Syd. Tech., 1948-9. Entered College, March, 1950. Catechist, Sutherland. Interest: Missions.

BRYCE CLEMENT WILSON: Hurlstone Ag. High, 1942-7. C.S.I.R.O. (Nat. Stands. Lab.), 1948-50. Entered College, March, 1950. Catechist, St. Paul's, Castle Hill. Interest: Missions.

KENNETH NORMAN WRAY: Cowra High, 1927-8. Departmental buyer. Entered College, March, 1950. Interest: Youth Work.

Reading for Matriculation

JOHN GEORGE FREDERICK GEOGHEGAN: Lismore High, 1944-9. Process Engraving, Lismore, 1949. Cordial Factory, 1949-50. Entered College, March, 1950. Catechist, Malabar and Matraville. Interest: Prison Work (Chaplain).

DOUGLAS HECTOR GREER: Norwood High School, 1943-44. Electrical Trade (Auto. and Contract). Entered College March, 1950. Interest: Music.

JOHN KELVIN MOODY: Randwick High, 1943-5. Sydney High, 1946-7. Wheat and Grazing, Nth. West N.S.W., 1948. Hardy Bros. Jewellers. 1949. Entered College, March, 1950. Catechist, St. Paul's, Rose Bay. Interest: Music and Literature.

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I am the door: by me if any man enter
in, he shall be saved, and shall go in and
out, and find pasture.