

1962-3

SOCIETAS

*Almighty God,
the Giver of all good things,
without Whose Help
all labour is in vain,
and without Whose Grace
all wisdom is but folly,
grant that Thy Holy Spirit
may so direct our thoughts
words and works,
that we may always obey
Thy Holy Will*



Contents

★ Principal's Letter	4
★ Why Am I Here?	5, 14
★ The Way, the Truth and the Life	7
★ The Bread of Life	9
★ The Light of the World	11
★ The Good Shepherd	15
★ The Lord is My Shepherd	16
★ The Door	19
★ T. C. Hammond	20
★ College Photo	22
★ Has Moore College Mistaken Its Mission	23
★ Notes on College Lectures	24
★ Sports Section	27
★ Worship – Its Place in College	30
★ Prayer Book Revision	33
★ New Library for Old	34
★ College Directory	35

(Pictures by courtesy, N.S.W. Govt. Tourist Bureau.)

SOCIETAS

Annual Magazine of Moore Theological College Students' Union, Carillon Avenue, Newtown, N.S.W.



Editorial

In this nuclear age, when we see much change and progress taking place, we do well to remind ourselves that "Jesus Christ is the same yesterday and today, yea and for ever." Though changes come about, yet our lives can be based upon this same Saviour, King and Friend who never changes.

You will be confronted, in this issue, with the Lord Jesus Christ. For in its pages you will find a number of portraits which our Lord has given of Himself in His Word. Together with this you will have an insight into the thoughts of a number of the men who here at Moore College are preparing themselves for the ministry of the Word and Sacraments. But more particularly our prayer is that the magazine might be of help to you in your life. As well, we have recorded our thanks to God in appreciation of the life and work of a former Principal, Archdeacon T. C. Hammond, whose life, we can most assuredly say, was wholly given over to Jesus Christ. Through the articles you will see that Jesus Christ is the centre of all our thinking and activities.

Our genuine appreciation goes to all who have contributed articles to Societas, and to those who have made this production possible.

May God's Holy Spirit guide you as you begin to read this present issue.

THE EDITORS.

The Principal writes

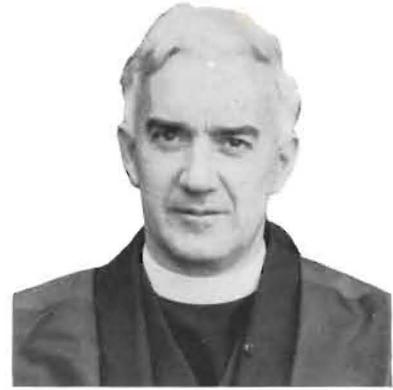
Dear Fellow Collegians

The College sustained a great loss in the death last year of its former Principal, the Venerable T. C. Hammond. Archdeacon Hammond came to Moore College in 1936, in his sixtieth year, at an age when the thoughts of many men are turning to retirement. He resigned as Principal in 1953, and from then till the month of his death, he visited College regularly to deliver two or three lectures each week. His contribution to the life of the College is inestimable.

An interesting development in the College in the last twelve months has been the re-organisation of the library. This is still in its initial stages, but it is the beginning of something which has been looked forward to for many years—the development at Moore College of a first-class research library. The College has some very interesting books in its library, several dating back from the fifteenth and sixteenth centuries. It also has some books which were part of the first public library in Sydney, established by the Reverend Samuel Marsden. There is, however, a very great distance yet to go before the library is what it should be.

The Reverend N. S. Pollard, with the help of the student assistant librarian and a team of enthusiastic student helpers, has been re-cataloguing the main library, and it is expected that this will be completed by the time this letter appears in print. The provision of the new dining hall, kitchen and lecture rooms in the new block recently erected has enabled the former lecture room to be adapted for a library stack room, and the old dining room to be equipped as a reading room. It fulfils this purpose admirably, and the photographs of the learned principals who look down from its walls inspire the reader to keep his attention from wandering from the book he is reading!

The College Committee has begun to re-furnish the old lecture room with new library adjustable steel bookshelving, and it is planned to integrate with this main library many of the books at present housed in presses in the corridors of the old wing and in the Broughton Memorial Library. The more interesting and valuable of these books, however, will be kept



separately in a special place for their better display and preservation. Mrs. Hammond has presented to the College, Archdeacon Hammond's library, and this, as can be imagined, is a most valuable acquisition to the library resources of the College. In addition, Mrs. Hammond has given the College the late Archdeacon's handsome bookcase. The College has also received a gift of books from Miss Watkins, of Penrose, Parramatta, as well as the Evangelical Library and the C.E.N.E.F. Library which were housed in the old C.E.N.E.F. building, 201 Castlereagh Street. These additions to the library are greatly appreciated, but there are still many gaps to be filled!

In November last we had the pleasure of welcoming the Reverend N. S. Pollard and his wife from England. They are living in a house in Campbell Street, and next door to them is the Reverend W. J. Lawton and Mrs. Lawton. We are glad to welcome Mrs. Lawton to our College community. Mr. and Mrs. Lawton were married at the end of last year.

Our numbers at College are down a little this year, with 104 students enrolled. However, I am glad to be able to say that at the end of last year the results were once again encouraging. Moore College was awarded the Hey Sharp Prize for first place in Australia, and two of its members tied for the Archdeacon Foster Prize for Greek Testament. The fourth year course of studies is at present based on the requirements for Th.Schol., and 13 students were successful in one or more subjects for this examination last year. Three passed the final examination for the London B.D.

Moore College was glad to be able to provide home and hospitality for over 30 members of the General Synod which met last May. During the General Synod the Australian College of Theology gave a farewell luncheon to Dr. Cash, its former Registrar. The luncheon was held in the new College dining room, which was appropriately admired by our visitors!

We were sad when Matron Piper, who had been Matron at the College for more than five

years, felt that she should retire. We were glad to welcome Matron Banks in her place, and hope that she will be very happy in her work at College. I take this opportunity of expressing to the domestic staff our appreciation of their constant, unobtrusive attention to our needs, and to my colleagues of the teaching faculty I again am indebted for their loyal co-operation.

D. B. KNOX.

WHY AM I HERE?

As I write this article, on my desk there is a card with these words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15.)

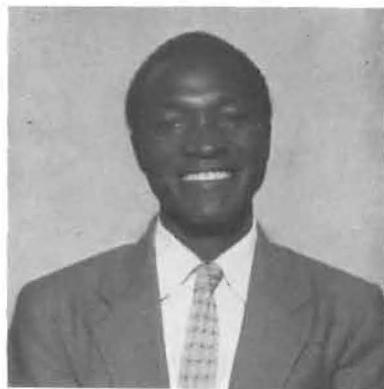
This verse, though of direct advice by Paul to Timothy, his son in Christ, can rightly be applied to any person who seeks to work effectively for God. The Word of God must be handled and proclaimed rightly and carefully according to the revelation given to us.

This is particularly so in my home country today, where formerly in some areas, careful study of any kind, and especially of the Word of God, was not considered very essential. But thanks be to God that today there is an awakening of all kinds of study. In this light, then, I believe that through the help of the Holy Spirit a constant and careful study of God's Word is essential for our ministry to be effective.

This explains why after my call to the ministry four years ago, I desired to go to study God's Word. I was born in a home where the Word of God was unknown — in a home and a tribe which was always haunted with a fear of the unknown; fear of witch-doctors and a fear of evil spirits. To this home God sent His witnesses, through whom I heard God's Word speaking to me, and I responded. After being in the Church for nine years, God called me to the ministry, so that I also might go to witness and preach to others about this God whom they do not know.

To do this I need to prepare myself. And I have found that seeking to know God's Word, together with the experiences at the College, are some means by which I will be prepared to proclaim it.

Primarily I am here so that I may study the SOCIETAS



Scriptures, and then go out and bring this message to others. But there is another side of this, by moving among many colleagues whose experiences and backgrounds differ, and by studying other subjects in conjunction with Scripture, I know that these will lead to an effectual and enlightened ministry.

While it is true that one can study at home to the extent that he works effectively for God, I also hold that the privileges obtained by going to a college are innumerable. As well as attending lectures, one has more time for study. There is a wonderful opportunity of living with other students who all form a family of this college. There is a fellowship with others — in worship, recreation and sharing of God's Word. All these lead to spiritual growth by God's grace.

Finally, then, there is a ministry of God's Word which lies ahead. To do it needs a study that depends on God's help. This is why I am here, so that in due course I may rightly divide the Word of Truth.

FRANCIS NTIRUKA.



“Which Way?”

Jesus said, "I am . . .

THE WAY, THE TRUTH, and THE LIFE.

We would all agree that the words that form the title for this article are amongst the most well known of Scripture. Many, I am sure, will remember the gigantic signs bearing these words at the Showground during the 1959 Billy Graham Crusade. Most Christian folk would be able to say exactly where the words are to be found in the Bible, and what is more, who spoke them, and to whom. However, if you were confronted with the question as to what they precisely mean how would you reply?

Briefly let me relate the incident in which we find them used. Jesus, in St. John's Gospel, Chapter 14, is assuring His disciples that God has a house of many mansions, and although He is about to leave them, His purpose is that He may go to see to the preparation of the heavenly apartments for the time when they should come to take up their abode in them. Jesus said, "Whither I go ye know, and the way ye know." This possibly puzzled all the disciples, as it did Thomas. He queried, "Lord, we know not whither thou goest; and how can we know the way?" At this point Jesus answers, "I am the way, the truth and the life," but He does not stop there; He continues, ". . . no man cometh unto the Father but by Me."

When He says these words then He means—I am the one and only way to God, the only one through whom anyone can hope to come to or ever hope to know God; I am the one who goes before to prepare heaven, and the only one by whom any person reaches that blessed destination.

In this brief statement our Lord rules out, nay, annihilates all other religious formulæ for getting to heaven. Yet at the same time He affords the greatest assurance to those whose trust is in Christ.

Now perhaps we should consider the three, no, four parts of the statement as they come. First ponder, "I AM". The very thought drives one

into awesome reverence. The humble Nazarene repeatedly used these words, being fully conscious that every Jew knew the great I AM to be their Jehovah. It was the term first used by the Almighty by which Moses might say who it was that commissioned him to demand the release from slavery of God's people as he confronted Pharaoh. To the Jew this term was, of all, the most sacred. Jesus claimed to be the Bread of Life which came down from heaven; the Water of Life which if any man drink he shall never thirst; the very Messiah, whom the woman, at the well in Samaria, said should come . . . "I AM" . . . and now Jesus takes the Divine phrase and links it with "way", "truth" and "life".

In addition to meaning the path, or the direction we travel, often the word "way" denotes the "manner". The Bib'e has a great number of texts which speak of man's ways and God's ways. How often we find, so characteristic of God in His dealings with His people, that He time and time again chooses the person to carry out His purposes and through whom His Holy Spirit will work, that we mortals would never have chosen. So too we see this in the methods He employs. Such instances could be listed ad infinitum, but, for a few, think of Moses, Gideon, Saul of Tarsus; the manner for the entry of the Son of God into the world. All are rebukes to human wisdom. God seems to delight in confounding the great, the noble and the proud by His choice of the base and humble to effect His will. Isaiah 55:8, 9: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

Man has plenty of theories on how to reach God, how to live and how to make the world the place it should be. There are some Christians, too, who feel what ought to be in this or that situation, or what God ought to do. Our rebel natures ever seem to want to tell rather than

be told; and this includes being told by God Almighty. We learn from Proverbs two great truths in this connection. "There is a way that seemeth right unto a man, but the end thereof are the ways of death," and "the way of the foolish is right in his own eyes." (Proverbs 12:15, 14:12.)

But Jesus claimed, "I AM THE WAY." He is God's choice, the One through whom men must come if they would come to God. Sadly it seems men will try any way, but Christ. The Prophet Jeremiah cried, "O Lord, I know the ways of man are not in himself. It is not in man that walketh to direct his steps." (Jeremiah 10:23.) It is only when a man realises his own inability to guide himself aright, and will turn, humbly admitting his need to God, that he can hope to arrive at the desired goal.

The way to God in our every-day spiritual experiences, was not always available to the ordinary man, as it is today to us through Christ. When Jesus shed His blood on Calvary's cross, the way was made open; the veil was rent; and now it is possible for any person to go in the name of Jesus into the very presence of God Himself. Clothed in His righteousness alone, requests, supplications and thanksgivings will be heard and attended by the Living God.

Jesus claimed, "I AM THE TRUTH." Pontius Pilate in a quandary asked Jesus, "What is truth?" We may say, because we have been so privileged — How blind of Pilate! The very personification of Truth stood before him, within reaching distance, and yet Truth eluded him. But this same thing is happening in our midst today. For men deny Christ His Deity, refuse to believe the Bible, and make their own standards. The Bible holds Christ forth as the Word of God, Incarnate in the flesh, and this Word is Truth.

St. John declares, "The law was given by Moses; grace and truth came by Jesus Christ." (John 1:17.) The Psalmist says, "The sum of Thy word is truth" (Psalm 119:160). And what is Christ but the fulfilment, the sum total of God's Word; He is the Word, and it is the Word that is Truth. The great philosophers have spent collectively thousands of man hours in quest of the truth as regards life, death, the universe,

etc., and although God has revealed so much to us through His Word, the Truth, some of the most brilliant intellects of this day, in the midst of so much wisdom, are void of the understanding which would give real satisfaction to them. And because the fear of the Lord is the beginning of wisdom, these great minds fall under the rebuke of St. Paul who in his letter to the Corinthians describes the world's wisdom as foolishness, since by its wisdom it fails to come to the knowledge of God. The Apostle puts forth Christ as the Wisdom of God, and Christ declares that no man can come to a knowledge of God apart from Him. Christ is the truth which will direct us on our way to the knowledge of God, which He equates with Life, in His prayer, "And this is life eternal, that they should know Thee the only true God, and Him Thou didst send, even Jesus Christ." (John 17:3.)

Now Jesus claims to be that LIFE, and so He is. He said that He had come that they might have life, and have it more abundantly. We understand that we are regenerated by the Holy Spirit when we believe. Paul says in that mighty 8th Chapter of Romans, "if any man hath not the Spirit of Christ he is none of His." When Christ comes in, as He says He will do if we open the heart's door, then we have life. "He that hath the Son hath life, and he that hath not the Son hath not life." (1 John 5:12.)

Of course it may be argued that the natural man in the state of unbelief is evidently alive, but Scripture sees him as dead; dead in trespasses and sins, under the condemnation of the eternal separation from God, the source of all life, which separation is equivalent to death. The unbeliever, not in possession of the Lord Jesus Christ, by the indwelling of the Holy Spirit, or the Spirit of Christ, is one of the living dead.

It is not difficult to see that the terms "way," "truth," and "life" are so closely connected that no real distinction is legitimate. Each of them is in a sense another expression of the other two. In all, then, we are left with the realisation that our Lord Jesus Christ is the beginning and end of all our hope.

He is the Way to God; He is the Truth in which we abide; and He is our glorious goal—Eternal Life.

CLIVE WAY.

*Only St. John's Gospel tells of Jesus while He was still associated with the baptist movement!—
D.W.B.R.*

... THE BREAD OF LIFE

A Study in John 6:22-71

In this materialistic age anything that cannot be reduced to pounds, shillings and pence, or negotiable assets, is of no value. The ability to wield power is to be had by the possession of great wealth, and governments can be swayed by the weight of money-bags.

This was how the Jews in the time of our Lord thought on their promised Messiah, the anointed one of God. He would come with great power and would most certainly break the back of the tyrant Rome, whose rule over Palestine the Jews resented strongly. For this reason Jesus' words were not clear to the Jews, when He said, "I am the living bread which has come down from heaven; if anyone eats this bread he shall live for ever. Moreover, the bread which I will give is my own flesh; I give it for the life of the world."

When thinking of our own faith and the life of the church, it is easy for us also to fall into this error. It is a fallacy to think that the church is prospering simply because it has large congregations. This is to judge church prosperity on a purely material basis. This sort of thinking can find its way into our faith, causing a lot of unnecessary concern and disturbance.

For instance, what did Jesus mean when He said in John 6:23, "Except you eat the flesh of the Son of Man and drink His blood, you have not life in yourselves," or in verses 48-50, "I am the bread of life . . . This is the bread which cometh out of heaven that a man may eat thereof and not die"? We might well ask with the Jews, how can this man give us His flesh to eat? To answer this we will have to listen to what Jesus said in His discussion with the Jews.

What Is Life? Where Can It Be Found?

Because they had been strangely fed from five pieces of bread and two fishes, a mob of about 5,000 men had tried to make Jesus a king. Jesus managed to avoid this by escaping first to the hills around, and later that night by crossing to the other side of the lake.

SOCIETAS

When the crowd caught up with Him, He reprimanded them for their materialistic motives, and warned them to change the goal of their activities. They agreed to this, but Jesus had to point out that "work" is not their task in the matter of eternal life, but God's. The purpose of God's work is that they should begin and continue to be in the One, whom God had sent. The Jews realised that Jesus spoke of Himself, and they asked Him for some sort of proof. "They said therefore unto Him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that you believe on Him whom He has sent. They said therefore unto Him, What then do you do for a sign that we may see and believe you? What do you do?" John 6:28-30.

It is interesting to note how the Jews changed the meaning here of "believe" from "trust" to "acknowledge." When Jesus said "believe" He meant "trust," but the Jews took "believe" to mean simply "acknowledge" as a fact. Jesus' answer is that faith comes before completed knowledge. If you believe, you will have eternal life.

Jesus then goes on to say that the work which God does is effective. "All that the Father gives Me will come to Me, and the man who comes to Me, I will never turn away." More than this, "I will raise him up at the last day."

How Can This Man Unite Heaven and Earth?

The Jews rightly see that Jesus' claim to be the Bread of Heaven is a claim to unite man with God. That is why the Bread of Heaven is also the Bread of Life—because it, like the tree of life in Genesis 2:9—is able to supply life to those who take it.

How then could He have come down from heaven? The Jews knew where Jesus had His home, and they knew His family. Jesus does not answer them directly. They had misunder-

stood. This was a spiritual question, to be understood only after they had submitted to spiritual instruction from God. The thing which would teach them was His Law; that is to say, His Word.

To appreciate this a man must first believe. The bread which Jesus gives is living, and if eaten, you will live for ever. Since Jesus is both the bread and giver of bread, then what He gives is Himself. Thus it is when Jesus says, "If a man eat of this bread he shall live for ever" He means exactly the same thing as when He says, "He that believeth hath eternal life."

Therefore because Jesus is the only One Who has seen the Father, and because He is the only living bread, He alone can unite heaven and earth. He does this by the giving of His flesh.

How Can We Eat This Man's Flesh?

Having once seen that Jesus is the only means of obtaining eternal life, we must ask how we can have this life for ourselves. Jesus says we must eat the flesh of the Son of Man and drink His blood. Flesh and blood in such a context cannot but help suggest death, where there is bloodshed. It is in fact by Jesus' death that He gives us His flesh and blood. This is why, when these terms are used in the Last Supper and in the Communion Service, it is the death which is the centre of focus.

When we eat something, the food enters our body and becomes part of us. When we put

our faith in Christ, we become part of Christ and share in His kingdom. Now these two, eating and faith, are really synonymous. When we put our faith in Christ, we place ourselves in His hands, and we become children of God. And when we "eat His flesh and drink His blood," He becomes part of us. That is why Jesus says, the believer or the person who "eats My flesh and drinks My blood dwells continually in Me and I in him." So then, to eat this man's flesh is the same as to put your trust in Him.

This is not all that Jesus said, however. He said very emphatically, "unless you eat the flesh of the Son of Man and drink His blood, you have no life in you." In other words, not only is Jesus the source of life, but also the only way in which we can obtain that life. It will do us no good to try and follow Jesus as a good example in order to gain our acceptance with God. We must "eat" and "drink," and as we have seen, this means to believe, to put our whole trust and confidence for our life, in Him. This is the only way.

There were many present who thought that this was very offensive, and for that reason many of them "went back and walked no more with Him." And they were right. It is offensive; unless we really want to have eternal life at any cost. For the fact that Jesus would die meant that they could not make Him king. It meant the destruction of all material values. Also it meant that the disciple whoever he was, then or now, had to take Jesus completely. Jesus Christ was therefore to be the basis of all judgments, and the motive for all action. For thus He is the Bread of Life.

BRUCE KAYE.

The pedestrian crossing presents an opportunity for the "natural man" to rise within us. We feel we are more entitled to the roadway than is the motorist. This may present an opportunity for the less Christian amongst us to be removed.

—D.B.K.



• • • **THE**
LIGHT
OF
THE
WORLD

*Shine on me, O Lord Jesus,
And let me ever know
The grace that shone from
Calvary,
Where Thou didst love me
so.*

Men today are blundering through life in darkness and confusion. The vision of many is clouded by ambition and self-seeking; others are muddled and confused as they see no pattern in the tread-mill of life; not a few are subject to stresses and difficulties which are so numerous and intense that their minds are tortured by them, many find that the lives they have sought to build have proved to be houses of cards which are now tumbling down. Their present position is precarious, their future dreadfully uncertain, and they look about for a ray of light upon their paths. They seek some firm foundation of truth upon which they can base their lives, a source of guidance, strength and ability. "We wait for light, but behold obscurity; for brightness, but we walk in darkness." (Isaiah 59:9.)

In His love and mercy God moves some of these perplexed hearts to seek Him. As they seek after God in His Word, whether it be in private Bible reading, expository sermons, or at Bible study meetings, they learn that all problems are the results of sin. It is because of sin that the world is full of suffering and pain, disorder and death.

Not only is this so, but the searching soul is at first plunged into even deeper gloom. To the burdens of the mind, already distressed, is added the fear of the wrath of a holy God. The Bible teaches plainly that "God dwells in light which no man can approach," and that man's iniquities have separated between him and his God, and his sins have hid His face from him." (1 Timothy 6:16, Isaiah 59:2.) The man learns that he is out of touch with God, cut off from Him by sin. It appears that the only One Who can help and heal him not only will not bring him aid, but rather sets His face against him in wrath, and will at last rightfully judge him to perdition.

Yet, to the earnest seeker, who despite his guilt and fear, persists in his quest after God, there comes a word that he should seek God at the Cross of Jesus Christ. The man searches his horizon and sees, some distance off, a glimmer of light. There is a mysterious and wonderful attraction in that light, and the sinner moves towards it. As he draws nearer, the mists become thinner and the strength of that light grows, until at last, the mists behind him, the fearful man falls trembling before the source of the light — the cross of Christ.

This is an awful place to which God has led him, a place of violence and death. And yet it is a blessed place, for it is only here that God will meet with a sinful man or woman. It is only here that any wretched soul, full of sin and guilt and misery, can raise his eyes to the One Who, guiltless Himself, took upon His own head the judgment of God upon the world's sin, and bore that sin away. "He His own self bore our sins in His own body on the tree." (1 Peter 2:24.) The pure light of the truth of God begins to break in upon the sinner's darkened soul, and he humbly cries:—

**"My sins deserved eternal death,
But Jesus died for me."**

He begins to follow the One Who said, "I am the light of the world. He that followeth Me

shall not walk in darkness, but shall have the light of life." (John 8:12.) The joy of the certainty that Christ has borne all his sins away wells up in the heart of the glad child of God, and he says with loving praise, "God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6.) The Lord has lifted up the light of His countenance upon him, and given him peace. "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts." (2 Peter 1:19.)

*Shine in me, O Lord Jesus,
And let Thy searching light,
Reveal each hidden purpose,
Each thought as in Thy sight.*

Those men and women to whom the grace of God has appeared and brought salvation now look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." (Titus 2:11-14.) God is holy, hating sins, and means His children to hate and abhor evil. The day will soon come when those who are the sons and daughters of God will see Him as He is, "and every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:3.) The second coming of Christ is the motive for holiness, but how can we know how to amend our lives according to the will of God?

The Bible is God's instrument of correction. The light of God shines from its pages, and we must seek, by grace alone, to bring our lives into line with His will as it is revealed there. We must have regular times set aside each day for prayer and Bible reading. In those times we must bare our hearts to God as we open His Word, deliberately exposing our souls to His searching gaze. We must lay ourselves open to God, so that He may reveal our sins, and we must be prepared to have done with them. The prayer of the heart might well be: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any

wicked way in me, and lead me in the way everlasting." (Psalm 139:23, 24.)

*Shine through me then,
Lord Jesus,
That all the world may see,
The life I live is Thy life,
And thus be drawn to Thee.*

The purpose of God in purifying us in thought, word and behaviour is that "we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. (Philippians 2:15-16.) Just as stars shine with a clear white light through a break in the black clouds of a stormy midnight sky, so are Christians, by a pure and steadfast witness, to demonstrate and prove their divine sonship to all about them. Paul exhorts the Christians at Ephesus to "walk in love . . . for ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light." (Ephesians 5:1-8.)

The true child of God can have no part in the ungodliness of the world, but must determine to walk in the light, as Jesus is in the light. Thus he enjoys the abundant joy of his presence (1 John 1:7). He may well make David's words his own: "Thou wilt show me the path of life: in Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore." (Psalm 16:11.)

As the humble believer walks in the paths of obedience, the goodness of God fills and floods his soul with rejoicing. The love of God constrains him to lay down his life in selfless service, and out of the treasure and abundance of the heart his mouth speaks to others. (Matthew 23:34, 35.) He warns people to flee the wrath to come, and tells them of the tender mercy of God in Christ. Men today are tired of seeing things which are explicable in human terms, and as they look at the life of a Christian they should see a quality of life which they cannot explain. "Ye are the light of the world. A city that is set on a hill cannot be hid." (Matthew 5:14.)

SOCIETAS

But the witness of life and actions is not enough. There must be verbal confession of faith in Christ, for the Lord Jesus Himself said: "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him also will I deny before My Father which is in heaven." (Matthew 10:32, 33.) There are times when silence is denial.

While it is true that Christians must be missionaries of the Gospel in their own homes, schools, factories, etc. (for the sin and darkness is no less there than that of any unevangelised native tribe), they must also be personally involved in getting the Gospel to those overseas, who have not heard it. God loves the world, His Son died for the world, He is the Light of the world. These facts must affect the lives of all who know Christ.

Plainly everybody cannot go overseas, but prayer is a work in which we all can engage. So that our Lord's last command: "Go ye therefore, and make disciples of all nations" (Matthew 28:19) might be fulfilled, every Christian should spare no effort to be at least identified with one missionary society, and to pray for at least one missionary. "If our gospel be hid, it is hid to them that are lost." (2 Corinthians 4:3.) What a noble and wonderful thing it is that we can have a part in the building up of God's kingdom by opening the eyes of men and women at home and abroad, "turning them from darkness to light, and from the power of Satan unto God, that they receive forgiveness of sins." (Acts 26:18.)

*Arise and shine, Lord Jesus,
Thou bright and morning
star,
I long for Thine apperaing,
When peace shall follow war.*

ALLAN BLANCH.

WHY AM I HERE?

“One step at a time.” . . . “One step at a time.” . . . “One step at a time.”—When, thought I, will these Summer School speakers get on to some new lesson? Whatever method—Bible study, forum, or address—they seemed to be banging this one drum. The answer was, of course, that the message changed for me when “one step at a time” became a principle by which I must live. I think it took about three days!

That missionary Summer School took place a short while before I came to Moore College—and its message has meant much to me in many ways, particularly in peace of mind. Let me tell you how.

Some few years previously I learnt of the personal implications for me of the life and death of Jesus Christ. In other words, He became MY Saviour: more than just a Man (Who was also the Son of God) Who died for the sins of the world. More, in that He required a personal response of faith from me. When this realisation came to me, I saw the inadequacy—I might say the delusion—of anything else. I saw also many around me, and knew of many more throughout the world, who had this inadequacy of knowledge, or even less, and so I began to desire that others might find the joys that came to me through a personal faith.

Two years before coming to College, I had completed my training as a Pharmacist, and soon after approached a missionary society secretary. I was willing to go anywhere to tell others of Christ, but only as a pharmacist. Whenever the thought of the ordained ministry entered my head, it was dismissed as absurd: definitely not my line at all! The Secretary encouraged me to gain knowledge of the Scriptures, the Word of Life that must be used to bring someone to a knowledge of Christ, and to come back when a little older.

From then on, I still had much to learn about willingness. You see, I had made a qualification about what I was willing to do. I find that Christians often do this. Sometimes big, sometimes small things about which we say—uh, uh, not for me!

Well, over a period of time I learned willingness in this way. I came to a point where I was willing to be ordained, even though I did not want to be. Willingness was a step. The next was to prove it. I was driven to this by the message of the Bible, and the influence of Christian friends. It was a simple step really, but it took a lot of doing. All it required was to see the College Principal, obtain an application form, fill it in and return it. But it took me a long time to fill in and return that form. Even though I wasn't sure that God wanted me to be ordained — perhaps just to prove that I was willing if He wanted me to—I posted the form. I might only do some College training, and go to the mission field as a pharmacist, as others had done before me. But I was now willing to be ordained. To put that application into a letter-box (while I was away on a beach mission) brought me a great sense of peace. I had done what I had to do.

That brings me to the time of that Summer School. Do you see how I came—one step at a time? I was not guided by neon signs. I knew the next step when the right time for it came: God's time. All I had to do was to take that next step when it became apparent, whatever it was.

And since then? Having proved my willingness, I am looking forward to ordination, and believe that it is the next step for me.

Why am I here? “I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ Then I said, ‘Here I am! Send me.’” (Isaiah 6:8 R.S.V.)

KEN YAPP.

Eskimos find it difficult to grasp the Bible account of the hereafter. A great fire is their idea of heaven!—R.A.C.

• • • *The Good Shepherd*

Of all the figurative expressions used by our Lord of Himself, undoubtedly the most appealing is that of Jesus Christ the Good Shepherd. The Shepherd in a graphic way, depicts the love of God; the faithfulness and patience which mark His care for man.

From the time Moses brought down the commandments at Sinai, Israel had come to know and to worship the Lord God Jehovah, the righteous God of the Law. But it was particularly to the God who had redeemed them from Egyptian slavers, who had supported them in the wilderness—to the God who had shepherded them through the trials of everyday life, provided for everyday needs — to the God whose love and protection they had already experienced that the Children of Israel responded at Sinai.

God called His people to a higher destiny. They were a chosen race — a people for God's own possession, but to all outward appearances a glorious future for such a motley band must have seemed absurd. In their own strength and resources they could scarcely have survived the wilderness, let alone conquered the promised land of Canaan. Yet always their source of hope and life lay in the abiding presence of Jehovah, and men like Joshua took courage in the promise of God—"I will be with you: I will not fail you nor forsake you."

Against this beginning, full of promise and expectation, the record of the ensuing centuries is tragic indeed. With very few notable exceptions, the relationship between Israel and Jehovah was characterised by hardness of heart, hypocrisy and at times even wilful rejection. Even under these circumstances the Bible bears testimony to the continuing faithfulness of God. Because His honour was involved, He would not cut off His people completely, but throughout the whole period there remained a thread of faithful followers — a remnant who had not bowed the knee to Baal.

The thoughts of many of those who pondered upon the character of God during this time, are no doubt poignantly reflected in the Psalms of David. Whoever would heed His voice, Jehovah led beside still waters. To those in anguish of heart, He was the One in Whom true peace and rest of soul was to be found. His way — the path of righteousness — was the road on which neither evil nor death brought fear.

Generally the mind of this sinful people was to turn in enmity against God; and retribution, though not always swift, was sure to come. Under His hand of judgment, the nation was to experience defeat and the rigours of exile. Defeat led to despair as the people were scattered to the four winds, apparently tossed about by the whim of chance. But even in this crisis the prophet could speak of comfort. God Himself would feed His people, like a shepherd. He would gather His little flock, protect them and in affection carry them back to their land.

In the return from exile God was seen in all His loving care. Not only was Jehovah the God of righteousness, but also the God of salvation—in His saving acts was God's righteous character most vividly portrayed. God Himself would search for His sheep and seek them out. Israel was His people, and though they had rebelled against Him, disobeyed His voice and failed to walk in the laws He had set before them: yet His punishment was tempered with mercy. God for His part would faithfully fulfil His promises.

The claim of Jesus to be the Good Shepherd was thus neither a vague metaphor, nor an insignificant claim. He was in fact claiming for Himself the place in the heart of His people which they themselves ascribed to Jehovah. But His claim was not for mere glory's sake, for He filled the shepherd concept with new and vital meaning. He was the Good Shepherd, and for His sheep He would lay down His life.

From the time of the Maccabean revolt, many had sought to shepherd the people of God by force of arms. In Acts 5, Gamaliel mentions the mysterious Theudas and Judas of Galilee, and there are evident signs throughout the ministry of Jesus that the people would have cast Him in this role. Five thousand men from the Galilean lakeside alone would have shouldered arms in His cause. But He who refused all the kingdoms of the world at the hand of Satan, also refused to establish His own kingdom by the shedding of sinful blood.

The yoke of Rome was irksome, but the heavier yoke was of their own making — that of sin. Our Lord knew that Rome, like all proud empires, would pass away; but even its passing would not bring men peace at heart. The removal of the temporal authority has never been the means of restoring fellowship with God. Thus Jesus' band of disciples were His flock and not

His army—His sheep who heard His voice—whilst His only sword was His Word.

In announcing His kingdom, our Lord's call was not to arms, but to repentance. He who desired not the death of a sinner, appealed to men's hearts that they should turn from their wickedness and live. Many have been superficially attracted, but He knows the inmost thoughts and motives of men and is not deceived. The Good Shepherd not only calls His sheep, He knows them. There is that personal bond between the Shepherd and the sheep which is so close that it can be likened to the love between the Father and the Son. For such love no sacrifice is too great, no care too heavy.

Jesus Christ is not a Shepherd who calls His sheep along untrodden paths. Jesus Himself has passed our way. In our very circumstances He has triumphed. Though we may be weak and fearful, He never leaves us to wander the road of life alone. Where there is weakness on our part, His strength is more clearly shown. His grace is sufficient for all our needs.

Not only can He provide our needs of sustenance, our comfort in times of stress, but He is also able to meet our greatest need — our need of sins forgiven. In His role of the Good Shepherd, Jesus Christ has laid down His life for His sheep. He has died for us. "All we like sheep have gone astray, but God has laid on Him the iniquity of us all."

Yet the mere knowledge of the fact that Jesus Christ is the Good Shepherd will be of no avail if during our lives we have neither heard His voice nor followed Him. The Shepherd's call demands a response from the sheep. His sheep are those who seek His protection, who live in dependence upon His Word, who trust in His deliverance from sin and judgment. To these sheep His promise is both clear and true. "You," He says, "You who hear and follow — you shall never perish; no one shall pluck you out of My hand."

JOHN GRIFFITHS.

The Lord is my Shepherd

This article is no literary masterpiece. It is the simple testimony of very ordinary sheep who have come to experience daily the guidance of the Good Shepherd.

My wife and I were brought up within the Shepherd's flock. After we had married and settled into our home, we were drawn to serve within the Church. After a time we found that the more we applied ourselves to His service, the happier our lives became. We began to have victory in things that had previously defeated us. The empty spots in our lives were filled. We realised that we had been living a sort of "part-Christian" life, and as we fed more on the Living Bread we saw the lean, scrawny sheep that we had been in previous years. Under the loving care of the Good Shepherd life took on new meaning for us.

We had moved into our home expecting to live all our lives there. Seven years and three

children later we began to hear the Good Shepherd calling us to leave it. We were living in a lush pasture. Life was good. Could we turn our backs on the comfortable situation that had been built up over the years, sever ties, pull away the props and follow the Shepherd into unknown fields?

We came to realise that, stay or go, He is the source of all our needs and, after earnest prayer, we were sure of His promise, "I will never fail thee nor forsake thee." (Joshua 1:5.)

We felt the first call was to Moore College, and we began to consider whether our finances could stand the College course. We had less than £10 in the bank but, since we had begun to tithe, we had lacked for nothing. On leaving work I would receive only enough to sustain us for six months. In this time we would probably have to sell our house, the nett proceeds of which would probably see us through College.



On looking back, we could see how God had been shepherding us financially over many years, causing us to put all we could into the building of our house instead of spending it in other ways.

“When He putteth forth His sheep, He goeth before them.” (John 10:14.) My application to enter College was accepted, and we set out to find another house to live in, so that we could sell our home. After searching for some time, we were led to accommodation near the College. In the midst of a very congested area our new home was adjacent to some acres of parkland. This was a gracious answer to our prayers that our new situation might not be too hard on the children, who had only ever known life in a bushland suburb.

Three days before moving to Newtown, a friend I had not seen for twelve years came to our house. He had been converted in the United States, and with his family was en route to missionary service in New Guinea. As from the day after we were to move, they needed accommodation for three months, and we were able to make our house available to them for that period. The Good Shepherd was leading them no less than us in accordance with His plan. “All things work together for good to them that love God.” (Romans 8:28.)

During this time we came to know a family who decided to buy our house. After some months of trying to arrange finance, they decided to change their plans, by which time our money had nearly all been used. These kind friends (for such they were by now), feeling they had “let us down,” offered to loan us some money from time to time, so that we would not be entirely without, pending the sale of our house. This they faithfully did, despite the fact that they were still trying to obtain sufficient money to buy a home of their own.

A new highway was planned to pass through the village in which our house stood, and property sales had virtually ceased until the route was finally determined. Month after month passed with no progress towards a sale being made. Our friends’ loans were not sufficient for a family of five to live on, even when supplemented by child endowment and Catechist’s stipend. Part of the time we were paying rental of our Newtown home as well as keeping the building society payments up on the loan for our own house. But when the Good Shepherd Who fed the five

thousand from a few loaves and fishes handles such a situation, there is no lack. Friends giving clothes, relatives giving food, a parish bursary, an anonymous gift of £10 (thank you if you read this!) and other gifts from the most unexpected sources, including ten dollars from our missionary friends in New Guinea, made us ever mindful of the hand of the Master on every detail of our life.

We also gratefully accepted the offer of other friends who twice loaned us money, and I was able to obtain some employment during part of the summer vacation, at a time when many found it impossible.

Never before did we have occasion to rely upon the Lord to such an extent for the provision of our needs. “Give us this day our daily bread” assumed a new and vivid meaning. Although our bank account was twice below £1, at no time have we lacked the provision of any real need. The Good Shepherd took our little faith and proved Himself to be One who is able to fulfil that which He has promised.

The Good Shepherd wanted to use our house yet again. Our former parish suddenly found itself, for the first time, with a Curate who had a wife and family, and for whom no accommodation was immediately available. They, too, were able to use our house in the meantime.

Shortly before the Curate’s family moved from our house, a Christian couple decided to buy it, but had to sell their home first. Meanwhile, they supported us as our other friends had done. Our home’s purchase by these folk meant that our prayers that it would continue to be used to our Saviour’s glory would be answered.

It need hardly be added that the provision of material needs is but one of the areas of our life in which we experience the Good Shepherd’s blessing.

What a rich experience we had enjoyed! Our testimony of the Shepherd’s goodness today is identical to one given of Him about 3,000 years ago. “For the Lord hath been with thee; thou hast lacked nothing.” (Deuteronomy 2:7.)

While the Lord is our Shepherd we shall not want.

“O come, let us sing unto the Lord . . . we are the people of His pasture and the sheep in His hand.”

FRED HANSON.

SOCIETAS

. . . THE DOOR

Perhaps as you have passed along a street you have wondered what secrets lie behind the doors of the homes. Through one door may be found wealth, through another poverty. Behind one there may be happiness, and yet next door exist discontent. From the outside we have no idea of the nature of these situations, for they are only revealed from within.

In H. G. Wells' short story entitled "The Door in the Wall," Lionel Wallace has a peculiar experience with a particular door in a wall. As a young child he finds this door, and at its very sight he feels a desire to open the door and enter in. Within, he finds joy, peace and security, in a garden of happiness.

Again as a young school boy he sees the door. But due to his desire to be known at school for his punctuality, he passes it by. Later in life, as a student, the possibility of a university education and a scholarship keeps him from entering this door when it comes into view. The opportunity comes again, but he passes by the door for the sake of love.

As a successful businessman who had learned to take his place in society, three more chances came. Only to pass by each time—his soul full of "inappreciable regrets" because he found that success brought no security. In the end he becomes deceived by a door which looks like the one he had entered as a child. He opens it and finds not life in the garden, but rather death in a building excavation.

Around us today we find many "doors" — all claiming to meet the spiritual needs of the soul. New ideologies, creeds and sects are present to make their claims upon us—each seeking to turn our minds towards a particular belief.

We are faced with these questions. Which of these doors leads to complete satisfaction and fulfilment of my soul's needs? Where will I find salvation and security in the world of change and frustration? Which DOOR leads to God?

To all who face these problems, Jesus Christ says, "I am the Door; BY ME if any man enter in he shall be saved, and shall go in and out and shall find pasture." (John 10:9.) Some have sought through their own concept of the nature of God to cloud the simplicity of the Bible's message to us. Human barriers have been erected which prevent us from taking hold of the clear promises of God as they are made known to us in Jesus Christ.

Jesus declares Himself as the means of entry into personal relationship with God the Father. This is supported by another of His statements, "No one comes to the Father but BY ME." (John 14:6.) When Jesus emphatically says, "I am the Door," He means that He is the only One through whom there is access to God. There is simply no other entrance.

Again Jesus says, BY ME "if any man enters, he shall be saved." What does He mean when He says that person "shall be saved"? Not merely does it mean that he will be safe, but more than this it means he will be given life. For in connection with this same incident Jesus says, "I am come that they might have life, and have it abundantly."

Within this Door we shall find a full and constant supply for every want of our souls. We shall find that we can go "in and out" and enjoy liberty and peace. Faith in Christ, as the Son of God, is the only entrance-door. Christ is a proven door leading us into the presence of God.

Why do we need this door of access into God's presence? Because without this door we cannot hope to enter into this personal relationship with God. For we are cut off from God because of sin. God had said, "The soul that sins it shall surely die," but now Christ having "suffered for sin" offers us life. He is the Door by which if we enter we are saved.

Nothing else can be the means of access to God. Nothing are we able to do or offer but simply come to Christ the Door and enter in by Him.

A most significant warning is given by Jesus Christ to us in the parable of the Ten Virgins. Five were ready and prepared to meet the Bridegroom; the others realised too late, and returned to find the "door was shut." (Matthew 25:10.) There is a cold, stark finality in these words—for the foolish five returned saying, "Lord, Lord, open to us!" but His reply, "Truly I say to you I do not know you. Watch therefore, for you know not neither the day nor the hour." (Matthew 25:11-13.)

Jesus Christ is the Door. Here He is confronting you. Do you enter in, or again do you pass by? Jesus says, "I am the Door, by Me if any man enter in he will be saved and will go in and out and find pasture."

ARTHUR HORREX.

THE LATE ARCHDEACON

T. C. HAMMOND

BISHOP MARCUS LOANE

This article, written by Bishop Loane, formed the basis of the sermon preached by him at the Funeral Service of the late Archdeacon Hammond at St. Philip's Church, Sydney.

Thomas Chatterton Hammond was born in Cork on February 20th, 1877. His father died when he was only five years old, and he left school to begin work at the age of fourteen. He was thoroughly converted in his boyhood, and was deeply conscious of a call to the Christian ministry. Therefore, as soon as circumstances would allow, he gave up his secular employment and enrolled as an undergraduate in Trinity College, Dublin. An academic career of great distinction lay before him, though he was a late starter. He was awarded the Downes Prize in 1902, and the Wray Prize in 1903; he won the Gold Medal in Philosophy as a handmaid to Theology, and this determined his life-long approach to what he loved to think of as the Queen of the Sciences. His great merit as a Philosopher was overshadowed in Sydney by the countless demands which were made on his time and strength; but it was fittingly acknowledged when he was invited to move the vote of thanks to the then Archbishop of Armagh after his address to the University of Sydney in the Great Hall in June, 1936. Very few in Australia, and no one at all in the Church of England during the last twenty-five years, was so genuinely at home in the literature of the early Fathers or in the works and modes of thought of the Mediæval Schoolmen.

He was ordained Deacon in 1903 and Priest in 1905 by the Archbishop of Dublin, and he served the Church of St. Kevin for nearly seventeen years, first as Curate, then as Rector. In 1919 he joined the Irish Church Mission and served this Society, together with the Townsend

Street Mission Church, for another seventeen years. They were indeed years of strenuous activity, not without danger, and never without excitement. He carried on his ministry in the heart of Dublin throughout the Black and Tan Revolt, and sometimes found himself running the gauntlet of cross-fire from Sinn Fein rebels and British soldiers alike. He preached and wrote incessantly in the cause of Irish Protestants; he trained and sent out teams of Evangelists to country fairs and village markets; he fought lawsuits in the Courts to establish individual rights and freedom; he received nearly 500 Roman Catholic converts, including 25 Priests, into the Church of Ireland. Men might fear him, dislike him, disagree with him; but they could not gainsay the quality and the value of his work. He made himself a master of the Roman controversy, and by his gifts of scholarship and oratory, as preacher and fighter, above all as a man of warm human feeling, he won a new prestige for the I.C.M. in the eyes of Church and country alike. Every Bishop in the Church of Ireland subscribed to present him with a magnificent piece of plate in recognition of his outstanding ministry when the time came to leave the Emerald Isle for Australia.

The finest story I have ever heard in connection with his work in Ireland dates back to the time before he was ordained. He was preaching in the open air in Cork, surrounded by a police cordon to hold off a hostile crowd. At last the crowd broke through the cordon and swept him off the box. A young man snatched the Douai Version of the New Testament from his hand

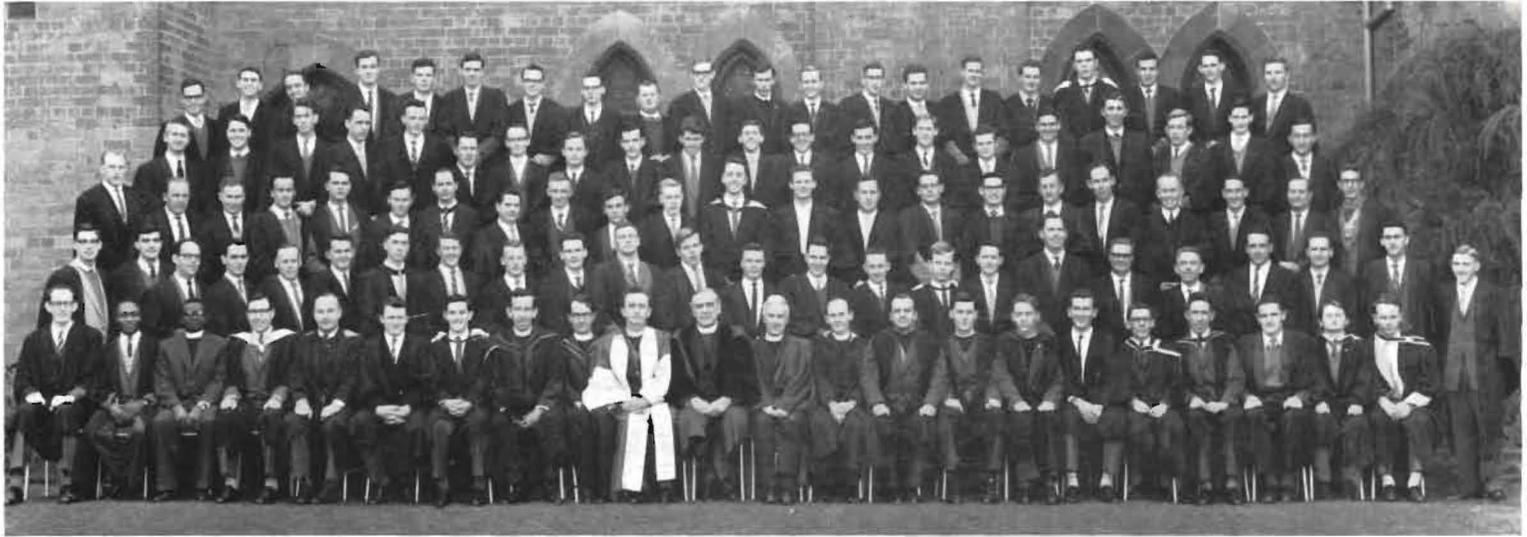
and set fire to it. T. C. Hammond only had time to say: "That is the Word of God you are burning." Then he was swept off by the crowd. Years later, he was saying goodbye to an active layman who was leaving Ireland for health reasons and going out to Bendigo to be ordained by Bishop Langley. T. C. Hammond knew that he was a convert from Rome, but he did not know how his conversion had taken place. He asked him to tell the story. His friend then told him that as a young man, he was one of a crowd in Cork who had broken up an open-air meeting. They had burst through a police cordon and he had snatched a New Testament from the preacher's hand and set it alight. But he could not forget the preacher's remark: "That is the Word of God you are burning". He could not rest until he had obtained a copy of the Bible, and as he read, he was convinced of the truth. In due course he was received into the Church of Ireland and had become an active Church worker. He and T. C. Hammond had known and worked with each other for many years; only now did they come to identify each other in connection with that meeting in Cork.

Mr. Hammond greatly impressed Mr. H. L. Tress during a visit to Australia in 1926 to lecture on the Prayer Book, and Mr. Tress, as a Trustee of Thomas Moore's Estate, was instrumental in his appointment as Principal of Moore Theological College and Rector of St. Philip's, Church Hill, in 1935. He arrived in Sydney in April, 1936, and except for eighteen months in Great Britain in 1947-1948, he devoted twenty-five years to the Church in Australia. He resigned from Moore College at the end of 1953, but was still in office as Rector of St. Philip's at the close of his life. He took his place from the outset in the forefront of Diocesan work, and was one of the late Archbishop's closest confidential advisers. In 1936 he became Rural Dean of Balmain; in 1939 he was elected as a member of the Cathedral Chapter; in 1949 he was appointed an Archdeacon without Territorial Juris-

diction. He was an outstanding personality in Synod, on Standing Committee, and as a member of every important Diocesan Committee. He played a leading role in the negotiations which have culminated in the new Constitution for the Church of England in Australia, and for many years, few Churchmen were more widely in demand or more active in every sphere of service. By his interstate travel and his inter-denominational ministry, he touched a constantly widening circle of men. And by his lectures, pamphlets, sermons and broadcasts, and his inability ever to say NO to an invitation, he gave himself freely and fully to serve his own generation for the glory of God.

His great work was in Moore College. When he came in 1936, there were only thirteen students; the College buildings were in disrepair; there was a post-Depression period debt of £6,000; he had only one junior Resident Tutor as an assistant. The late Archbishop and Archdeacon Hammond, with the help of many others, at once set out to retrieve this situation and to build up a strong, virile College for the future. Academic standards were raised; the course was lengthened; three new wings were built; a Memorial Chapel was consecrated; the staff doubled in strength; and the student enrolment steadily increased with the years. Upwards of two hundred men were ordained during his time at the College, and this represented almost one third of the total number in the first hundred years of College history. His own unrivalled scholarship as a Theologian and his powers as an original thinker were invaluable assets. He wrote works of major significance as well as more ephemeral volumes; at least ten such books were published during these years, and he contributed without ceasing to the Church Press. He was a man of massive intellect and noble capacity, generous, large-hearted, full of Irish wit and foible, with an irrepressible fund of humour and a strong masculine love of humanity; a great man whose like we may not see again.

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Left to Right

- Back Row:** P. Carroll, B. Carter, D. McDougall, B. Wilson, A. Blanch, K. Coleman, J. Gelding, J. Pettigrew, D. Aivaliotis, J. Andrews, E. Munns, N. Matheson, A. Tress, C. Dundon, D. Firmage, R. Goodfellow, G. S. Thomas, J. Harris, R. Galagher, R. Drummond.
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- Front Row:** D. Davies, F. Ntiruka, Rev. N. Lusinde, J. Griffiths, R. Platt, P. Barnett, R. Banks, Rev. N. Pollard, Rev. E. Cameron, Rev. R. Cole, The Archbishop, The Principal, The Vice-Principal, Rev. B. Smith, Rev. W. Lawton, Rev. P. O'Brien, B. Telfer, G. Moon, E. Maidment, G. Butler, D. Anderson, W. Graham.

(Absent: A. Abbottsmith, J. Gimbert, G. Ogdan.)

Has Moore College Mistaken its Mission?

Moore College, as a theological College, has a mission. It believes, and believes rightly, that Jesus Christ has given it a definite task to fulfil, and in the strength of the Holy Spirit it is attempting to carry out this task. But a question that is often asked is this: Has Moore College mistaken its mission? Is Moore College adequately carrying out the whole of its Christ-given task?

This is a serious question. For it asks whether the College has in any sense unbiblically interpreted its mission, or any part of it. And as it is a College which seeks to base its very existence and life upon the Scriptures, this objection strikes at the very foundation upon which it rests.

But let us first discover the conception the College itself has of mission. The answer is contained in the very name the College bears. Its mission is a strictly "theological" one. Its task is to teach theology — Bible theology — to those who themselves are training to teach others. It is to teach the Word of God to those who must know what the Word of God contains, and to teach alongside it all those areas of study that have been called into existence by God's Word. This will mean that the original languages in which the Word of God is expressed will be taught — the scope of God's revelation in the Old and New Testaments will be basic — the Doctrine of the Word of God must be known — and likewise the Word of God given liturgical form in the Prayer Book — the Word of God moulding the History of the Church — the Word of God as it is applied to Pastoral, Philosophical, Ethical and Educational problems. All these become the subject matter of theological teaching, and such teaching becomes an endeavour to understand the whole counsel of God in all its comprehensiveness and application.

It is upon this basis that the course of a theological College is constructed. Priority of subjects determines the emphasis that is placed in the course upon each, for in three to four years by no means all that should be known can be taught.



The Senior Student

The aim, therefore, lies mainly in the direction of teaching principles — principles which can be applied specifically throughout a lifetime ministry. This leads inevitably to a certain amount of restriction, but does not mean that the Word of God is taught abstractly. God forbid! Nothing could be further from the truth. The Word is applied — constantly — but only to a small range of specific instances — that the principle might be grasped for future application to a wider field of experience.

But two main problems remain. These form the basis of common objections to the role that many theological colleges have adopted.

1. Granted the College trains men theologically, does it train them spiritually?

How could it do otherwise? Its whole course is centred around the Word of God. Day by day the Word is expounded at chapel services; lecturers spiritually apply the material they teach; in small groups and in private the Word of God is read and believed. And day by day the Word of God finds an outlet for the response it brings in the heart of the receiver — the daily worship of the College; in the numerous small prayer groups scattered among the students; in the carrying out of student responsibilities; in the daily ministry to one another, and at weekends to friends, parents and parishioners. The College

is the battleground in which spiritual training is rigorous and decisive.

2. Granted the College trains men theologically and spiritually, does it equip them pastorally?

Again and again the objection is made that men who are sent out by the College into the parishes lack training in this respect. But let us first ask the question — from what quarter should such training come? It should not come from the College itself, with its mission of teaching — although it will teach pastoral principles; but from the Parish — in which the pastoral ministry is carried out, and these principles applied. It is weekend by weekend as the College sends out men into parishes that pastoral training will take place. As students apply the Word of God to situations in which they find themselves, as they learn from their mistakes, as they are given advice and direction by the men they serve, so will they be equipped for what shall be their life work. Moreover, is not this the prime purpose of the Diaconate? A man has not finished his training when he leaves a theological college — he leaves behind only one

part of it — and there is still much he has to learn.

It is the duty of the teacher to teach — that is his prime ministry, although the pastoral will never be absent. It is the duty of the Pastor to train pastorally, though he too will always be a teacher.

To expect a College to furnish men for the ministry fully equipped theologically, spiritually and pastorally — in a period of three or four years, is completely unbiblical. It is only as we become involved in the full-time ministry itself, as we seek to do God's will in the mill of life, that we become in any way equipped for the task.

Has Moore College mistaken its mission? I think not. It has interpreted its task rightly and biblically. Yet it will be necessary for it to continually re-examine and re-assess its mission in the light of God's Word — as it is also the task of those outside to likewise re-examine and re-assess their own mission to the theological student — by the same Word of God, that both might hear what Jesus Christ commands.

ROBERT BANKS.

Notes on College Lectures

1. Form of the Article.

Similar to lecture notes, to help convey atmosphere of lectures. Also to provide maximum information with minimum padding, i.e., skeleton form.

2. Opening Prayer.

All lectures are opened and/or closed by the lecturer with a prayer.

It is appropriate to ask the God of all Truth for guidance and wisdom in our search for knowledge of Him.

Some prayers are extempore, others are borrowed, e.g., this one extracted from the Prayer Book:—

“O Lord, we pray Thee, sow the seed of eternal life in our hearts; that whatsoever in Thy Holy Word we shall profitably learn, we may in deed fulfil the same; through Jesus Christ our Lord. Amen.”

3. Lecturing Personnel.

Their names appear elsewhere in this magazine.

They have all reached their present exalted position by degrees.

Overseas travel and learning enliven the past or loom in the future.

Some have written books, and all are living epistles (and even loving apostles).

Each year there are additions and subtractions to their ranks. (They also multiply, but do not divide.)

Visiting lecturers are appreciated for subjects such as Pastoralia, Religious Education and Biblical Exegesis.

4. Student Personnel.

Training for Sydney, Australia and overseas.

A. First Year (Preliminary).

- (i) About 23 Moore College men.
- (ii) About 28 Student Deaconesses.
- (iii) Occasional Visitors.

B. Second and Third Year (Th.L. and/or B.D.).

- (i) About 64 Moore College Men — including two Africans.
- (ii) About 16 Student Deaconesses.
- (iii) Occasional visitors, such as Missionaries on furlough.

C. Fourth Year (Th.Schol. and/or B.D., etc.).

- (i) About 14 Moore College men.
- (ii) Occasional visitors, such as Priests and Deacons.

Note: See Section 13 for meaning of abbreviations.

5. Timetable.

Four Periods each morning from Monday to Friday.

First period on Monday free because of Mondayitis (and travel).

Fifteen minute break for morning tea.

Fifty minute lectures, with five minute break between for breather.

Free periods occasionally, depending on number of subjects taken.

Further lectures in afternoon and/or evening for keen students doing B.D., etc.

Few university lectures for those finishing degree courses.

Finally, it is necessary to hold some lectures during the long vacation.

(Fancy every note starting with the letter "F"!)

6. Subjects.

Most of the following subjects are studied by every student during the college course.

Greek: Gives a clearer understanding of the New Testament.

Hebrew: Gives a clearer understanding of the Old Testament.

Old Testament: Relates God's dealings with His chosen people.

New Testament: Christ fully reveals God's character, and provides way of salvation available to everyone by faith.

Doctrine: Systematic study of theology, once known as the Queen of the Sciences.

Biblical Theology: What the Bible says as a whole.

Church History: Shows us what the Church has done in the past.

Prayer Book: Corporate worship in liturgical form. How we got it and what it expresses.

Biblical Exegesis: Detailed study of individual books of the Bible.

Bible Context: Who said this to whom, under what conditions, and with what result?

Philosophy: A thoughtful enquiry into the nature of things.

Ancient History: Remembering what others have forgotten.

Religious Education: Learning to teach.

Pastoralia: How to care for sheep and goats.

Voice Production: Has anyone heard me lately?

Choir Practice: O sing unto the Lord a new song.

Sermon Seminar: Constructive criticism of students' sermons.

7. Location.

First Year—Deaconess House lecture hall.

Second and Third Year—Moore College downstairs lecture room.

Fourth Year—Moore College upstairs lecture room.

8. Dress.

Academic gowns are worn (hoods exempted).

This practice has the following features:—

- (a) gives impression of great learning.
- (b) keeps clothes clean underneath.
- (c) maintains tradition forsaken by universities.
- (d) unusual garb is preparation for clerical collar.
- (e) uniformity in appearance.

- (f) source of interest to people passing by.
- (g) sleeves catch on door handles to stop you running.
- (h) serves as a raincoat in emergencies.
- (i) distinguishes men from deaconesses.
- (j) tests motorists' eyesight at night.

9. Procedure.

- Lecturers read their notes from a desk in front of the class Hieroglyphics written on the black-board may be Hebrew, Greek, English, or Hhieroglyphics.
- Students record their impressions in books or folders, seated at tables.
- Information does not pass from the lecturers' notebook to the students' notebooks without passing through the minds of either, because class discussion is permitted and even encouraged.
- Roneoed notes are sometimes distributed.
- The H.B.R rings the coveted handbell to indicate end of lectures.
This is the signal for students to wrestle with problems or with one another.

10. Purpose.

- Reasons for having these lectures may be given at different levels:—
- (a) to discipline ourselves to do some study which we would not otherwise do.
 - (b) to pass the exams at the end of each term, and especially at the end of each year.
 - (c) to gather background knowledge for sermons, lessons, and talks.
 - (d) to gain a better understanding of life in general and the Christian life in particular.
 - (e) to hear the latest news and views not obtainable from books.
 - (f) to train for the ministry of the Word and Sacraments.
 - (g) to grow in grace and knowledge of the Lord Jesus Christ as revealed in His Word.
 - (h) to glorify God and enjoy Him forever.

11. Closing Prayer.

We thank God for fresh insights and new information, using some suitable prayer. Sometimes we say the Grace together.

12. Afterthoughts.

- Who will donate a ventilation system for the downstairs lecture room, which was originally intended to be a chair store?
- If all the students who go to sleep during lectures were laid end to end on the floor, the lecturers would not be able to see their pupils.
- “There once was a system mnemonic,
Whose use was an good as a tonic;
To aid failing minds,
And recall latest finds,
It could he'p even somebody chronic.”
- Moore needs more men because more need Moore men.
- The best book to read is the Bible.

13. Abbreviations.

- B.D.—Bachelor of Divinity (University of London).
- Th.L.—Licentiate in Theology (Australian College of Theology).
- Th.Schol.—Scholar in Theology (Australian College of Theology).
- H.B.R.—Hand Bell Ringer (rostered duty).

BARRY RAINSFORD.

*People's names in the Bible have significance,
but if you call your daughter "Dawn," make pro-
vision for her to change it to "Afternoon" when
she turns forty.—R.A.C.*

SPORTS SECTION ----

Squash

Following another year of experience at this comparatively new sport in the College, wonderful results were achieved. This year the College team of John Wise, Brian Johnson, Ernie Carnaby and John Baxter completed a "grand-slam" in the Inter-College Competition, winning all of its twelve matches with the loss of only two sets. The great improvement is largely due to the increased number of players on Tuesday nights, when the rivalry is most keen.



Standing: E. Carnaby, B. Johnson.
Seated: J. Wise, The Principal, J. Baxter.



Standing: L. Bennett, J. Humphreys.
Seated: P. Barnett, The Principal, P. Watkins.

Table Tennis

The 1962 College Championship went once again to Paul Barnett, who very narrowly defeated Paul Watkins in the final. The first round of the Inter-Collegiate Competition has been played, with a victory over Leigh College in a very exciting close finish. This gave the College team of Paul Barnett, Lloyd Bennett, Paul Watkins and Jim Humphreys the right to meet the Baptist College later in the final, which we won.

Athletics

The College rallied in a very fine effort to head the point score of the Inter-College Carnival last year. There were no outstanding individuals, the College winning by a determined team effort.



Back Row: C. White, B. Carter, C. Barton, J. Humphreys, G. Butler, L. Bennett, R. Galagher.
Front Row: B. Grace, D. Anderson, The Principal, J. Baxter, K. Yapp.

Soccer

At the end of the football season last year, the College team was placed 4th in the Saturday Afternoon Churches Competition. The College drew for 3rd place in the Inter-College Competition with the Church of Christ College, Woolwich. The season began this year with a trial game against the Methodist College, which ended in a 3-all draw. Just recently the College team won its first round match in this year's Inter-College Competition, defeating Woolwich. As a result of this win, Moore College will play the Baptist College team in the near future.

Cricket

Last year the College cricket team was successful in winning both the Inter-College Competition and also the annual match against the clergy. In the final of the competition, the College had a comfortable win against the Church of Christ, due mainly to some excellent swing bowling by Neville Collins. Under ideal conditions, Nev. took 8 wickets for 14 runs, including a hat-trick in the first over.

The match against the clergy was very close. John Painter top-scored for the College with 91 runs. This year the annual match, first and second years, against third and fourth years, resulted in a narrow win for the Senior team.



Standing: A. Tress, R. Goodfellow, E. Carnaby,
J. Baxter.

Seated: A. Guyer, The Principal, H. Craft.

Tennis

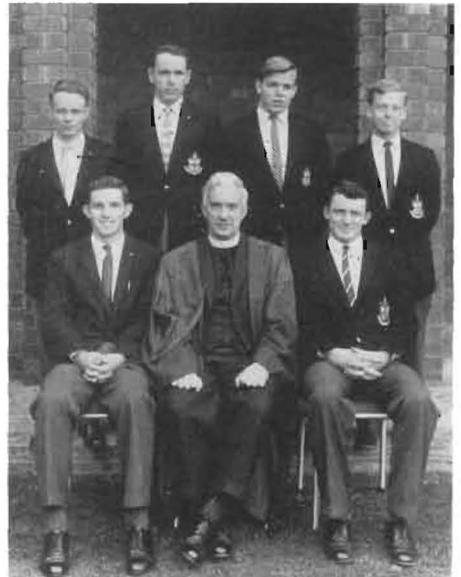
Woolwich College again prevented us from winning in the Inter-College Competition. With very little practice and most of the team suffering from nervousness, the College put up a very good effort to be runners-up. This year also two matches were played against St. John's College, Morpeth.

Debating

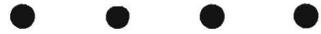
The College team have now entered the final of the Inter-College Competition, following their win by forfeit against St. Andrew's Presbyterian College.

Standing: W. Graham, B. Kaye, A. Horrex,
R. Withycombe.

Seated: R. Banks, The Principal, P. Barnett.



Worship



Worship is a large and vital part of a Christian's life. He is continually faced with the question, "What shall I render unto the Lord for all His benefits?" (Psalm 116:12.) What our concept of God is will naturally govern our worship of Him because "worship" means "worth-ship." If we highly value God's benefits to us, our hearts will respond accordingly, and our lives will reflect our "worth-ship" of God.

In the Old Testament people worshipped in two ways — either they worshipped together as a congregation, or they worshipped privately with themselves or with their families. The book of Leviticus sets out laws of worship — what a man must do if he breaks the law; what sacrifices he must make.

In the latter part of the Old Testament the people were abusing the whole concept of worship and of sacrifice for their sins. It had become mere ritual which one performed after having wilfully broken the laws of God. They used to say, "When will the new moon (a special feast day) be gone, that we may sell corn? And the sabbath, that we may set forth wheat for sale that we may make the ephah small and the shekel great and deal deceitfully with false balances . . . and sell the refuse of the wheat." (Amos 8:5-6.) They knew it was contrary to God's law, but a sacrifice would overcome this. It is no wonder that God said, "I hate your feasts and I will take no delight in your solemn assemblies. Though you offer me your burnt offerings I will not accept them." (Amos 5:21-22.) The whole of their worship became so involved with the ritual and correctness of procedure that they worshipped the ritual rather than Jehovah. As a matter of fact, it became a bone of contention between Jews and the Samaritans about the actual place where people ought to worship. The Samaritan woman said to Jesus, "Our fathers worshipped in this mountain (Mt. Gerizim), and you say that in Jerusalem is the place where men ought to worship." Jesus said, "The hour comes when neither in this mountain nor in Jerusalem shall you worship the Father." This prophecy came true, first of all, because Christ's death on the cross as a sacrifice for sin made all further sacrifice unnecessary. Secondly, as sacrifices

could only be made in the temple, the prophecy came true when the Romans destroyed the temple. So it is that the Jewish worship, the centre of which is a sacrificing worship, stands today empty because it has no temple in which to offer sacrifices.

Since the sacrifice of Christ has made further sacrifice unnecessary, how may we worship God? Jesus goes on to explain to the Samaritan woman, "True worshippers shall worship the Father in spirit and in truth, for such does the Father seek to be His worshippers. God is a spirit, and they that worship Him must worship Him in spirit and in truth." (John 4:20-24.) How do we do this? The New Testament gives no indication of any sacrifice other than the sacrifice of Christ upon the cross. Even this sacrifice is not a continuing one, nor should it be repeatedly offered to God, because it has been made once for all a "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." (Book of Common Prayer.)

However, the New Testament writers do speak of spiritual sacrifices. We worship God in spirit — by displaying His worth in spiritual sacrifices. St. Paul spoke of his preaching the gospel as being poured out as a drink-offering to God (Philippians 2:17). To the Romans he spoke of his ministry of the gospel, that is, his preaching, as making his offering up of the Gentiles acceptable because they were being converted under his ministry (Romans 15:16). He told them that their "reasonable service" or "spiritual worship" (R.V. Marg.) was "to present their bodies a living sacrifice, holy, acceptable, to God." (Romans 12:1.) Thus God's worth is displayed by offering ourselves in consecration to God. The writer to the Hebrews enumerates several spiritual sacrifices, "let us offer up a sacrifice of praise to God continually, that is, the fruit of the lips." (Hebrews 13:15.) Praise and thanksgiving to God and gifts of our substance are spiritual sacrifices and "with such sacrifices God is well pleased." (Hebrews 13:16.) About the gift the Philippians sent to him, St. Paul said, "an odour of sweet smell, a sacrifice acceptable, well pleasing to God." (Philippians 4:18.)

True and sincere worship, then, is offering these spiritual sacrifices to God:—

Preaching of God's Word.

Conversion of the Sinner to God.

Consecration of our bodies to God.

Praise and Thanksgiving.

Gifts of our substance.

These should be the aim of every Christian's life, because with these sacrifices "God is well pleased."

. . . . *its place in College*

Worship forms the centre, naturally enough, in College life. There are ample opportunities to worship God both in a private and communal way. All students attend chapel services in the John Francis Cash Memorial Chapel, both morning and evening. This is worship, for there the Word of God is read and preached, we praise God in the psalms and hymns, as well as offer Him our prayers and petitions. Sermons are preached every morning by a member of the College lecturing staff, and once or twice a week a sermon is preached by one of the students. A collection is made regularly, and given to extend God's kingdom at home and abroad. On Saints' Days and Holy Days there is the Service of Holy Communion. This is "the sacrifice of praise and thanksgiving," which is the true and living sacrifice of the New Testament. The Lord's Table, in respect of His graces and mercies there proposed to us, in a heavenly banquet, we must eat and not sacrifice; but the duties which He requires at our hands when we approach His table, are sacrifices, not sacraments. As namely, to offer Him thanks and praises, faith and obedience, yea, our bodies and souls, to be a living, holy, and acceptable sacrifice unto Him, which is our reasonable service." (Bp. Bilson "On the Eucharist," P.427.)

A regular feature of College life is the prayer meeting held in the Chapel every week. In

addition to this, all students are divided into groups of five or six, and these meet weekly to pray especially for the needs and problems of the parishes where they are Catechists. The Students' Mutual Assistance Fund is a means by which all students may assist to bear another's financial burdens.

Perhaps the main period of worship is early in the morning and late at night, when a stillness creeps over the College as the bulk of the students spend time in quiet worship, privately with God. This quiet time is when each man reads God's Word, consecrates himself afresh to God; asks forgiveness of his sins; makes his petitions to God and offers his praise and thanksgiving.

Although it may seem as though College students have many more opportunities to spend time in worship, this is not necessarily the case. It is possible to live in College without making use of these opportunities, and so the problem of our weakness is still very much with us. To all Christians, in or out of the College, the virtue which counts in the long run is personal application to worship. It is by this personal application to worship that a Christian's life proclaims God's worth.

HOWARD DILLON.

ALMIGHTY GOD, *Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men; particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed to them. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end.*

AMEN.

PRAYER BOOK REVISION

In May of this year the first General Synod under the New Constitution was convened. During this session the problem of Prayer Book revision was brought up and discussed. It is obvious that there is a general feeling in the Church that the present book should be revised in some way, even if it only goes as far as bringing the language up to date.

The present book, i.e., the Prayer Book of 1662, was itself a revision of Cranmer's second Prayer Book of 1552. After a discussion on the revision of the book, between the bishops and Puritans, had ended in failure, Charles the Second appointed a committee of bishops to do the work.

It is significant that they did not in any way alter the essential principles of Cranmer's book. There were those who would have liked to have had prayers for the dead and the offering to God of the elements in the Communion. But such features were rejected in the final revision of the Prayer Book. There were over 600 alterations in the new edition of the 1662 book, and yet "none of the six hundred changes altered the doctrinal standpoint of the Liturgy, and the Prayer Book of today remains in all essentials the Prayer Book of 1552." (Blakeney: "Some Protestant gains in 1661-62.")

Most of the alterations, the Preface tells us, were made:—

1. to make it easier for the minister to conduct the services.
2. to bring obscure word meanings up to date, and to make clearer, by way of explanation, words and phrases that were liable to misconception.
3. to ensure a more accurate translation of such portions of the Bible as had been inserted into the Liturgy.

In addition, some prayers and thanksgivings and the Office of Baptism of such as are of Riper Years were added.

A revision of this book was made in 1928, and marked a change of direction in both doctrine and form. There was provision within the services for alternatives, which were hoped would cater for groups of opposing theological sympathies. This book, although passed by the House of Lords, was rejected by the House of Commons, and is not legal in the Church of England.

SOCIETAS

In 1954 the Archbishops of York and Canterbury set up the Church of England Liturgical Commission which subsequently produced new baptismal and confirmation services. However, these proposals were so radical that they were rejected by both Convocations.

Revisions have also been made and adopted in various Churches of the Anglican Communion, for example, the Church of the Province of South Africa and the Anglican Church of Canada. The former leans heavily on the 1662 book, although the theology of the Communion Service is decidedly Anglo-Catholic. The first Canadian revision was little different to the book of 1662. More recently a new revision has been produced and is quite different, making radical changes in both form and doctrine. To quote one writer, "Evangelical Protestants will have a stern struggle!"

What then of our own Church in Australia?

It is set down under the new constitution that the Book of Common Prayer (1662) and the 39 Articles be regarded as "the authorised standard of worship and doctrine," and that no alteration or variations should "contravene any principles of doctrine or worship laid down in such standard."

The bishop may give authority for such deviations, providing they do not contravene the abovementioned principles, and that the assent of the majority of parishioners is obtained by vote at a meeting convened for that purpose.

All these standards and principles can be changed or even replaced under the provisions of section 67 for Alteration of the Constitution.

The Church of England is committed to some sort of liturgical form, and we must be quite sure on this point. Often those who long for freedom from the Church's liturgical form find themselves in bondage to a particular man's "extempore" liturgy with his particular viewpoint.

I wonder whether we realise the enormous effect of the Liturgy on the daily life and piety of our congregations. It is true that to preach the gospel of Christ is absolutely essential, but it is of little use if a faulty Liturgy is subtly undermining everything that is said from the pulpit.

We cannot afford to be inflicted with a liturgy which is shot through with theological incon-

sistencies and errors, just for the reason that we have been either too complacent or ignorant over the matter of Prayer Book revision.

Let us retain all we can of our Prayer Book where it is clear and intelligible, and when we revise, hold fast to the principles of revision set out in the Preface to the 1662 Book.

It is also important that the Parish clergy and their people ought at least to be consulted — finding out where they consider revision is a necessity. We saw what happened to the recommendations of the Liturgical Commission in England at the hands of the Convocation, where there was little or no attempt made to find out the needs of the ordinary people of God.

For the lay people to make intelligent com-

ment they will need to be informed. Fortunately, a series of commentaries on the Prayer Book, under the editorship of Canon Frank Colquhoun, have been published, very reasonably priced. These will enable members of the congregation to equip themselves as to the purpose, content and meaning of our present Prayer Book.

Above all, let us be understanding and not arrogant — let us do away with muffled threats of secession and face facts. For most people the study of Liturgiology is not an exciting pursuit, but it is important that the clergy and qualified members of the laity make the sacrifice so that an intelligent and informed approach can be presented when the time comes.

GEOFFREY MOON.

New Library for Old

Most of the older members of Moore College will remember the large library housed in fine old bookcases round the walls of the dark green lecture room. They will also remember in more recent years, how the expansion of the library was housed in open shelves around the corridors of the various wings of the college. Some of the books were properly catalogued, and could be obtained if the key to the bookcases could be found. Other books could only be found if you employed the system, which one librarian of past years called the "hunt" system. This was a library in chains.

Now as a result of the purchase by the college committee of modern steel shelving and fluorescent lighting, the chains are being cast off. The vast preliminary job of transferring the working library to the new shelving was carried out by the Revs. Neil Macintosh and William Lawton. This immediately made available the whole working library to the students of the College and to church people wishing to do theological study.

The major task which is now in process of completion is a thorough recataloguing of all the books in the working library. This involves reviewing the card and the number for every book in the library. Many cards have been found missing, and the numbers of a great many books have had to be changed as a more modern version of the Dewey system is being employed.

In the near future it is hoped that every book on the shelves will be numbered on its spine, and will have an author card filed in the card index. This work is proceeding at a speedy pace, because of the voluntary help of about a dozen members of the student body who have given a few hours each week to this work.

The library has by no means remained a

static collection of books in the midst of all this reorganization. It has been estimated that there were 16,000 books in the library half way through 1961. Since that time some 4,000 books have been added from the two important gifts mentioned in the Principal's letter. About another five hundred books were purchased by the Vice-Principal during his tour in Britain and the Continent. These substantial additions have understandably slowed down the process of recataloguing. However, the effect of these purchases and gifts on sections of the library, such as Church History, Biography or Liturgical Studies would surprise any who knew the library only a year ago.

The other great advance in unchaining the library has been the provision of a reading room adequately lit and heated, in the old college dining room. Here six days a week the library books may be consulted without any disturbance. In order that the library may be used for research purposes, borrowing has now been restricted to those who are present members of the College, and even for these men there is a time limit of a week. Clergy or lay folk will be pleased to know that there is always a room available for them to reside for short periods, and that meals are also available for most of the year in term and vacation for those who wish to spend a day working in the library.

The added advantage of having the whole collection of books within reach is helping to put the College library on the way to being among the best theological research libraries in Australia. When the valuable collection of older books of the library are catalogued and properly cared for, this claim will be a reality.

N. S. POLLARD.

FIFTH YEAR

MOON, Geoffrey Narramore, Th.L.: St. Andrew's Cathedral Choir School, 1946-52. Trinity Grammar School, 1953-54. Bank of New South Wales, 1955-57. From St. Paul's, Canley Vale. Organist, St. Martin's, Blakehurst, 1958. Catechist, St. James', South Canterbury, 1959-62.
Reading for B.D. (London).

PLATT, Reginald Thomas, Th.L.: North Sydney Boys' High, 1947-49. Private Study, L.C., 1956-57. Shipping Clerk, 1950-52. Local Govt. Clerk, 1953-58. From St. Paul's, Chatswood. Catechist, St. Mark's, Northbridge, 1958-60. Thornleigh-Pennant Hills, 1962.
Reading for B.D. (London).

FOURTH YEAR

ABBOTSMITH, Alexander Charles, Th.L.: St. Andrew's Choir School, 1948-50. Trinity Grammar School, 1951-52. Wagga Wagga Teachers' College, 1953-54. Teaching, 1955-59. Entered College from Parish of Forestville-Narraweena. Catechist, Pittwater, 1959-61. St. John's, Mona Vale, 1962.

ANDERSON, Donald George, Th.L.: Naremburn High, 1952-54. Accountancy, 1955-57, at Sydney Tech. College. Matric. 1958. Trustee Clerk, 1955-57. Entered College, March, 1959, from St. Cuthbert's, Naremburn. Catechist, St. Andrew's, Riverwood, 1959. St. John's, East Willoughby, and Castlecrag, 1960-61. St. Mark's, Malabar, 1962.

BANKS, Robert John, B.A., Th.L.: Parramatta High School, 1954-55. Univ. of Sydney, 1956-58. Articled Low Clerk, 1959. Entered College, June, 1959, from St. Luke's, Liverpool. Catechist at St. Cuthbert's, East Fairfield, 1960-61; St. Paul's, Chatswood, 1962.
Reading for B.D. (London).

BUTLER, Geoffrey Thomas, Th.L., Prince Alfred College, Adelaide, 1950-53. Part A Second Marine Engineer's Certif., 1958. Apprentice Fitter and Turner, Adelaide, 1954-56. Cockatoo Docks, 1957-58. Entered College, March, 1959, from St. Paul's, Chatswood. Catechist at St. Andrew's, Roseville, 1960-62.
Reading for B.D. (London).

DAVIES, Don Burnett, A.S.T.C.: Mech. Eng., Sydney Tech. High School, 1948-49. Dip. Mech. Eng., Univ. of Technology, 1950-55. Cadet Engineer, 1950-53. Apprentice Draughtsman, 1953-56. Design Engineer, 1957-58. Entered College, March, 1959, from St. James', South Canterbury. Catechist, Holy Trinity, Concord West, 1959-60; St. Columb's, Camdenville, 1961; St. Thomas', Enfield, 1962.

FRITH, Charles Richard, Th.L.: Sydney Grammar School, 1948-50. Matric., 1958, Sydney Tech. College. Customs Agent, 1951-52. Bank Clerk, 1952-57. Entered College, March, 1959, from St. Matthew's, Manly. Catechist, St. Faith's, Narrobeen, 1959-60. St. Martin's, Killara, 1961-62.

GRAHAM, William James, Th.L.: North Newtown Inter High, 1950-52. Carpenter, 1953-59. Matriculation, 1958. Entered College, March, 1959, from St. John's, Glebe. Catechist, St. John's, Ashfield, 1959. St. Peter's, Monterey, 1960-61. St. Barnabas', Broadway, 1962.

GRIFFITHS, John Trevor, A.C.A., Th.L.: Barker College, 1944-48. Audit Clerk, 1949-56. Chartered Accountant, 1957-58. Entered College, March, 1959, from St. Clement's, Mosman. Catechist, St. Clement's, Mosman, 1959. All Saints', Balgowlah, 1962.
Reading for B.D. (London).

GURRIER-JONES, Paul, Th.L. Canterbury Boys' High, 1951-52. Wagga Wagga Teachers' College, 1953-54. School Teacher, 1955-59. Entered College, March, 1959, from St. Luke's, Miranda. Catechist, St. James', Carlton, 1959-61. St. Paul's, Gympie, 1962.

MAIDMENT, Edward Holdsworth, A.S.T.C., B.Sc., (Chem. Engin.), Th.L.: Trinity Grammar School, 1942-51. Univ. of N.S.W. (part-time), 1952-58. Chemical Engineer, 1952-58. Entered College, March, 1959, from St. Andrew's, Summer Hill. Catechist, St. Matthew's, Botany, 1959-61.
Reading for B.D. (London).

OGDEN, Graham Sydney, B.A., Th.L.: Fort Street Boys' High School, 1950-54. Sydney Univ., 1955-57. Planning Assistant, D.M.R., 1958. Entered College, March, 1959, from St. Anne's, Ryde. Catechist, St. John's, Darlinghurst, 1959-60. Christ Church, St. Ives, with Terrey Hills, 1961-62.
Reading for B.D. (London).

TELFER, Brian Robert, Th.L.: Parramatta High School, 1949-53. Wagga Wagga Teachers' College, 1954-55. Primary School Teacher, 1956-58. Entered College, March, 1959, from Holy Trinity, Baulkham Hills. Catechist, Holy Trinity, Baulkham Hills, 1959-60. St. Paul's, Harris Park, 1961. C. of E. Homes, Carlingford, 1962.

Reading for B.D. (London).
Candidate, Diocese Armidale.

THIRD YEAR

BARNETT, Paul William, A.S.T.C.: Manly Boys' School, 1947-50. Gosford High School, 1950-52. University of Technology, 1953-57, as Quantity Surveyor. Entered College from St. Stephen's, Willoughby, 1960. Catechist at St. Alban's, Lindfield, 1960-61. All Saints', Cammeray, 1962.
Reading for B.D. (London).

BARTON, Charles Denis Hampden: Wellington Intermediate High School, 1946. Royal Australian Naval College, 1947-50. Royal Australian Navy, 1947-60. Catechist at St. Paul's, Wahroonga, 1960-62.
Reading for B.D. (London).

BAXTER, John: Sydney High School, 1949-53. Balmain Teachers' College, 1954-55. Teacher, 1956-59. Entered College from All Saints', Woollahra, 1960. Catechist at All Souls', Leichhardt, 1960; St. Andrew's, San Souci, 1961-62.
Reading for B.D. (London).

BENNETT, Lloyd Kenneth: North Sydney Technical High School, 1953-58. Heliographer with Water Board, 1959. Entered College from St. Andrew's, Lane Cove, 1960. Catechist at St. Mary's, Guildford, 1960-61. Children's Missioner, Youth Dept., 1962.

BIGG, Philip Stephen: The Armidale School, 1951-54. Gatton Agricultural College, 1955-57. Farmer, 1958-59. Entered College from St. Peter's, Armidale, 1960. Catechist at St. Peter's, Harcourt, Campsie, 1960; St. Faith's, Narrabeen, 1961-62.

BOVIS, Bert Lindsay, J.P.: Enmore Technical High, 1931-33. Served in A.I.F., 1941-45. Part owner of dry cleaning business. Entered College from St. Andrew's, Sans Souci, 1960. Catechist at St. Philip's, Caringbah, 1961.

CHILD, Garrick Lancelot: North Sydney Technical High, 1950-52. P.M.G. Training School, 1953-57. Telephone Technician, 1958. Entered College, 1959, from St. Andrew's, Lane Cove. Matriculation, 1959. Catechist at St. David's, Forestville-Narrabeen, 1960. Provisional District of St. John's, Abbotsford and Russell-Lea, 1961.

CRAFT, Nickless Hugh: Wollongong Junior Technical College, 1951-53. Clerk, Port Kembla, 1954-59. Entered College and Matriculated, 1959. From St. Michael's, Wollongong. Catechist, All Saints', Austinmer, 1959-60; St. Matthew's, Ashbury, 1961-62.

DILLON, Howard Frederick: St. Andrew's Cathedral School, 1949-52. Canterbury Boys' High School, 1953-56. Clerk, Department of Child Welfare and Social Welfare, 1957-59. Entered College from St. George's, Hurstville, 1960. Catechist at St. Clement's, Jannali with St. Anne's, Como, 1960; St. Alban's, Belmore, 1961-62.

GEORGE, Barry Stewart: Homebush Boys' High School, 1950-53. P.M.G. Technician in training, 1954-58. Tele-communication Technician, 1959. Matriculation, 1959. Entered College from St. Luke's, Thornleigh, 1960. Catechist at St. Stephen's, Villawood, 1960; St. Matthew's, Birrong, 1961-62.

GRACE, Blair Sydney: North Sydney High, 1948-51. Telephone Technician, 1952-59. Entered College and Matriculated, 1959. From St. Cuthbert's, Nareburn. Catechist at St. John's, Padstow, 1960; St. Cuthbert's, Nareburn, 1961-62.

GREGSON, Roger Granville: Dubbo High, 1943. Trinity Grammar, 1944-45. Sydney Technical College, 1946-51. Industrial Chemist, 1950-51. Jackaroo, 1952-53. Oenpelli Mission, N.T., 1953-58. Catechist at St. James', Berala, 1960-62.

HAWKINS, John Edward: Tempe Intermediate High, 1951-54. Commonwealth Bank Officer, 1955-58. Matriculation, 1959. Entered College from St. Andrew's, Riverwood, 1959. Catechist, 1959-60, Holy Trinity, Panania-Moorebank; 1961-62, St. Saviour's, Punchbowl.

HORREX, Arthur Hugh: Richmond High, 1950-53. Sydney Tech. College, 1958. Farmer and Theatre Projectionist, 1954-58. Entered College, 1958, as Matriculation Student from St. Stephen's, Kurrajong. Catechist at St. Stephen's, Kurrajong, 1959. Part-time Student, 1960. Catechist at St. Silas', Waterloo, 1961-62.

HORTON, Bruce Robert: Homebush Boys' High School, 1952-56. Insurance Clerk, 1957-60. Entered College from St. John's, Campsie, 1960. Catechist at Holy Trinity, Panania, 1960-62. Catechist at St. James', South Canterbury, and St. Mark's, Clepton Park, 1962.

HUMPHREYS, James Horace: Hornsey County School, London. Arrived Australia 1954. Insurance Clerk, 1954-57. Lay Assistant, St. Thomas', Kingsgrove, 1958-59. Catechist at St. Andrew's, Summer Hill, 1960. St. George's, Earlwood, 1961-62.

HYNARD, Grahame William, A.S.T.C. (Arch.), A.R.A.I.A., J.P.: Sydney Technical High, 1946-50. Architectural Draftsman, 1951-58. N.S.W. University of Technology, 1951-58. Architect, 1958-60. Entered College from St. Philip's, Caringbah, 1960. Catechist at St. Mary's, Balmain, 1960. St. Philip's, Caringbah, with St. Stephen's, Taren Point, 1961-62. B.C.A. Candidate.

KERNEBONE, Richard Alan, M.I.S. (Aust.), A.C.I.V.: Dubbo High, 1946-47. Canterbury Boys' High, 1947-50. Cadet Draftsman and Pupil Surveyor, 1951-56. 1957-60, Surveyor, Moree, Goulburn, Port Macquarie. Entered College from St. Thomas', Port Macquarie, March, 1961. Catechist at St. Bede's, Beverly Hills, 1961. Candidate, Diocese of Armidale. Reading for B.D. (London).

LE HURAY, James Rodwell Trinity Grammar, 1950-52. Salesman, 1952-59. Matriculation, 1959. Entered College from St. James', Croydon, 1960. Catechist at St. James' Croydon, 1960; St. Paul's, Ootley, 1961; St. John's, Ashfield, 1962.

LOUSADA, John Matthews: S.C.E.G.S., 1947-52. Clerk, 1953-54. Teachers' College, 1954-56. Teacher, 1956-59. Entered College from St. Matthew's, Manly, 1960. Catechist at St. John's, Ashfield, 1960-61; Parish of Pittwater, 1962. C.M.S. candidate.

LUSINDE, Naftali, Rev: Alliance Secondary School, 1933-38. Creamery Supervisor, 1940-45. Shopkeeper, 1946-51. Catechist at Dadama, 1952-53. St. Philip's Theological College at Kongwa, Deacon 1954, Priest 1955. Rector at Mvumi, 1955-56. Assistant Principal, St. Philip's, Kongwa, 1957-59. Rector at Urusha, 1960-61.

McDONALD, Robert Wilkinson: Scotch College, 1943-44. Dockie Agricultural College, 1949-50. Tobacco Buyer and Farmer and Grazier. Entered College from Holy Trinity, Kingsford, 1960. Catechist at Woy Woy, 1961-62.

MONAGHAN, Leslie Frank: Liverpool Junior Tech., 1945-50. Composer, 1951-59. Matriculation, 1959. Entered College from Emmanuel Church, Lawson, 1960. Catechist at St. Martin's, Wentworthville, 1961-62.

NTIRUKA, Francis Nzaganya: Alliance Secondary School, 1955-56. United Theological College, Limuru, Kenya, 1960. Bookseller, 1959. Entered College from the Diocese of Central Tanganyika. Catechist, St. Andrew's, Summer Hill, 1962. Engaged in C.M.S. Deputation Work.

PETERS, Peter William: Worthing High, Sussex, 1951-55. Assistant Projectionist and Clerk. Entered College from St. Mary's, Balmain, 1960. Catechist at St. Andrew's, Riverwood, 1960; Holy Trinity, Dulwich Hill, 1961; St. Bornabas', Punchbowl, 1962. Candidate, Diocese of Armidale.

PROTT, Neil Edmund: Sydney Grammar, 1951-54. Clerk, Photographer, Matriculation, 1959. Entered College from Christ Church, Bexley, 1960. Catechist at St. Luke's, Liverpool, 1960; St. Anne's, Merrylands, 1961-62.

RAINSFORD, Barry Vere, B.E.: North Sydney High 1946-50. Sydney University (Engineering), 1951-54. Engineering Draftsman, 1955-59. Entered College from St. James', Turramurra, 1960. Fellowship Leader, St. James', Turramurra, 1960. Catechist at St. Swithun's, Pymble, 1961. Catechist at Berowra-Asquith, 1962.

SMART, Peter James Robert: Manly Boys' High, 1949-51. Clerk, 1952-55. Leaving Certificate, 1955. Bathurst Teachers' College, 1956-57. Education Officer, Papua, 1958-59. Entered College from All Saints', Balgowlah, 1960. Catechist at Marsfield-Denistone, 1960-62. Candidate, Diocese of Armidale.

STEPHENS, Keith: Westmead Junior Tech, 1947-49. Parramatta High, 1950-51. Electrical Fitter and Technical Officer plus part-time studies in Electrical Engineering, University of N.S.W. Entered College from St. Paul's, Castle Hill, 1960. Catechist at Holy Trinity, Dulwich Hill, 1960; St. Jude's, Dural, 1961-62. Reading for B.D. (London).

SWINFELD, David Frederick Ebenezar: Ashfield Technical, N.S.W. University, 1952-54. Director. Entered College from St. Phillip's, Caringbah, 1960-61. Catechist at St. Clement's, Marrickville, 1961-62.

TASKER, Peter John: North Newtown Intermediate High, Enmore High, 1952-56. Leaving Certificate, 1958. Clerk. Entered College from St. Luke's, Thornleigh, 1960. Catechist at Thornleigh-Pennant Hills, 1962

THOMAS, George Henry: Katoomba High, 1950-55. Medical Student, Sydney University, 1956-59. Entered College from Emmanuel Church, Lawson. Catechist 1960-61. Reading for B.D. (London).

THOMPSON, Lester Giebe Secondary, 1943-44. Two and a half years in A.I.F. Owner of Motor Body Building Works. Entered College from St. Luke's, Northmead, 1960. Catechist at St. Michael's, Haberfield, 1961; St. Bartholomew's, Pyrmont, 1962.

UPTON, Rex: Penrith High School, 1950-52. Bank Officer, 1953-58. Entered College, 1959, from St. Paul's, Chatswood. Catechist at St. George's, Paddington, 1960-61; Holy Trinity, Millers Point, 1962. Candidate, Diocese of Tasmania.

WATT, Brian Val: North Sydney Technical High, 1943-46. Sydney Tech., 1950-52 (Accountancy). Office Supervisor. Entered College, 1960, from St. Saviour's, Punchbowl. Catechist at St. Alban's, Five Dock, 1961-62.

WAY, Clive Alexander: Manly High, 1939-41. R.A.N., 1944. Salesman. Entered College from Epping, 1960. Catechist at All Saints', West Lindfield, 1961; St. Alban's, Lindfield, 1962.

WHEELER, William Thomas: Yass Intermediate High, 1949-53. Penrith High, 1954. Cadet Electrical Engineer, 1955-57. R.A.A.F. Trainee Pilot, 1958. Radio Mechanic, 1959. Catechist at St. Paul's, Rose Bay, 1960-61; St. Mark's, Chester Hill, 1962.

WITHYCOMBE, Robert Stanley Morse, B.A.: Sydney Grammar School, 1951-56. University of Sydney, 1957-60. Entered College, 1961, from St. Andrew's, Roseville. Catechist at All Souls', Leichhardt, 1961; St. Mark's, Darling Point, 1962. Reading for B.D. (London).

YAPP, Kenneth Gordon, Ph.C.: West Wyalong Intermediate High, 1950-54. Pharmacist, Sydney University, 1956-57. Entered College from St. Andrew's, Summer Hill, 1960. Catechist at St. James', Pitt Town, 1960-61; St. Luke's, Miranda, 1962. Reading for B.D. (London).

SECOND YEAR

ALCOCK, Allan Reginald: North Sydney Boys' High, 1936-39. A.I.F. and R.A.A.F., 1941-45. Accountant/Company Secretary, 1945-61. Entered College from Christchurch, Gladesville, 1962. Catechist at St. David's, Surry Hills, 1962.

BEVIS, Barry Johnson: North Sydney Technical High School, 1951-53. Retail Salesman, 1954-60. Matriculation, Fort Street Evening College, 1960. Entered College from St. Stephen's, Willoughby. Catechist at St. Paul's, Rose Bay, 1962.

BINNS, David John, R.D.A.: Prince Alfred College, Adelaide, 1946-56. Roseworthy Agricultural College, 1957-59. C.S.I.R.O. Technical Officer, 1959-60. Entered College from St. Matthew's, Kensington (S.A.). Catechist, Parish of Jannali-Como, 1961-62.

CARNABY, Ernest William: Tempe Intermediate High School, 1952-54. Sydney Technical High School, 1955-56. Intermediate Accountancy, 1958. Audit and Accounts Clerk, 1957-60. Entered College from St. Mark's, Revesby. Catechist, St. John's, Padstow, 1960; All Saints', Cammeray, 1961; St. Paul's, Oatley, 1962. B.C.A. Candidate.

CARROLL, Peter John: Canterbury Boys' High School, 1951-55. Rural Bank of N.S.W., 1956-57. Sydney University, Faculty of Economics, 1956-57. Cost Clerk, 1958-60. Entered College from St. Andrew's, Riverwood. Catechist, Holy Trinity, Panania, 1961-62.

CARTER, Brian Allen, W.D.A.: Trinity Grammar School, 1949-56. Jackaroo, 1957. Wagga Agricultural College, 1958-60. Entered College from St. John's, Wagga. Catechist, St. Martin's, Kensington, 1961-62. B.C.A. Candidate.

DILLON, Peter Rudolph, H.D.A.: Hurlstone Agricultural High, 1949-51. Hawkesbury Agricultural College, 1952-54. Agricultural Officer, T.P.N.G., 1955-61. Entered College from and Catechist at St. George's, Hurstville, 1962.

GIMBERT, Jack Leslie: Bondi Central High School, 1944-46. Electrical Mechanic, 1947-59. Day Matriculation, East Sydney Technical College, 1960. Entered College from and Catechist at St. Faith's, Narrabeen.

GRIMES, Geoffrey William: Knox Grammar School, 1951-55. Armidale Teachers' College, 1956-57. School Teacher, 1958-60. Entered College from St. Barnabas', Roseville East. Catechist, St. Barnabas', Roseville East, 1961-62.

GROUSE, Phillip John, M.Sc.: Sydney Boys' High School, 1946-50. Electrical Engineer, 1951-61. Entered College from St. Paul's, Chatswood.

GUYER, Allan James: Parkes High School, 1951-53. Tenterfield High School, 1954-55. Clerk, Commonwealth Public Service, 1956-60. Entered College from Holy Trinity, Dulwich Hill. Catechist, St. Mark's, Harbord, 1961-62.

HANSON, Fred Gordon: North Sydney Bays' High School, 1939-41. Clerk, Dept. of Government Transport, 1942-61. Entered College from Holy Trinity, Mount Kuringgai. Catechist, Flemington-Homebush, 1961-62.

HOLLAND, Desmond William: Kogarah Boys' High School, 1951-53. Matriculation, Sydney Technical High School, 1956. University of N.S.W., Industrial Chemistry, 1958-60. Trainee Chemist, 1958-60. Entered College from St. John's, Rockdale. Catechist, Brightonle-Sands, 1962.

JOBLING, William Jeffrey: Sydney Boys' High School, 1954-58. Clerk, 1959-60. Sydney University, Faculty of Arts, 1959-62. Entered College from St. Stephen's, Bellevue Hill. Catechist at St. Luke's, Mascot, 1962. B.C.A. Candidate.

JOHNSON, Brian Keith: North Sydney Technical High School, 1944-47. Sales Representative, 1953-57. Sales Supervisor, 1957-60. Entered College from St. Paul's, Wahroonga. Catechist, St. David's, Arncliffe, 1961-62.

JONES, Michael Anthony Corbett: S.C.E.G.S., 1953-56. Clerk, 1957-59. Entered College from St. Clement's, Mosman, 1960. Catechist, Holy Trinity, Concord West, 1960-62; St. Philip's, Caringbah, 1962.

KAYE, Bruce Norman: Sydney Boys' High School, 1951-55. Clerk at the Water Board, 1955-59. Sydney University, Faculty of Arts, 1957-60. Entered College from St. Luke's, Mascot, 1960. Catechist, St. Luke's, Mascot, 1960; St. Andrew's, Riverwood, 1961-62. Reading for B.D. (London). B.A. (Sydney).

KING, Brian Franklin Vernon, B.Comm., A.C.A.: Sydney Boys' High School, 1950-54. University of N.S.W., 1955-60. Audit Clerk, 1955-59. Chartered Accountant, 1959-60. Entered College from St. Stephen's, Willoughby. Catechist at St. Mark's, Northbridge, 1962.

LIVINGSTONE, John Robert: Sydney Boys' High School, 1954-58. Stock Control Officer, 1958-60. Entered College from Holy Trinity, Kingsford. Catechist at St. Peter's, Watsons Bay, 1962.

McDOUGALL, David Alexander: Newcastle High School, 1950-53. Electrical Mechanic. Entered College from St. Stephen's, Willoughby, 1960. Catechist, St. Saviour's, Punchbowl, 1961-62.

MAXWELL, Barry Colin Clarke: Bondi Technical School, 1952-54. Randwick High School, 1955-56. Bathurst Teachers' College, 1957-58. School Teacher, 1959-61. Entered College from St. Aidan's, Lockhart. Catechist, St. Peter's, Cooks River, 1961; East Fairfield, Old Guildford, 1962.

MERRIMENT, John Robert: Hurstville Secondary School, 1951-53. Plumber, 1953-61. Hurstville Evening College, 1959-60. Entered College from St. Mark's, Sylvania. Catechist at St. Stephen's, Villawood, 1962.

ROBERTSON, Harry Lee: Canterbury Boys' High School, 1942-46. Wagga Wagga Teachers' College, 1947-48. School Teacher, 1949-61. Entered College from All Saints', Nowra. Catechist, St. Luke's, Regents Park, 1961; St. James', Carlton, 1962.

WALSH, William Leonard: Sydney Boys' High School, 1935-37. Proof Reader, 1937-39. Australian Army, 1939-42. Radio Engineering, 1942-47. Senior Executive, Ducon Condenser Ltd., 1947-61. Entered College from St. Paul's, Wentworthville. Catechist, St. Bede's, Drummoyne, 1961; St. Barnabas', Punchbowl, 1962.

WATKINS, Paul Llewellyn: Fort Street Boys' High School, 1949-54. Sydney University, Faculty of Science, 1955-56. Sydney Teachers' College, 1956-57. School Teacher, 1958-61. Entered College from St. Philip's, Eastwood. Catechist, St. John's, Darlinghurst, 1961-62.

WHITE, Edwin Charles: Randwick Boys' High School, 1953-57. University of N.S.W., Applied Chemistry, 1958-60. Australian Gas Light Co., 1958-59. Abbott Laboratories, 1959-60. Entered College from St. Nicolas', Coogee. Catechist, Ingleburn-Macquarie Fields, 1961-62.

FIRST YEAR

AIVALIOTIS, Dene Theodore: Goodwood Technical Boys' High School, S.A., 1953-56. Survey Draughtsman. Entered College from St. Luke's, Adelaide.

ANDREWS, John Busby: North Sydney Boys' High School, 1954-59. Audit Clerk. Entered College from St. Luke's, Mosman. Catechist at St. John's, Balmain.

BLANCH, Allan Morrison: All Saints' College Bathurst, 1949-53. Bathurst Teachers' College, 1954-55. School Teacher, 1956-62. Entered College from St. Stephen's, Mittagong. Catechist at St. Mark's, Yagoona.

COLEMAN, Kenneth George: Leichhardt Technical Junior High School, 1952-54. Assistant Purchasing Officer, Sydney Missionary and Bible School, 1959-61. Entered College from St. Paul's, Carlingford. Catechist at St. Michael's, Newport.

DAVIES, John Edward, B.Sc.: Manly Boys' High School, 1950-54. University of N.S.W., 1955-59. Industrial Chemist, 1956-62. Entered College from St. Matthew's, Manly. Catechist at All Saints', Balgowlah, 1962.

DUNDON, Colin George: Sydney Technical High School, 1954-56. P.M.G. Technician in Training, 1957-58. Trainee Chemist, 1959. Technical Assistant, C.S.I.R.O., 1960. University of N.S.W., 1959-61. Entered College from Christ Church, Gladesville. Catechist at St. Paul's, Canley Vale.

DRUMMOND, Robert David: Leaving Certificate and Matriculation for University of N.S.W. Private Study, 1954. Draughtsman, 1951. Mech. Instrument and Tool Designer, 1955. Wagga Teachers' College, 1957-58. School Teacher, 1959-61. Entered College from St. Luke's, Northmead. Catechist at St. Jude's, Dural.

FIRMAGE, David Edward: S.C.E.G.S., 1950-55. Clerk, A.I.E. Illawarra Bible College. Entered College from A.I.E. Catechist at St. George's, Paddington.

GALAGHER, Rodney Charles: Homebush Boys' High School, 1954-56. Land Surveyor (Dip. Eng. Surveying). Entered College from St. Mary's, Guildford. Catechist at Holy Trinity, Dulwich Hill.

GELDING, John Edward: Junior Technical High School, Glebe, 1950-52. Sydney Technical College, 1960-61. Bank Officer. Entered College from St. John's, Glebe. Catechist at St. Mark's, Brighton-le-Sands.

GOODFELLOW, Robert Francis: Albury High School, 1952-54. Clerk. Leaving Certificate, 1961, East Sydney Technical College. Entered College from St. Alban's, Carrimal. Catechist at Holy Trinity, Concord West.

GORMLEY, John: Macquarie Boys' High School, 1957-59. Student Surveyor. Entered College from St. Mark's, Ermington.

HARRIS, John William: Parramatta Boys' High School, 1952-56. Wagga Wagga Teachers' College, 1957-58. School Teacher, 1959-61. Entered College from St. Bede's, Drummoyne. Catechist at St. Luke's, Rydalmere.

HOWARD, Donald Owen, H.D.A.: Sydney Boys' High School, 1938-40. Hawkesbury Agricultural College, graduated 1946. Journalist. Assurance Consultant. Entered College from Cooma Methodist Church. Catechist at St. Matthew's, West Merrylands.

MATHESON, Neil Robin: Parramatta Boys' High School, 1953-57. Clerk to Chartered Accountant, Sydney Missionary and Bible College, 1960-61. Catechist at St. Mark's, Picton.

MIDDLETON, Trevor: Westmead Technical College, 1952-55. Leaving Certificate, 1961. East Sydney Technical College. Electrical Fitter. Entered College from and Catechist at St. John's, Girraween.

MUNNS, Ernest, A.A.S.T.C. (Arch.), A.R.A.I.A.: North Sydney Technical High School, 1943-49. Architect. Entered College from All Saints', Cammeray. Catechist at St. Alban's, Epping.

PETTIGREW, James Askey: Newington College, 1953-54. Matriculation, 1961, Sydney Technical College. Salesman. Entered College from St. Paul's, Sydney. Catechist at St. Columba's, Flemington.

RYAN, Denis Biake: The Scots College, 1939-42. Accountant, 1943-61. Entered College from and Catechist at St. Stephen's, Bellevue Hill.

SANDERS, James Alexander: Ashfield Technical High School, 1943-45. Staff Officer, Qantas Empire Airways. Entered College from Gospel Hall, Brookvale. Catechist at St. Timothy's, Narrabeena.

THOMAS, Garth Stephen Rawson, B.A.: Fort Street Boys' High School, 1953-57. University of Sydney, 1958-61. Entered College from St. Stephen's, Willoughby. Catechist at All Souls', Leichhardt. Reading for B.D. (London); M.A. (Sydney).

TRESS, Anthony Glennie: Nareburn Intermediate High School, 1951-53. North Sydney Boys' High School, 1954-55. Cadet Engineer (Production Engineer's Certificate). Entered College from St. Paul's, Chatswood. Catechist at Christ Church, St. Ives with Terrey Hills.

WILSON, Bruce Winston: Canterbury Bays' High School, 1955-59. Assurance Clerk, 1960. University of Sydney (Arts Faculty), 1961. Entered College from Holy Trinity, Panania. Catechist at St. Luke's, Regents Park.

WISE, John Warren: Sydney Boys' High School, 1949-53. Oil Company Sales Representative. Entered College from St. Stephen's, Bellevue Hill. Catechist at St. Luke's, Clavelly.

MATRICULATION YEAR

BRAIN, Neil James: Wogga Wogga High School, 1949-52. Television Technician, 1952-62. Entered College from St. Michael's, Wallongang, 1962. Catechist at St. John's, Keirville, 1962.

STEGGLES, John Gordon: Crows Nest High, 1954-57. Ironmonger, 1957-62. Entered College from St. Andrew's, Lone Cove, 1962.

NON-THEOLOGICAL STUDENT

HARRIS, Stephen George: Trinity Grammar School, 1955-60. Faculty of Arts, Univ. of Sydney, 1961-2.

MOORE THEOLOGICAL COLLEGE

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