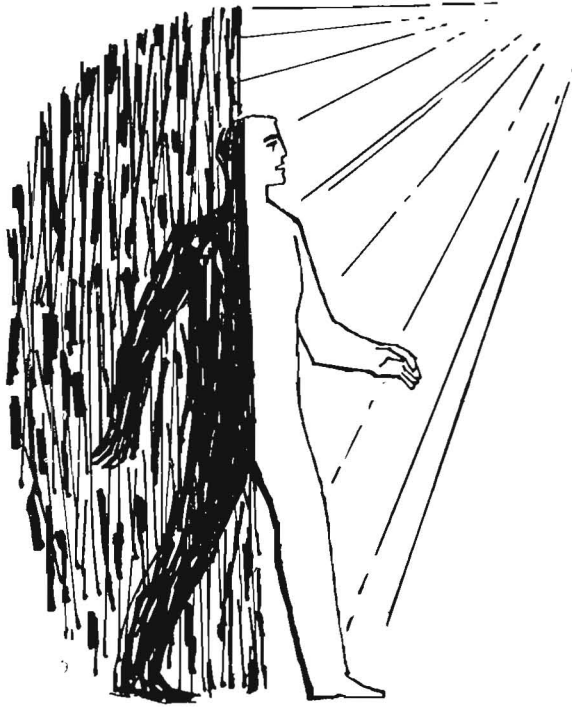


societas

1964



"Me a Christian?"

WHY should I be a Christian? This question is often directed to Evangelists today but was a similar experience of the apostle Paul in the first century.

"In a short time you think to make me a Christian!" So spoke Agrippa II to Paul after the king had heard the apostle's account of his life and conversion. Paul outlined to Agrippa his commission given by Christ, that he might go to the Gentiles,

"to open their eyes,
that they may turn from darkness to light
and from the power of Satan to God,
that they may receive forgiveness of sins
and a place among those who are sanctified
by faith in me." (Acts 26:18).

"I was not disobedient," speaks Paul concerning this commission, and gives the king an account of his endeavour to accomplish that which had been commanded. He endeavoured by testifying,

"what the prophets and Moses said would
come to pass:
that Christ must suffer, and that by being
the first
to rise from the dead, he would proclaim
light . . . to the Gentiles (Acts 26:22-23).

Repentance, forgiveness and sanctification, are embedded in the death and resurrection of Jesus Christ according to the Scriptures. Christ's commission to Paul shows us the basis for becoming a disciple or a Christian.

REPENTANCE. Jesus preached "Repent and believe in the gospel." He used a word meaning complete change of mind or attitude — a right about face. In Paul's commission it is described as turning from darkness to light, from the power or dominion of Satan to God. Darkness is used in the Scriptures to portray the sin and wickedness of man and the world. When Judas Iscariot betrayed Jesus and led a band of Jews to seize Him and take Him away to be crucified, Jesus said to them,

"this is your hour and the power of darkness." (Luke 22:53).

Paul, exhorting the Christians at Ephesus to be strong in their faith says,

"we are not contending against flesh and blood,
but against the principalities, against the powers,
against the world rulers of this present darkness,

against the spiritual hosts of wickedness." (Ephesians 6:12).

To turn from darkness, or sin, is the same as to turn from Satan. Satan is the source of evil; it is his dominion. Those who sin are within his domain,

"that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world." (Rev. 12:9).

"He who commits sin is of the devil for the devil has sinned from the beginning." (I John 3:8).

Repentance is the complete change in your life by turning from sin and Satan to light and God,

"Jesus said . . . I am the light of the world" (John 8:12).

"God is light and in him is no darkness" (I John 1:5).

A Swedish Theologian has described the repentance of a man as, "something as astonishing as though the water of the river Rhine should suddenly start flowing upstream instead of downstream." Repentance is the activity of God in the life of a man who recognises his sin, his servitude to Satan and asks God to change him.

The Psalmist cries,

"Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart O God and put a new and right spirit within me." (Psalm 51:9-10).

Why should I repent? A reasonable retort, **BUT,**

"The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness." (Acts 17:30-31).

FORGIVENESS. Paul's commission was, "that they may receive forgiveness of sins." Why forgiveness? Because God punishes men for sin. God treats sin seriously though men may treat it lightly,

"I tell you on the day of judgment men will render account for every careless word they utter." (Matt. 12:36).

Sexual abuse, drunkenness and lying, are rampant within our community. Love toward God and toward our fellow men is replaced by self concern, the pleasure principle, or inter-racial hatred. Time, especially amongst students,

is frittered away in idle pursuits leading to poor results, failure and repetition. God will punish. Christ says of the wicked,

"they will go away into eternal punishment but the righteous into eternal life." (Matt. 25:46).

God is unjust in punishing sin! It's not fair! Such is the popular cry. The essential character of God is holiness, righteousness, justice,

"Ye shall be holy as I am holy" (I Pet. 1:16)

"Righteousness and justice are the foundation of his throne." (Psalm 97:2).

God's holiness, righteousness and justice are maintained in the punishment of sin. Sin is serious because it is a rebellious challenge to God's essential nature. To overlook sin God would be acting contrary to His revealed self.

The standard God requires of man is perfection (Matt. 5:45; Gen. 17:1). Nothing less will do. A standard height for entry to a particular police force is six feet. A man of five feet two inches and another of five feet eleven inches apply for positions. There is a real and obvious difference in the height of the two men but from the point of reaching the required standard there is NO difference. Both fail. There may be real differences in the moral lives of men but from the point of God's standard, all fail,

"There is none that doeth good" (Psalm 14:1).

"All have sinned" (Rom. 3:23).

Man's position is desperate. There is nothing he can do. He may build up wealth, comfort, power, influence, but like the lad in his first class who has been at great pains with his drawing, only to have it snatched by the teacher and cast torn into the waste basket, so the ugly hand of death casts man, the sinner, before God the righteous Judge. Nothing! Man can do nothing!

WAIT. God has acted,

"God shows his love for us in that while we were yet sinners Christ died for us," (Rom. 5:8).

"The Father has sent the Son as the saviour of the world" (I John 4:14).

Jesus the Son bears the penalty of sin. He is the fulfillment of Isaiah's prophecy,

"he was wounded for our transgressions, he was bruised for our iniquities . . . the Lord has laid on him the iniquity of us all," (Isaiah 53:5-6).

Jesus appropriates this prophecy to Himself, "and he was reckoned with transgressors" (Luke 22:37).

Because He has died God will forgive, declare just, those who have faith in Him and His promises,

"he justifies him who has faith in Jesus" (Rom. 3:26).

"whoever believes in him (Jesus) shall not perish but have eternal life" (John 3:16).

God's promise is free forgiveness of sin. We take hold of this promise by faith. Not just nodding assent but a sure, firm and confident trust in the promise of forgiveness through the death of His Son. Justified! Declared forgiven of sin, past, present and future, not on our merit but on what God has done in Christ.

SANCTIFICATION. "That they may receive a place among those who are sanctified by faith in me." If God forgives us all sin and justifies us through Christ's death shall we without care 'sin on'? "God forbid!" answers Paul in Romans ch. 6. As Christ overcame sin for us we should seek to overcome sin in our own lives. Sanctification is this overcoming. Its meaning is 'becoming holy'. A prudent housewife often has a holy kettle — a kettle set apart solely for the purpose of boiling water for tea. A Christian's sanctification is his being set apart unto God. It is the work of the Holy Spirit in our lives,

"God chose you from the beginning to be saved through sanctification by the spirit," (2 Thess. 2:13).

Sanctification is often described as becoming Christ-like. Justification is by faith; so also is sanctification — a continual and increasing trust and obedience toward God.

Three practical points assisting in a Christian's sanctification are as follows:

Firstly, prayer — submitting petitions, cares and anxieties to God, who is Sovereign. "The prayer of a righteous man has great power in its effects," (James 2:16-18).

Secondly, Bible reading. Knowing God's revelation in order that we may obey — do His will, "Thy word is a lamp to my feet and a light to my path," (Psalm 119:105).

Thirdly, fellowship with other Christians for mutual encouragement, exhortation and corporate worship, "Let us hold fast the confession of our hope without wavering for he who has promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some but encouraging one another and all the more as you see the day drawing near" (Heb. 11:23-25).

"You! A Christian?" Paul's reply to king Agrippa was, "I would to God that not only you but also all who hear me this day might become such as I am."

BRUCE WILSON.

SOCIETAS

VIETNAM

THE Republic of Vietnam has a population of 31 million. More than 2500 years ago our ancestors came to North Vietnam from Tibet. Vietnam is a country of high mountains and fertile plains which stretch along the coast of the South China Sea for about 1,000 miles, North to South. There are more than 50 tribes and sub-tribes living in high mountains. Each of them has its own language and custom. Our chief food is rice.

Our ancient religion is Ancestor worship. Later Confucianism, Taoism and Buddhism were added. Today 80% of the population are nominal Buddhists.

I was born at Hue, a large city in Central Vietnam. I have five sisters and two brothers. Our parents brought us up in the strict Confucianist and Buddhist way. They taught us to worship our ancestors. Twice every month we had to burn incense and bow before the ancestral altar.

My father taught me Chinese Characters, then I was sent to a Government school and undertook later to study French Pharmacy (at my uncle's suggestion).

While I was with my uncle, I left school to enter a pagoda, for the purpose of training to become a Buddhist priest. But my heart had no peace or joy. I sought salvation but did not find it. I left the pagoda. Conscious of my sin I continued to seek for salvation. I was greatly afraid of death. My conscience so troubled me I lost hope for future life and was even tempted to commit suicide. People tried to help me, but they did not have the answer for my guilt and sense of need.

While in my own Pharmacy a Vietnamese Pastor came to buy medicine. I was introduced to him and was happy to ask him of his faith and Saviour. After a month of reading, searching and listening to the things of the Bible, I accepted Jesus Christ as my personal Saviour. Peace and joy filled my soul. I was born again and had eternal life.

I was disinherited by my father and experienced violent persecution from my family. My father tried to force me to forsake Jesus and return to worship the ancestors. I refused and he drove me from my home. But God is faithful — "ye shall seek me and find me when ye shall search for me with all your heart." (Jer. 29:13).

During World War II, I was separated from my wife and family for two years. For some

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Pastor Pham Xuan Tin

months, having been forced to flee to the mountains, I lived on grass and bamboo shoots. I had no salt, mosquito net, or blankets. I had fled with only my most treasured possession — a translation of the Gospels (my own work), and my Vietnamese Bible. During my stay in the mountains I bled terribly from the effect of bloodsuckers.

Because of this exile, my health was impaired and since this experience I have not been strong.

I have since done much work in the translation of the Bible. Also God entrusted me with the responsibility of teaching in a Bible School.

I would take this opportunity to thank your C.M.S. people for granting me a bursary to come to Australia and study in Moore College to further my knowledge of God's Word. Later I will return to my own people in Vietnam to serve our Lord and our Saviour better and more effectively.

My heart goes out in gratitude to the Principal, Mr. Knox, members of the staff and the students who have assisted me and prayed for me.

The Lord helped me to obey His call to become His servant and He helps me to follow Him. But the journey is still long and hard. I would ask you to pray for me as I go back to teach in the Bible College in Vietnam at Nha-Trang, that the 'light' of Christ might dawn in their hearts.

PASTOR PHAM XUAN TIN.

By
brian
stanmore



LIVING
/
GROWING

LIFE cannot be separated from growth; all living things are changing in growth. This should also be true in the spiritual life of the Christian, and the God-given life we find in ourselves should progress towards maturity. Although apostleship consisted primarily in founding churches, the apostle Paul was also concerned with the growth of the members of the churches he had founded. His letters to them exhort them to go on to maturity in the life which they so recently had come into. Most illuminating are the prayers he records, because they lay bare all his deepest desires for them.

Although it is not a prayer the section 4:11-16 of Ephesians sets out what is involved. God wants his people to grow and has made every provision for it. He has given gifts that is, abilities to men, such as that of preaching (prophecy), teaching and pastoral care. These have not been given haphazardly, but to this end, that the body of Christ might be built up. Christians in any congregation have been given gifts which are to be used in "the perfecting of the saints unto the work of ministering".

It is only when each individual is performing the tasks which God has given him that the body (the congregation) is "built up in love". We cannot claim to be striving for maturity if we are not using our God-given gifts. United to the head, each member adds something to the whole. Each of us is to be "perfected in the work of ministering", that is, in his or her work, be it giving advice, Sunday School teaching or home-keeping.

Not only has God given his churches the ministries needed for growth, He has also given the standard for which we must aim. His purpose is that "we all attain unto a full-grown man, unto the measure of the stature of the fullness of Christ". Christ is the aim — we are called to be like Him. Notice the standard is for a **person** not the group. We are called to grow individ-

ually, not to be content to rest submerged in a congregation.

The areas of growth can be summarised under two headings: knowledge and love. All God's will for us can be included in them. The importance of knowledge is constantly stressed in the Bible, and it is so in this passage. Paul doesn't want the Ephesian Christians to remain children, that is, "to be carried about with every wind of doctrine". We cannot hope to be like Christ until we know what He is like. Many of us carry round childish or false impressions of Him because we have not sought to know His mind. A 'home-made' one will be false.

We must know the mind of God in every aspect of our lives, on morals, on personal relationships, on the home, on our responsibility to our children. There is no virtue in being ignorant, nor in excusing ourselves with "a simple faith". Being mature means being informed — we must know the truth that makes us free.

Knowledge is necessary if we are to grow for another reason. We came to life by grace, through faith, and we grow by grace through faith. "As therefore you received Christ Jesus the Lord so walk in him" (Col. 2:6). Growth is the gift of God even as eternal life is. But knowledge must precede faith. Unless we know what God calls us to believe in, faith is useless. The Christian lives by faith. We are called to set our minds "on the things that are above, not on the things that are upon the earth". We should see all things in relation to reality and eternity, which is an exercise of faith. Only the Bible perspective on life will prevent us, even though we are citizens of heaven, from becoming conformed to this world.

The second area of growth is love. We are to be "built up in love". Without exception, Paul's letters exhort Christians to grow in love. For example: "And the Lord make you to increase and abound in love toward one another, and toward all men (I Thess. 3:12)". This is the love that comes from God and is part of the fruit of the Spirit. From it all other virtues flow. "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22). These must be ours if we are to be made into the image of Christ.

They are given by God only through His Spirit, and are therefore the fruit of His working in us. We are told to ask in prayer for the

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Spirit (Luke 11:13), and, God, who gives liberally, and does not rebuke, will change us through Him. We are commanded to ask for these things, and to exercise ourselves unto godliness. As we see our lack of these virtues, we should be driven to God in prayer for forgiveness and strength. For example the N.T. commands "Render no man evil for evil", and we are bound to obey it. An avenging spirit or the harbouring of a grudge is not the mind of God for us, for we are not exercising love.

It was this love which constrained Paul to spend and be spent in bringing the unsearchable riches of Christ to other men. He was content to be called the scum of the earth, "the off-scouring of all things", for the sake of a needy world. It was this love which brought Christ from the glory which was His before the world began, to be found in fashion as a man. It was this love which could encourage His obtuse disciples when they were slow to learn, and which ate with outcasts and sinners. It was this love which brought Him to death, yea, the death on the Cross. The greatest gift of all is love — the ground of unity in the congregation, "the bond of perfectness". "By this shall all men know that you are my disciples, if you have love one to another", (John 13:35). This love should be our present experience in driving us to help our needy brothers.

In our Christian growth, the "gifts" of others who help us, Bible reading and prayer all work together and should be inseparable parts of our Christian experience. God has chosen through them to bring us to the measure of the stature of the fulness of Christ. Through them He encourages us, rebukes us and exhorts us to follow after knowledge and love.

All our experiences should be opportunities for growth, and the Bible calls us to use every experience in this way. Difficulties, be they bad health, family misunderstandings or opposition to the Gospel, are sent by God at His will to "try our faith". At the back of them we should see a loving God who scourges His sons for their own profit, so that they might be "partakers of His holiness" (Heb. 12:10). Every such experience, although "for the present grievous", should be the basis for rejoicing, seeing it is the opportunity for us to produce "the peaceable fruit . . . of righteousness".

BRIAN STANMORE.

BY

PRODUCTS

AS in many industrial processes there are often by-products which are as valuable as the main product, so in the training at a Theological College many students would say the same truth holds good. If, without considering the matter in any detail, it is said that the most important feature of the spiritual training of such a College is intellectual in nature, then the lessons learnt through the general interaction of student with student may be called by-products. It is of some of these that I wish to speak.

Not long after I had joined the College, I remember quite vividly meeting another student for the first time and thinking to myself — “Why has he come here? A nice fellow, but surely he has mistaken his calling; he doesn’t seem to be the ‘minister type’.” Getting to know him better as the days went by, although he did not look any more like the ‘minister type’, it became very obvious that this early estimation was quite wrong. The only ‘minister type’ is the person who is called by God to the task. Whatever gifts are required for this task are given by God, even though they may not be the ones which we expect.

When there are so many men living close together, almost in each others pockets in more ways than one, it doesn’t take long before one another’s failings are known. It usually takes less time to find your friend’s imperfections than your own. Whence then the Church? If its ministers are imperfect, what hope has it for the

future? The laity become disappointed with their ministers and vice versa. It is so easy for all of us to forget that God can use such weak vessels as ourselves in His service provided we come to Him with a penitent heart, relying upon His strength.

It is always disturbing to find that we have forgotten the lessons we were taught in the past. Part of the trouble comes because we pass from a complex parish and home life to the more simple one of the College, where life is more regulated and where the types of demands are more limited. Exam times are extreme examples of this. Because of this change, a vast number of spiritual insights that have been gained can easily be lost if they are not put into practice in everyday relationships.

Whether they be caused by the stress of exams, conflicting loyalties or some other way, times of continual strain teach us much about ourselves. They not only point to our limitations, whether emotional, intellectual or spiritual, but often also to the gifts which we possess, awakening us to their potential. Learning to bear one another’s burdens is a long process. Learning to recognise a troubled mind takes even longer.

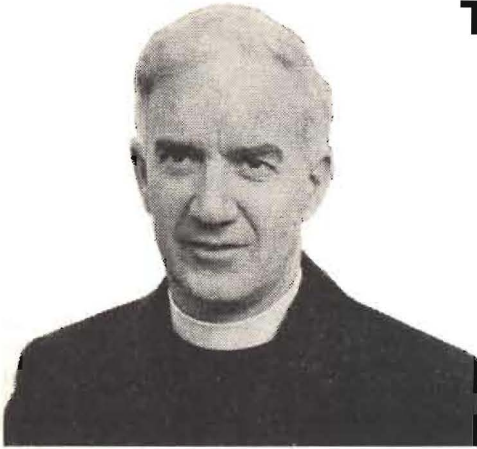
In a few words, two of the most important by-products of the course are a greater knowledge of oneself and a deeper understanding of others.

PAUL WATKINS.

“— A Christian fellowship lives and exists by the intercession of its members for one another, or it collapses. I can no longer condemn or hate a brother for whom I pray, no matter how much trouble he causes me. His face, that hitherto may have been strange and intolerable to me, is transformed in intercession into the countenance of a brother for whom Christ died, the face of a forgiven sinner. This is a happy discovery for the Christian who begins to pray for others.”

(Dietrich Bonhoeffer, ‘Life Together’.)

THE PRINCIPAL'S LETTER



Dear fellow Collegians,

The life of a theological college with its regular routine does not make for good news value. The growth in spiritual knowledge and understanding by the students and the Staff and their families (which is the real work of the College) does not lend itself to reporting on, and in the more outward side of College life, this year has been a quiet one. No new buildings have been undertaken, though three or four extra properties have been added to enlarge the College campus.

The work of re-organising the College Library continues. The library is now arranged in three sections — the main reference library is housed in the old lecture room, a lending library (consisting of duplicates) in the former pantries, while all the books owned by the College printed prior to 1840 are housed in the Broughton Memorial Library in the Memorial Wing. This last collection of books is a most interesting one and is at present in the process of being catalogued. During the year the library has continued to receive generous gifts of books from former students and interested friends. In this way many gaps in the library are being filled, but many gaps still remain.

The month of May brought with it the seventy fifth anniversary of the laying of the foundation stone of the Newtown buildings. The College owes the change from Liverpool to Newtown to Bishop Barry and the laying of the foundation stone of the old wing seems to have been the last public function the Bishop performed before returning to England.

Perhaps the most notable development in the work of the College during this last year has been the increase in the correspondence courses under the direction of the Reverend B. W. Powers whom we are glad to welcome to the

College Staff together with his family. Mr. Powers has joined the Staff as Secretary of Extra Mural Courses. In addition to the I.V.F. Course and the S.P.T.C., the College now offers two other courses — The Intermediate Theological Course and the Advanced Theological Course (I.T.C. and A.T.C.) to provide lay men and women with the opportunity of theological study beyond the level of the S.P.T.C. It is hoped that these courses will be well supported. The evening lectures in Elementary Greek on Tuesdays and in Religious Knowledge and Ancient History for the London General Certificate of Education on Wednesdays are being continued.

Figures prepared for the Archbishop's Commission show that 383 students have entered College in the last 15 years. Of these 10% were educated in Church of England Schools, 10% in other independent schools including overseas schools under their own board of governors and 80% from State Schools.

Thirty-seven new students entered the College this year, and amongst them we are glad to welcome the Reverend Pham-Xuan-Tin of Vietnam and the Reverend Paul Mtowe of Tanganyika. The total enrolment this year stands at 102. The academic results achieved during the year by the students have been satisfactory. At the B.D. examination of the London University six passed, two receiving second classes, two thirds, and two passes. B.D.'s were also awarded to five former students (one with a first class) and one part-time student, so that in all 12 London B.D.'s were awarded to Moore College men this year. At the Th.L. examination of the A.C.T. 27 students (including Deaconess students) were successful, two receiving firsts, seventeen seconds, and eight passes.

In August of last year the Reverend B. L. Smith left for England with his family to study in Cambridge and Oxford and in November the Reverend E. D. Cameron left to become rector of Bellevue Hill. We are all grateful for the contribution these made to the College. At the beginning of the year we welcomed to the Staff the Reverend P. Barnett and the Reverend R. Withycombe.

I would again express my deep appreciation of the unanimity of spirit amongst all connected with the College — faculty, students, office and domestic staff and Committee members. We are also gratefully conscious of the continued support through prayer, interest and gifts of so many friends of the College.

D. B. KNOX.



Moore Theological College,

NEWTOWN. 17th July, 1964

Dear Harry,

Thanks for your letter. I am pleased to hear that you are growing in the faith, and desiring the "sincere milk of the Word". I notice, too, that you have been reading the rest of I Peter, chapter two, and you want to know how you can build up your church, and serve God in some practical way. You will notice in II Timothy, chapter three, that it is the Scripture which prepares a man to do God's will. You can't serve efficiently in an army unless you understand the general's orders, know the reason for the battle, and have a reasonable prospect of winning the war. In the same way God does not require us to "fight the good fight" blindfold. His orders are quite clear, in His Word. His will and our hope are unmistakeable. So keep right on reading, marking and learning. Have a look at what it says in Psalm 19, verses seven to eleven ("the law of the Lord is perfect, restoring the soul, etc.").

Now when considering how best to serve God, do not rule out an avenue of service just because you think it is "the Rector's job", or feel that "he gets paid to do it." You needn't be afraid of doing him out of a job. Your job as a Christian differs from his only in that he has certain functions reserved to him for the sake of order and convenience. He teaches you so that you can be "a doer of the word and not a hearer only." When the Bible says that "we shall all stand before the judgment seat of Christ and be judged according to our works," I don't recall any exceptions being made according to how you wear your collar. There is no excuse for you to pass the buck.

You certainly can't complain about lack of opportunities for Christian service. One of the first fields of operation that comes to mind is youth work. If your parish has ample leaders for the "Church of England Boys' Society," or chaperones for the Youth Fellowship, or superintendents or teachers for the Sunday School there are certainly opportunities in many other parishes. I hear tell, Harry, that the young people were impressed with the address you gave at the last Fellowship Tea. Why not share the Rector's teaching ministry? The branch church would appreciate a service every Sunday instead of once a month, and the Rector could arrange it if he had a willing and qualified Lay Reader. (You will be qualified by next year if you keep working at the Sydney Preliminary Theological Course, you know). That isn't all that goes under the name of "teaching". Do you know Mrs. Browne who plays the organ at St. Simons' church? She teaches Religious Instruction to the fifth year boys at the high school. That's a job that really needs a man — like you! If you see the people at the Board of Education in the C.E.N.E.F. Building, they will see that you are properly trained.

You are already on the Parish Council; this is a good thing. The fact that the Rector had to practically blackmail you into accepting the position is **not** so good. It is commendable to be pious in your own Christian life, but it is not commendable to use this as an excuse to allow the practical matters of the Lord's work to fall into a mess. Then, again, there is the matter of visiting. You know how it is: so-and-so hasn't been seen in church for donkeys' years. Who goes to chase him up? The Rector! Some new people have just moved in. Who calls in to tell them he will be waiting to see them in church on Sunday? Guess who? Not you! It doesn't take much skill to knock on a door.

Just a word of warning: you might get to the point where you ask yourself, 'Don't I have any time to myself?' Remembering that St. Paul wrote to the Corinthians, "You are not your own — you are bought with a price," just make sure that that for which you are spending yourself is worthy of the price paid for you. Don't be fooled into thinking that a Christian is called out of

the world for the sole purpose of keeping the gilded gears of the "organisation church" rotating in their vicious circles. What I mean is: that talents, valuable and useful to the work of the Gospel are often wasted in pursuits which, in the final analysis have no connection with the work of God other than the fact that they are conducted on church property. (You know what I mean). Look at the canny comment St. Paul makes in Ephesians, chapter five: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time because the days are evil. Wherefore be ye not foolish but understand what the will of the Lord is."

Anyway, what **is** the real mission of God's people? I'm sure they don't exist for the sole purpose of keeping Christians so occupied chasing each other's tails that they have no time to bear witness to Christ before the world at large. In I Peter 2, verse 9 we read that we are "to declare the glory of him who called us out of darkness into his wonderful light." In Ephesians St. Paul prays that we "might be filled with all the fulness of God," and that "Christ might dwell in your hearts by faith". You can read Ephesians 3:14 ff. yourself. To sum it up, "whatever you do, do all to the glory of God." Keep this target in sight, then you will know where to aim.

I think it is a fair question to ask how we can "glorify God". We can't really give Him anything because He owns everything anyway. We **can** reflect His glory and point others to Him. We learn what He is like from what He has revealed of Himself, and then call out and build up souls in dire need wherever we may find them. You have a mission field at the factory. Do those fellows on the assembly line see anything in you which makes them want to know Christ? Is this why there are so many churches with so few men? An even more important place for you to glorify God is in your own home. I know that it is all very well for a bachelor like me to speak on these matters, but my authority is God's, because of His Word. If God told the nation of Israel not to let His law depart from their children's mouths, surely this applies to you as a citizen of heaven. Read Ephesians 6:4, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The wicked servant of Luke 19 was condemned, not because he didn't have as much to start with as the others, but because he didn't **use** what had been given him. God has given you a family. Don't let your children grow up as reprobates, or use the Lord's work as an excuse for letting it happen. Don't under-value that Bible reading and prayer you have with the family every day.

I had better close now, Harry, before I miss chapel. Give my love to Mary and the kiddies.

Yours in Christ Jesus,
IVAN RANSOM.

"— Praying will either make a man leave off sinning, or else sinning will make a man leave off praying."

(H. Lockyer).

David prayed: Ahithophel, the traitor, hanged himself.

Daniel prayed: Archangels were set in motion.

Savonarola prayed: a city was won for God.

George Whitfield prayed: a thousand souls were saved in one day.

George Mueller prayed: hungry orphans were fed.

(H. Lockyer).



Why I am Here

I have been asked by the Societas' Editor to comment on the above question, and I am very glad indeed to do that. My name is Paul Mtowe, an ordained minister of the Diocese of Central Tanganyika. I have been working in the Church for ten years now. I am 28, married with three children.

God has had a long way to bring me before I could accept His call to the holy Ministry. I have passed through all the ways of the world as St. Paul puts them in I Tim. 1:13, a blasphemer and an unbeliever, although I used to go to church every Sunday. It was a matter of going to church and not to follow Christ who died for me on the cross. But "the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, and that He came into the world to save sinners; of whom I am chief". Indeed I was a sinner before God, and when the word of God was preached to me that Jesus loved sinners like me, I responded to His offer of forgiveness of my sin and eternal life which He promised to all that put their trust in Him. I knew then, that I was a new creation. He clothed me with the robe of righteousness, and garment of salvation (Isa. 61:10).

From that day I knew that I had faith in the Son of God. I could at once accept His call to the Ministry, which God has blessed, and I have seen many accept the salvation of Christ among those to whom I have ministered.

I believe that this is the only reason why I am here. That is, I have been saved by the Son of God, and I am in His ministry to which

He has called me. And this has brought me here to learn more that I may be of better use in my home country.

Now, you might like to ask, 'Where do you come from Mr. Paul?' As I have said before I come from the Diocese of Central Tanganyika. The Diocese itself is very big and it may surprise you to hear that I live 400 miles away from the capital town of the Diocese — Dodoma. I come from Moshi near Mt. Kilimanjaro in Tanganyika.

The country itself: Tanganyika has 365,000 square miles. Mt. Kilimanjaro, which is 500 miles from the capital city of Tanganyika, Dar es Salaam, has two summits, Kibo, which is 19,340 feet high, and Mawenzi, 16,897 feet. Kibo is a shallow dome connected by a long saddle to Mawenzi which is a rather rough sharp peak speckled with black rock. It is covered with snow in spring and winter. Kibo wears a cap of snow the year round. Kilimanjaro once upon a time used to be a volcanic mountain and it has a crater of 6,000 feet across. The base of the Mt. Kilimanjaro covers an area of 45 by 35 miles.

Natives used to worship in this mountain before the arrival of missionaries, the first European to see it being a German missionary — Johannes Rebmann. It is an easy mountain to climb. It takes you three days up and two down and it is possible these days to drive a Land Rover at least half way!

Of course, Mt. Kilimanjaro and its environs are very cold. No one ever tried to climb it without special cold and weather proof clothes, for if he tried he would not come back alive. About ten years ago a leopard tried to climb Mt. Kilimanjaro without clothes and today it still lies there frozen, near the summit.

And this reminds me of the parable which Jesus told His disciples in Matt. 22:8-14 of that fellow who went to the wedding without a 'wedding garment'. He might have had his own wonderful garment, but he had not the 'wedding garment' and when the King enquired the reason that man was speechless, we are told. That means we cannot go to heaven by the merits of our own works, nor are we saved by them. We have

to put on the right garment if we are to enter there. And God Himself provides this garment when we accept Jesus Christ as our personal Saviour. Isaiah rejoiced when he had one, as he says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He hath covered me with the robe of righteousness". Let us not be deceived like the leopard.

PAUL MTOWE.

Agreed!

— The proclamation of the finished work of Christ is not good advice; it is good news that means immeasurable joy for those who welcome it, irreparable loss for those who reject it and infinite and urgent responsibility for all —

(James Denny).

— If the word do not dwell with power IN us, it will not pass with power FROM us." (John Owen).

— In reality no man has ever 'offered' the sacrifice of Christ. Christ's sacrifice is and remains His own act". (Alan M. Stibbs).

— Prayer is not overcoming God's reluctance, but laying hold of His willingness." (Martin Luther).

"The modernism of your dress, nullifies the fundamentalism of your doctrine."

"There is an inherent blasphemy in seeking to add to what Christ Jesus in His dying moments declared to be finished, or to improve that in which the Lord God finds perfect satisfaction." (C. H. Spurgeon).

"Life with Christ is an endless hope.
Life without Christ is a hopeless end."

A Living Hope



It has often been said that for every verse in the Bible about Jesus' first coming there are eight about His second coming. It is then said that we should give more emphasis in our thinking and activities to our Lord's return in the future.

This is all very true but just how do we emphasise Christ's return. Do we stir ourselves up and wait in anxious anticipation, putting all else in the background? Or do we take a 'more sensible' approach and say that we are expected to be responsible, and to plan and use our time efficiently, thus effectively putting any thought of Christ's return well into the background? Of course both these extremes are wrong, but how do you strike a balance, if indeed that is the right approach at all? How does Christ's return affect my Christian life? And how can it be made to, if at the present it doesn't? Let us first of all look at some general principles and then some of the particular aspects of the Christian life which are specifically related to our Lord's return in the New Testament.

It is true that Jesus had a lot to say about His return, when He would once more be present. It is also true that 'His gospel of the End rests on the certainty of the power of God which is with Him in the present'. The Jesus who will come at the end of the ages will be the same Jesus who has already come and effected our salvation, and who now sits enthroned in heaven.

Just as Jesus is in heaven so too the true home of the Church and the Christian is in heaven.

There is only one Holy Catholic Church and that is the Heavenly Jerusalem, which is the gathering of all God's people around God's throne. The Christian individually has his true citizenship in that assembly in heaven. It is at the end times that the new Jerusalem is seen coming down out of heaven, and it is then that God "will wipe away every tear from their eyes, and death shall be no more". (Rev. 21:4).

But the Christian lives at the moment in the time between Christ's first and second presence. Jesus tells us of His second coming in order that we might see that we are living **now** in the last days. We live in the overlap period. We are at the moment where our true citizenship is **not**. We are like fish out of water, pilgrims and sojourners in a foreign land.

The constant temptation is to regard the present age as home when it is not. Thus the promises of Christ's return are of critical importance because they highlight the heavenly, other worldly character of the Christian life.

So much for general principles, what of the particular? The following selection of particular examples is not intended to be exhaustive. Rather they are chosen as being significant and as those which perhaps do not usually occur to us. It is as well for us to remember that apart from the actual promises in the New Testament **at least** two other things point to Christ's return. The first is the Lord's Supper. Paul tells us that in this we proclaim Christ's death "till He comes". Every account of the Last Supper makes special

reference to the meal looking forward to the fulfilled Kingdom. The second is the presence of calamity in the world. All the things spoken of in Mark 13 (7-8, 24-31), wars, earthquakes and so on are taken as indications of the presence of those days. In these calamities the Christian can take comfort and warning for they tell him that Jesus is coming.

Watchfulness: Jesus tells us to be watchful because we do not know the hour of His return. For the believer this return is a moment of great joy, but the five foolish virgins in the parable (Mtt. 25) are a continual warning that we are to be ready for our Lord's return.

Faith and Love: In Colossians 1:3 and 4 Paul speaks of the faith and love of the Colossians which they have because of the hope laid up for them in heaven. Faith in Christ is encouraged and seen to be more and more reasonable when we contemplate Him as seated in Sovereign power in heaven. Full profit in the gospel is to be had when we have accustomed ourselves to continual meditation upon the hope laid up for us in heaven. By centering our thoughts and motives in heaven we are also delivered from love of the praise of men to love of the praise of God, so that our love to all the saints can be without the contamination of motives of selfishness.

Suffering: In I Pet. 1:3-9 we are told of believers who can rejoice, even though they are about to 'suffer various trials'. When we are in the midst of suffering it is our suffering which seems to occupy the whole horizon. Peter would have us rejoice in a 'salvation to be revealed in the last time'. This is where we should set our minds at all times, but in a situation of suffering it is particularly appropriate because when we look to Christ in heaven we can see our

suffering in its proper perspective. It belongs to this present world which is transitory and passing away. We are brought back again to Jesus our Lord who will come again and deliver us from the body of sin and suffering. We are assured of the understanding and love which moves the hand which will then wipe away every tear from every eye.

Forbearance and Anxiety: Paul in his final greeting to the Philippians tells them to rejoice and let all men know their forbearance. They are to have no anxiety about anything but are to let their requests be made known to God. Dominating this whole section from its central position in the passage is the statement "the Lord is at hand". This fact is enough to dispel all fear of need for He is not some minor princeling who is at hand but the very Lord of all creation who rules all things by the word of His power.

To know that He is at hand encourages perseverance and allows us to endure difficulty and opposition. The knowledge of His nearness in power will help us forbear in our problems.

These few points are sufficient to show the relevance of the promises of our Lord's return to our own individual Christian life no matter who we are. It is not a strange doctrine reserved for theologians and fanatics but it is a very precious gem for the possession of every believer. Ought we not search the scriptures and meditate on these promises? Thus we will be able to say with St. Paul,

MARANATHA — EVEN SO LORD JESUS

COME.

BRUCE N. KAYE.

—"Sin is real sickness (Isa. 1:5), yea, the worst of sickness; it is a leprosy in the head (Lev. 13:44); the plague in the heart (I Kings 8:38); it is brokenness in the bones (Psm. 51:8); it pierces, it wounds, it racks, it torments (I Tim. 6:10) —" (Joseph Alleine).

A Living Hope



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UNREACHABLE?



By

Peter

Carroll

INDIANS MURDER MISSIONARIES IN ECUADOR JUNGLE

(Headlines S.M.H. 14/1/56)

TO many this was a tragic waste — but WAS IT? NO! This article shows why.

The massacre of the five missionaries by Auca Indians occurred on Sunday afternoon, 8.1.1956. Rachel Saint, the sister of one of the missionaries, had been learning the Auca language from a girl (Dayuma) who had fled from the tribe some years previously. The language study continued and in June, 1957 Rachel and Dayuma went to America where they made a number of appearances at Christian meetings and where Dayuma was baptized.

A significant development came during November, 1957, when two Auca women came out of the tribe into the neighbouring Quichua Indian Area. Elisabeth Elliott (wife of one of the missionaries) made contact with them and encouraged them to stay for a period while she began to study their language. Tape recordings were sent to Rachel and Dayuma in America, and it was discovered that these two women were Dayuma's aunts, and had come out of the tribe to see if Dayuma was still alive. Dayuma and Rachel taped a gospel message in the Auca language, and mailed it back to Ecuador on the 8th January, 1958 — **THAT IS, EXACTLY TWO YEARS AFTER THE KILLING, A GOSPEL MESSAGE WAS SENT TO TWO AUCAS.**

In the middle of 1958 Dayuma and Rachel returned to Ecuador and Dayuma accompanied her aunts back to the tribe. About a month later Dayuma with other Aucas returned and invited Rachel Saint and Elisabeth Elliot to come and live in the village. The invitation was accepted, and in October, 1958 they left for the village — a journey by canoe and foot lasting three days. **SO LESS THAN THREE YEARS AFTER THE KILLING, TWO WOMEN AND A LITTLE GIRL (VALERIE ELLIOT) ENTERED THE AUCA VILLAGE WITHOUT ANY OPPOSITION OR HOSTILITY — IN FACT AT THE INVITATION OF THE AUCAS.** God had done what, in the eyes of the world, was an impossibility.

The next twelve months was a period in which both Elisabeth and Rachel began to understand the Auca culture and background and make much valuable progress in language study. (For further details concerning this twelve months, see "The Savage My Kinsman", E. Elliot). The

SOCIETAS

Aucas expressed eagerness to hear from God. Elisabeth and Rachel taught Dayuma who in turn regularly gathered the people to teach them. During this period, four records were made in the Auca language by Gospel Recordings Inc. "Each of the records contained a succinct summary of scripture stories" aimed at giving an uninstructed Auca a summary of what God's word said "from creation to Christ's death and resurrection". ("The Dayuma Story", E. E. Wallis, p.208).

In September, 1959, Betty and Valerie Elliot returned to America while Rachel continued working on the language and teaching Dayuma who was in turn teaching her people. Kimu, one of the killers, spoke to the other Aucas about Jesus Christ. He was the first Auca man to do this and it happened in February, 1960 — **JUST FOUR YEARS AFTER THE KILLING OF THE MISSIONARIES.** By the middle of 1960, Kimu and Dyuwí (another Auca man) were learning scriptures by heart so they may teach the people. As well as this, they were leading in prayer and undoubtedly are destined to be leaders of the Auca Church.

Further development came in the middle of 1961 when nine Aucas were baptized. By the close of 1961, there had been eighteen Aucas baptized, including the five killers.

While living in the tribe Rachel learnt the reasons for the natives killing the missionaries. From October, 1955, Friendship Flights had been made over Auca territory and gifts were dropped to the natives. The Aucas were puzzled as to who would send them gifts from the sky. "Surely there were other Aucas up in the sky sending down the gifts! Who but Aucas would give us such nice things?" ("The Dayuma Story", E. E. Wallis, p.145). They thought that it could have been Dayuma and when it was learnt that the men were on a sandbank in the Curaray River three natives went to see them and asked to be taken to Dayuma (25 minutes flying time away). The men could not understand the natives but took one of them for a flight in the plane. When the native returned from the flight, not having seen Dayuma, he assumed that the men had killed Dayuma and would kill them also. The natives returned to the rest of the tribe with their sad news that the men were killers and two days later a group

of Aucas set out and on the afternoon of Sunday, 8th January, 1956, they killed the five missionaries.

Late in 1955 six people received the Call of God to go to the Aucas. (Five men and Rachel Saint). The men worked independently and their attempt was a closely guarded secret, even Rachel did not know of it. On New Year's Day, 1956, Rachel prayed this prayer "Lord I do not know what the future holds . . . reach the tribe with me or without me, but reach the tribe". ("2,000 Tongues to Go", E. E. Wallis and M. E. Bennett, p.217). In this outreach of the gospel Rachel lost her brother just a few days after her prayer.

TWO YEARS LATER the first gospel message came per tape recording to the Aucas. **TWO YEARS NINE MONTHS LATER** two women and a girl were invited to enter the village, and they did so peacefully. **FOUR YEARS LATER** Kimu (one of the killers) preached Christ to other Aucas. **FIVE AND A HALF YEARS LATER** nine Aucas were baptized. **SIX YEARS LATER** there were at least 18 baptized Christians including the five killers.

Two things stand out in this history of God's

dealings with the Aucas. First we see God's sovereignty and power in the working out of His purposes in the taking of the gospel to this group of so-called unreachable savages. Second we see five Christian men who had so completely given their lives to God that they were prepared to follow His will even to death.

The words of Jim Elliot written during his College days illustrate their attitude — "He is no fool who gives what he can't keep to gain what he can't lose". ("Shadow of the Almighty", E. Elliot, p.15).

Of the Christian reader two questions are asked:

Have you sought God's will for your life?

Are you prepared to obey His will even to death?

During this article quotations have been made from various books dealing with the Auca tribe. These quotations have been used by kind permission of the publishers, Hodder & Stoughton Ltd.

PETER CARROLL.



There are at least six books which make reference to the Auca tribe and the interested reader is referred to these for further details.

"Through Gates of Splendour", E. Elliot

— The account of the attempt of the five men.

"Shadow of the Almighty", E. Elliot — The life story of Jim Elliot (one of the men).

"Jungle Pilot", R. T. Hunt — The life story of Nate Saint (one of the men).

"The Dayuma Story", E. E. Wallis — The account of Rachel's work with Dayuma to 1960.

"2,000 Tongues to Go", E. E. Wallis and M. O. Bennett — The account of work of Wycliffe Bible Translators with one chapter devoted to Rachel's work with Dayuma.

"The Savage My Kinsmen", E. Elliot — The account of 12 months in the tribe (1958-1959) — many excellent photographs of the tribal situation.

COLLEGE PHOTO



Back Row: K. Giles, S. Gabbott, J. South, H. Hinton, M. North, S. Langshaw, A. Richardson, R. Duffield, B. Siversen, D. Gowing, G. Paxton, J. Reimer, D. West, N. Thomas, J. Dunn, R. Carnaby, R. Buckland, R. Begbie, D. Hawke.

Fourth Row: A. Whitham, M. Myers, R. Maidment, R. McKinney, L. Macqueen, D. Meadows, A. Patrick, J. Cashman, R. Audley, A. Nichols, G. Foster, D. Lashbrook, W. Harris, H. Ainsworth, O. Thomas, N. Flower, K. Freer, L. Banks, D. Fernance, R. Piper, G. Carr, D. Fry.

Third Row: Rev. P. Mtowe, N. Brain, G. Maple, E. Sinclair, G. Farleigh, C. Kruse, G. Scarratt, B. Stanmore, I. Ransom, Pastor Tin, A. Watson, R. Goodfellow, J. Wise, T. Milton, A. Blanch, A. Tress, K. Coleman, I. Hardy, L. Spencer, P. Hobson.

Second Row: Rev. B. Powers, D. Firmage, J. Pettigrew, J. Gelding, C. Dundon, B. Wilson, N. Matheson, J. Gormley, T. Middleton, R. Gallagher, D. Howard, D. Ryan, J. Sanders, Rev. N. Bissett, J. Merriment, B. Kaye, B. Maxwell, B. Johnson, A. Guyer.

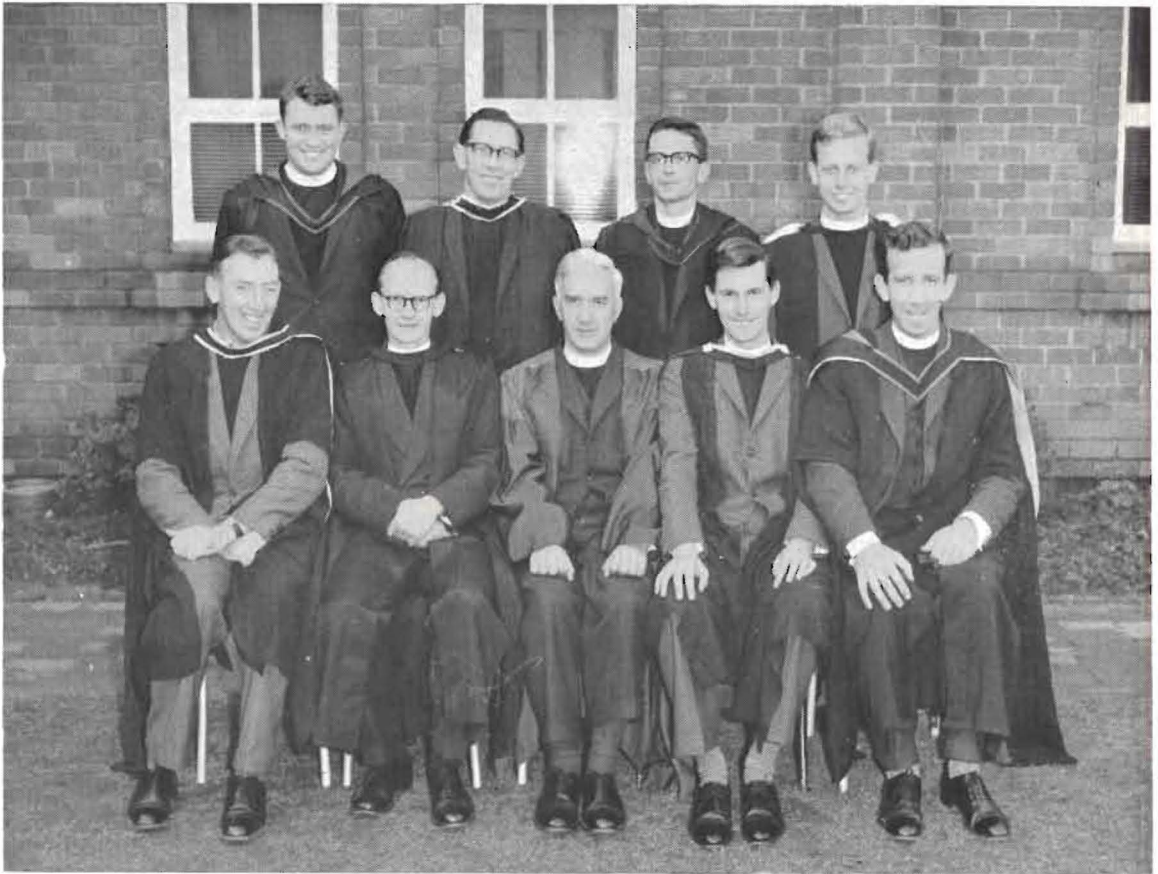
Front Row: G. Grimes, D. Holland, B. Carter, J. Livingstone, C. White, Rev. P. Barnett, Rev. N. Pollard, Rev. W. Lawton, The Archbishop, The Principal, The Vice-Principal, Rev. W. Dumbrell, Rev. G. Goldsworthy, Rev. R. Withycombe, E. Carnaby, W. Walsh, P. Watkins, P. Carroll, M. Jones, P. Grouse.

Absent: Rev. A. Alcock, J. Davies, A. Gray, K. Hainge, B. King, W. Newton.

COLLEGE

STAFF

'64

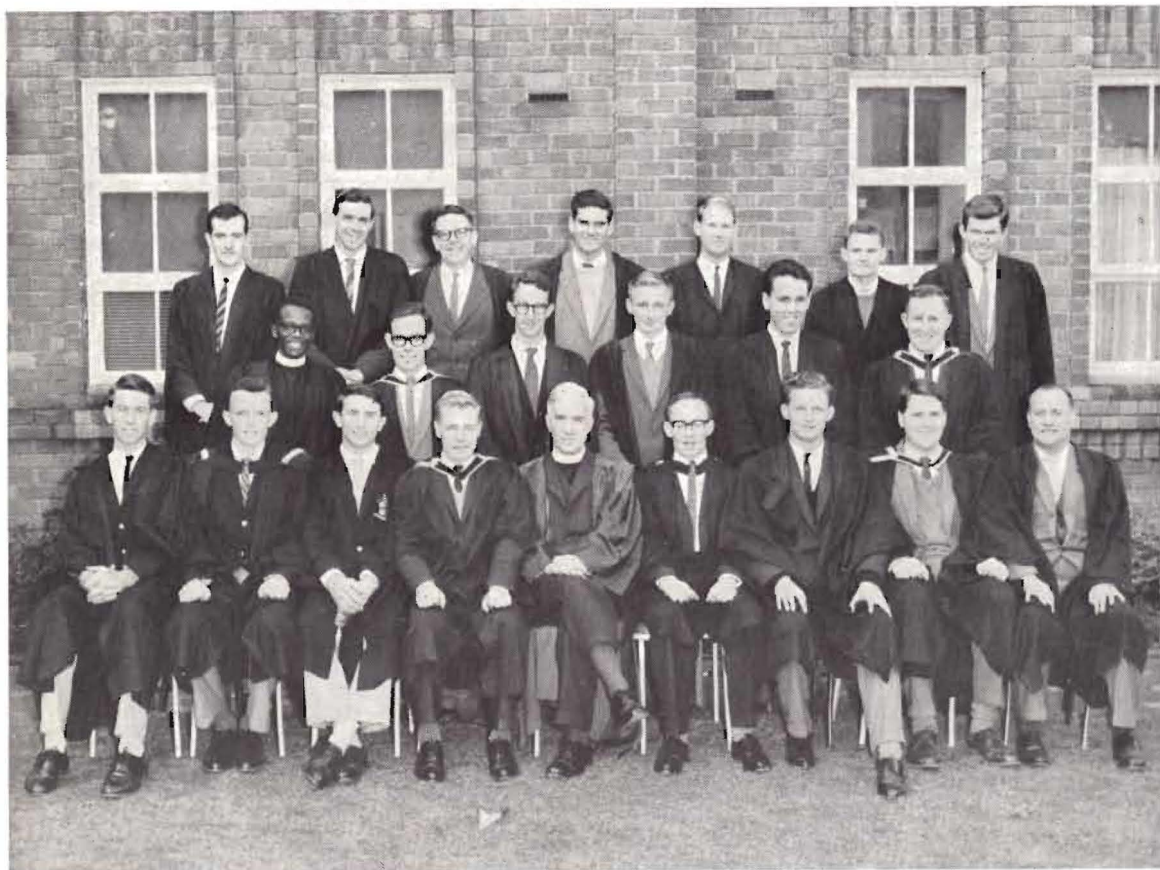


COLLEGE STAFF

Back Row: Revs. P. Barnett, B. Powers, G. Goldsworthy, R. Withycombe.

Front Row: Rev. W. Dumbell, The Vice-Principal, The Principal, Rev. W. Lawton, Rev. N. Pollard.

FINAL YEAR STUDENTS



FINAL YEAR, '64

Back Row: C. White, K. Coleman, D. Howard, D. Ryan, J. Sanders, T. Middleton, J. Merriment.

Centre Row: Rev. P. Mtowe, P. Carroll, B. Johnson, J. Livingstone, B. Kaye, G. Grimes.

Front Row: A. Guyer, D. Holland, B. Carter, E. Carnaby, The Principal, P. Watkins, B. Maxwell, M. Jones, W. Walsh.

WELL KEPT!

“WHOSO findeth a wife,” said King Solomon, “findeth a good thing”, an opinion endorsed by married students, even if it does introduce “extra-curricular” problems.

How do things work out when a married man enters theological college? As husband of one and father of four, perhaps I can answer the question for others in the same boat.

As with most, our call involved a period of testing. When first term started in 1962, my family remained in Cooma where we had lived nearly eight years. During our separation, we were to see the Lord work in a wonderful way.

Our first definite guidance came through a trial sermon in chapel on ‘God’s blank cheque’ — Matthew 6:33, and a message shortly afterwards by the Vice-Principal who spoke on the need for importunate prayer.

We next asked a number of friends to pray that the Lord would clearly reveal His will for us. The result was that a home was provided in the parish of Merrylands West and I severed all remaining business ties, looking to the Lord for provision of financial needs. Then, after no enquiry for our home (which, now empty, had been on the market for some months), a prospective buyer made an offer. This was rejected, so he increased his offer by £1000 and bought our place out of 27 properties offering on a buyer’s market.

At the beginning of last year, a house “on the campus” was provided by the College, enabling my wife to attend lectures at Deaconess House. We are now members of the congregation at St. Stephen’s, Newtown.

Looking back on 2½ years of fellowship and teaching in College and parish, we thank God for closer spiritual ties within the home, for

provision of our material needs, and an increase in faith as difficulties have been overcome in His strength. God is never found wanting. Our supply has been provided as He promises — “according to His riches in glory by Christ Jesus”.

What is the answer to every need? Look to Jesus! He is waiting to provide from His unlimited treasury. He will do it for His Name’s sake, that all may know that He is “the Lord God, even Him only”.

Some months ago we were host and hostess at a C.M.S. Family Week. When signing my name and the reference Matthew 6:33 in a girl’s autograph book, she said, “That’s funny! Mrs. Howard put the same one on her page. What is it?”

Whether you are a married man considering college or not, the answer is the same as she received: “Look it up and try it out.”



DONALD HOWARD.

Philosophy: Gorgias 483-375 B.C., profoundly said

‘Nothing exists and if it did you couldn’t know it and if you knew it you couldn’t tell it’.

External Studies

Theology for all the Church

WHAT is the purpose of a theological college?

Most people would answer immediately — and correctly — that it exists to provide a theological training for those who are preparing for ordination to the ministry. But this is only a part of the story.

Moore Theological College accepts the responsibility of providing training facilities for **all** the members of the Church. As the average church member cannot attend a full time residential course, this training must be provided by correspondence notes and evening classes.

Over the years the courses which Moore College has provided for lay men and women have proved of value to some thousands of people. There are, in fact, at any one time about ten times more people doing the external courses provided by the College than there are students in residence studying for the ministry.

One of the most important of these courses has been that leading to the Sydney Preliminary Theological Certificate, usually called simply the S.P.T.C. This is a Preliminary Theological Course and it covers Old and New Testament topics, an outline of English Church History, an introduction to the study of Christian Doctrine and a study of the Prayer Book. This course, which was commenced by the late Archdeacon Hammond when he was Principal of Moore College, is a requirement for licence as a lay reader in the Diocese of Sydney. In addition to lay readers, however, it has been taken by thousands of Sunday School teachers, Church officers, Synodsmen, and parishioners generally.

Moore College also administers the Inter-Varsity Fellowship Course on behalf of the Executive Committee of the Inter-Varsity Fellowship Course. This Course, especially prepared for university and other tertiary level undergraduates and graduates, has won acceptance around Australia and is also used in some overseas countries.

Recently, in response to requests from students who have completed College courses, the Committee For External Studies has introduced two new courses, the Intermediate Theological Course and the Advanced Theological Course. These courses are only open to those who have done the Preliminary Theological Course, and those who complete the series are awarded the Certificate in Theology of the College (Th.C.).

The courses leading to the award of the Th.C. cover the entire Bible, Early Church History and English Church History, Doctrine in four sections, and a vast range of other subjects (some optional) too wide to mention here.

The S.P.T.C. normally takes two years, and the I.T.C. and A.T.C. two years each, so that the usual time to obtain the Th.C. would be six years. However those with above average time available for study, can proceed more quickly, and any who wish may take longer than the six years.

The courses leading to the Th.C. give the interested Christian lay man or woman the opportunity of acquiring a balanced theological education to enable him or her to be in a position to understand the implications of modern movements in the Church and to take part in them intelligently and with conviction, out of a background of training in the Scriptures and Theology.

The College has pamphlets available describing these courses, and will gladly forward them on request to: The Secretary For External Studies, Moore Theological College, Carillon Avenue, Newtown.

Let us ask ourselves: Am I adequately trained to serve God as fully as I can? Should I not enrol NOW in one of these courses so that I might learn how I can serve Him more effectively?

B. W. POWERS.

THE

SENIOR

STUDENT

WRITES



MANY and varied are the members of the College composing its complement this year. They come from all walks of life, of widespread age, some married, some not, many plodders, a few brilliant. What are they doing? Some are aiming for ordination, some for mission work, others for further studies. But all possess a common denominator — following the known plan of God whom they believe is relevant to the international and personal situation of today's world.

Over 60 per cent. of the people in the world at present have never heard of Jesus Christ. There are more people in the world today who have never heard of Christ's salvation than there were on the day of Pentecost just after He died. Everywhere the momentum of the arms race, the confused and smouldering international tensions, the enormous scientific triumphs are leaving behind a moral, spiritual and bodily hunger which cries vainly for satisfaction. The individual is swamped, and uncertainty and pessimism leave no security or hope. Was that recent Beatlemania a sign of inward emptiness?

James S. Stewart, the great Scottish Presbyterian has said, "The very disillusionment of today is the raw material of the Christian hope." It is in this kind of situation, with all its desperation and opportunities, that all Christians are today challenged to minister, clergy and laymen alike, boldly and unashamedly proclaiming the Gospel of Jesus Christ as the hope of every man. The harvest is ready, but while the Communist is almost winning the world with a lie, the Church is losing it with the truth. Peace with God comes only through a personal encounter with the living Christ. Each student of the College is grateful for the opportunity of

playing some small part in spreading such a message.

On the national and moral scene, the Christian should be the purifying "salt of the earth." "Let us say humbly and publicly that we resent corruption in politics, dishonesty in business, pornography in literature, coarseness in language, chaos in music, meaninglessness in art." So said Will Durant. Where are those that will speak up for the standards of God? Where are those who will stand firmly for whatever is pure and decent and noble? The Christian today is called to be a light revealing evil and darkness in the life of the nation; and to be such a witness in any capacity at all is considered a priceless privilege by each member of the College.

We at College then are endeavouring to pursue God's plan in such service, wherever it might lead and whatever form it might take.

Desire for ease, love of pleasure and fear of man's scorn have contributed much to the lethargy and indifference which characterises many Christians today. Theological students are not exempt from such fears and allurements. Will you pray then that all Christians everywhere will respond to the urgent call to faithful living and witness? And also that men called by God to specialised service will not hesitate to step forward?

One determination every Christian should have is that he will not allow position, salary, material comforts, friendships, fear or anything to separate him from spending himself and from being spent in glad and selfless service for his Lord and Master. Let everyone then, looking at the spiritual harvest in the world around him, remember the solemn words of God — "He who sleeps in time of harvest brings shame".

BRIAN KING.

SOCIETAS



Signing

the

Contract

THIS is a brief article on Christian Baptism. There is far more to be said on this topic than is contained here. I have simply given a few basic points which all Christians should understand.

We all know that Adam sinned, and consequently the whole human race was turned away from God. However, God acted to turn people back to Himself so that He might be their God and they His special people. In Genesis chapter 17 we read that God made a Contract with Abraham, promising that He would be Abraham's God and that Abraham and his children would be His special people. This Contract, or Covenant, was sealed with the visible sign of circumcision. Thus, circumcision was a sign of belonging to God. Belonging to God means having sins forgiven and having the heart to love and obey God. Circumcision then was the sign of repentance, forgiveness and having the heart to love God. (Deut. 30:6; Jer. 4:4).

In the New Testament the sign of repentance, forgiveness and having a heart to love God is Baptism (Acts 2:28; 22:16). Thus in the New Testament baptism becomes the sign of the Covenant. Baptism in the New Testament corresponds to circumcision in the Old Testament (Col. 2:11-13).

The value of Baptism for the individual Christian is seen clearly only when the importance of the Covenant is understood. All that we have from God comes as a result of God's Covenant with us. For example, Jesus Christ came from God to be our Saviour as a result of the Covenant (Isaiah 42:6; Luke 1:68-75). Jesus shed His blood for our sins as a result of the Covenant (Matt. 26:28). Our regeneration, justification and personal knowledge of God all issue because God made a Covenant with us (Jer. 31:33, 34). Because of this we ought to use and highly value our Baptism, the sign of God's Coven-

ant with us. It should help us to have a stronger faith in God by pointing us to His Contract and what He has promised to do for us. The Israelite, when his faith in God was threatened, could reply, "I have been circumcised, I belong to God and He to me". Similarly, the Christian, when tempted to doubt his Salvation or God's goodness, can reply, "I have been baptised, God has made His Contract with me and has promised to be my God."

The question is asked, "Who should be baptised?" The answer is clear, "Those who are in Contract with God." That is, those who through repentance of sin and faith in Christ have become children of God. Many Christians are divided concerning infant baptism. Some hold that it is wrong. However, God not only made His Covenant with Abraham, but with his descendants as well. Thus Jewish children were circumcised. God has always promised to be the God of believers' children and to include them in His Covenant. Hence the baptism of a child should be a source of great assurance to the Christian parents. It assures them that, as they faithfully pray for and teach the child, God will bring to it the benefits of the Covenant. But it must be pointed out that there is no promise of God attached to the baptism of unbelievers' children, and many people today use infant baptism without understanding it or truly believing the promises of God. This is **wrong**.

Baptism, the sign, or God's signature to the Contract, has great value when understood and used aright. If you are a baptised Christian use your baptism to strengthen your faith in the promises of God and His Contract with you. If you are a Christian parent, see your child's baptism as a sign that God is not only your God, but the God of your child.

BRIAN CARTER.

DEFINITION OF PEACE

"Peace, to the Communist, is total victory . . . There is no action that they can do which is not a peaceful action. If they shoot you it is with a peaceful gun; they put a peaceful bullet into your brain; they give you a peaceful death and they bury you in a peaceful grave."

(Dr. Fred C. Schwarz)

IMPRESSIONS AT NEWTOWN

Thursdays, 1.15 p.m.

THE elderly gent with the tattered suit and worn-out shoes looked up from the paper he had found on the bench near the bus waiting shed and listened. This was something new—

The teenage typiste out for a stroll during lunch hour, stopped abruptly and looked across the road to where the sound was coming from—

The Greek lady, out doing her shopping with her children, turned around to look also while she waited for her bus to come —

As a matter of fact just about every person at that time in the centre of Newtown did the same thing.

This was news. Fancy choosing a place like Newtown!

"Crackpots," muttered the old gent as he went back to his paper. All the same he couldn't really concentrate on the news again. There was just that something about what they were saying.

"I'm not quite sure", thought the typiste. "Maybe it's true after all; won't do any harm to listen."

"Threskaia," thought the Greek lady as she scanned the street for her bus.

The lights changed to red, the cars stopped and the noise of the traffic died down. Now the sound could be heard even in the bar of the pub on the far corner, the sound of a young man's voice saying, "Jesus Christ once said, 'I have come that you might have life'." And so it went on.

The young man finished speaking and joined a group of other young men busily engaged in handing out Gospel tracts and speaking to those who had stopped to listen — such as the old



gent with the tattered suit, the young lass from the office, and even the Greek lady who was by now all smiles because someone had given her, in a "foreign land, something to read in her own language.

But as yet the meeting had not ended, for now a group of young men armed with musical instruments and hymn books had taken over the Public Address system and were letting forth in harmony on some popular Gospel song. Such an unusual occurrence raised eyebrows all round Newtown. At the same time a curious young man dressed in black jeans and a black sweater asked one of the young men who had given him a tract, if anyone was able to speak Yugoslav, and was highly delighted when a Gospel Recording in his own language was played to him on a record player.

So it went on for another half hour. Two more speakers, two more hymns, dozens more tracts distributed and many contacts made.

This then is our work; bringing the Gospel of the Lord Jesus, in a simple way, to the man in the street, through the work of the College Open Air Witness team. Often it is a hard, thankless job, but the Lord has seen fit to bless the work of the team, which is seeking to fulfil the words of the King as spoken by Jesus in a parable, "Go out into the highways and hedges and compel them to come in, that my house may be filled."

NEIL FLOWER.

SOCIETAS

NOT FROM MEN

THIS article has to do with the volume whose cover, as it stands on your shelf, bears the name Holy Bible. What sort of authority belongs to the Bible? Since humans wrote it, is its authority a species of human authority? Is it to be thought of as the authority of a group of religious experts, whose words are to be respected because they are the words of experts in their particular field? Or does it have the same sort of authority that the best primary source has for the historian? What sort of authority does this book hold?

Modern views today ascribe to the Bible an authority that is relative and provisional, not absolute and final. Were the early Christians right when they regarded the authority of Scripture statements as infallible because they were divine?

Using the Bible as a historical source only and not assuming its authority beforehand, we can read the views of various people about the subject of our enquiry and in particular, the views of Jesus Christ and His apostles. Whether you accept these views, once having discovered them, will depend on your estimate of the trustworthiness of Jesus and those who taught as apostles. It will be a matter of faith.

Jesus taught that Scripture is authoritative instruction from God "My doctrine is not mine, but his that sent me" (John 7:16). The Scriptures are an historical record of what God has been saying and doing down the centuries. The New Testament looks at the Old Testament and refers to it as God's "word", "statutes", "precepts", "testimonies", "commandments", "oracles", etc. Since God is concerned in revealing Himself to sinful and rebellious man, the Bible is therefore the written record of the drama of redemption. This is why Paul in Romans 4:23 sees the Old Testament as a book written for Christian believers. "All Scripture (or "every text of Scripture") is given by inspiration of God". (2 Tim. 3:16). This means that all that falls in the category of Scripture comes from God and should be received as instruction from Him. This activity of inspiration is what insures

that the written word **is** the Word of God; inspired Scripture is thus written revelation.

In one sense Scripture also has a double authorship. Men wrote it, and God wrote it through these men. These men were human, fallible and prone to mistakes but in the writing of Scripture God kept them from error so that they neither falsified the facts nor misrepresented God's character and purpose. The veracity of God Himself guarantees the trustworthiness of Holy Scripture.

Christ and His apostles argued from Scripture as final authority, "the Scripture cannot be broken" (John 10:35). "It is written" was to them the end of the argument — there was no appeal against the verdict of Scripture for that would have been appealing against the judgment of God! If we think that Jesus and His Spirit-endued apostles knew what they were talking about when they spoke of spiritual realities, we will accept their estimate of the Bible.

The Bible is God's witness to Himself, thus Biblical authority rests on inspiration. Inspiration is that "bearing along" by the Holy Spirit by which "men spake from God" (2 Peter 1:21) — and wrote from God too, for it is the **written** "word of prophecy made more sure" (2 Peter 1:19). Because Scripture is the written speech of our Creator we are left no alternative than to emphatically assert this precious doctrine. The life of faith is founded on recognising that what the Bible says, God says. The only way this integral part of the Christian faith can be evaded is to alter one's view of Christ! One can scarcely believe that He whom the Father sealed would fail to perceive the true character of Scripture. One of the striking characteristics of the ministry of Jesus is His meticulous concern for the words of Scripture; He based His claims and grounded His teaching on the Word of God written — He was the Incarnate Word.

Now then, the conclusion is simple. If you claim to be a real Christian — the Bible will be for you a divinely inspired rule for faith to which you will look daily for spiritual food and strength. This authority will also work itself out

in corporate Church life too. You will discover that only a study of the Word of God answers the deepest needs of both adults and young people. Family life is revolutionised when father meets his responsibility and daily shares the Word of God with his wife and children. You may even discover the tragic fact that much Christian effort is but superficial and entertaining, based on "holding" folk by a programme rather than being grounded in the Word of God. You will discover that upon seeking to implement this teaching of the authority of the Bible in **all** things that vigorous and perhaps open opposition will result. Perhaps you will discover that our religion is a missionary religion — one of discovering Christ's righteousness and longing to see others clothed in that same spotless robe.

The Bible will help you apportion your time for life's activities — it will be a matter of faith and trust in God. The way you give toward the extension of Christ's kingdom will be a matter of seeing a need and approaching it in faith as God leads you. In fact, if you dare to abandon your life in subjection to the Word of God you ". . . shall be called great in the kingdom of Heaven" (Matthew 5:19). If you would honour Jesus Christ and His Father, submit to the Holy Bible. Here the Father through the Spirit bears witness to His Son. This is no intellectual theory to play with; it is a teaching demanding that you give the Bible the respect, meditation and prayer that its divine origin demands. **This** is pure and true religion. It is Christianity.

GRAHAM FOSTER.



GLEANINGS FROM

THE TH.L. LECTURE ROOM

Student (to D.B.K.): "One last question, Sir?"

D.B.K. — "Are you a prophet?"

Student — "No, Sir."

D.B.K. — "Then you mean it's your first question."

* * *

Student — "Were they heretics by choice?"

D.B.K. — "I wouldn't say that. Not looking around here."

* * *

G.L.G. — "These duplicated notes will cost 2/6d. a copy. I don't get anything out of it."

Wise Student — "You need a manager."

* * *

Lecturer: "That may be what you will be examined on but it has nothing to do with what you ought to know."

* * *

COLLEGE SPORT

The Sporting Activities of the College call for mention, but no one wants to mention them. We have had worse years in sport, but no one can remember when. The achievements in this field leave us with one of two conclusions, either the students are so busy studying they have no time for sport, or the price of coffee has come down. We can however "get off the mark" by announcing that the College Tennis Team, on home ground, "swung" into action with a convincing victory over Morpeth College — a "smashing" 4-2 win (sets of course). But the Morpeth men really turned it on for the return match — it poured all day. In other news, the dazzling, energetic cricket team found the wickets "too far apart" to make a convincing stand against the strong Leigh College team. It must be recorded that our men moved rapidly on the field, especially to and from the wicket. Leigh College went home with a well deserved first-innings win.

Other activities planned for the year include the following: Inter College Athletics, Soccer, Rugby, Table Tennis and Squash. We look forward to increased activity in this field.

S.M.A.F.

Do students find finance a problem? Well, who doesn't? But sometimes a student does find himself in an embarrassing position due to unforeseen circumstances. The Student's Mutual Assistance Fund is formed to help such a student in his time of need. The financial success of S.M.A.F. relies on free giving by the students. Boxes are distributed three times a year to all the students so each can contribute to the Fund as he feels led. Also from time to time, past students contribute to the Fund.

Sometimes the amount in reserve grows considerably; other times, due to student needs, the Fund diminishes.

Any student who applies for assistance through the scheme realises that his case must be assessed by the S.M.A.F. Committee and the Senior Student. The applicant speaks only with the Senior Student, and can be assured that, whether or not his case is approved, all that he says is confidential, including his name.

In this way, as students, we are able to help each other through times of difficulty.

DEPUTATIONS

A team of students from the College is available for deputations to parishes which desire them. They are generally arranged for Fellowship or Men's Teas of a Sunday evening, so that a member of staff preaches at Evening Prayer. The challenge of a fuller service for God is presented in films, testimonies, addresses, etc. For information, contact the Deputation Secretary, Moore College. Phone 51-5111.

"WISE AND WEIGHTY WORDS"

IN the 1700s the rationalists wrote books attacking the Christian faith. And the church seemed quite helpless. So Christians wrote books to restore the authority of the Bible, and thus they produced the "apologetics" of their day. The Church was restored; **BUT WHAT RESTORED IT? NOT THE BOOKS, BUT THE SPIRIT OF GOD**, acting through Whitfield, Jonathan, Edwards, Tennent, and Wesley in a mighty work of Revival.

We are, of course, told to "contend earnestly for the faith." But how? I am certain that we attach far too much importance to apologetics (arguments in favour of the authority of the Bible). But it does not seem to avail much. **WE DO NOT SEEM TO MAKE MUCH IMPRESSION ON OUR OPPONENTS**. How different with Stephen, in the book of Acts. "They were not able to resist the wisdom **AND THE SPIRIT** by which he spoke." You see, you can present the argument, you can put the case, but **KNOWLEDGE OF THE FACTS IS NOT ENOUGH**. There must be with it the **POWER** of the Holy Spirit.

There has been the horror of excesses. We hear of various sects which put a great deal of emphasis upon the Spirit, and so we are driven to the other extreme, that of quenching the Spirit. Yet this charge of enthusiasm has ever been brought against Evangelicals. Whitfield and Wesley were continually being charged by bishops and others with being "enthusiasts". But it did not frighten these men. **But the modern evangelical is terrified of this charge.**

Far be it from me to defend fanaticism, but I am certain that our danger today is to be so afraid as to be guilty of quenching the Spirit.

Go back and read the history of the great revivals in the church and you will find the power of the Holy Spirit and authority always present. Read the journals of Howell Harris. He keeps on saying things like this: "Arrived at so and so; preached; felt the old authority." Or another time: "No authority." It grieved him, and he fell down before God, searched his heart and sought the authority again. It was always the same message, but that was not enough for him.

One cannot read the journals of Wesley and Whitfield without finding the same thing. "The Lord came down amongst us." Jonathan Edwards experienced the same thing. As he was reading a sermon people cried out under a terrible conviction of sin. In times of revival people are seen walking about crying out for peace with God. They will knock at the door of a minister and say, "Can you help me?" They see themselves as sinners before a holy God. They are often converted before they get to a meeting. People walking in the fields are suddenly compelled to fall on their knees and cry to God for mercy.

We seem to have forgotten that God has done most of His deeds through remnants. We are fascinated with the idea of bigness, and are sure that if we could stage something **BIG**, we will shake the world and produce a mighty awakening.

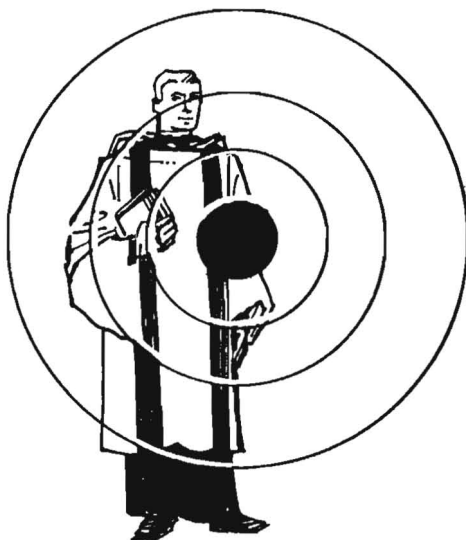
This is what grieves me. **I very rarely hear any Christians today, even Evangelicals, praying for revival.** What do they pray for? They pray for their own organised efforts, at home and abroad. That is quite right, of course. But the trouble is we start with ourselves and ask God to bless our efforts. When did you last hear anyone pray that God might open the windows of heaven and pour out His Spirit? When did you last pray that yourself? **We have forgotten the one thing that can make our work effective.** When God sends revivals He often does more in a single day than in fifty years of all our organisation.

This is our greatest need today. Indeed the only hope. Let us remember that the God who in the past has come suddenly upon the dying church and raised her to a new period of life **CAN DO THE SAME STILL**. His power is not in any sense diminished. Let us wait upon Him, let us plead in prayer:

"Revive Thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear."

—Adapted from Dr. Martin Lloyd Jones.

YOUR RECTOR AND MINE!



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Contributed.



FINAL B.D. (LONDON) EXTERNAL STUDENTS

KERNEBONE, Richard Alan, M.I.S. (Aust.), Th.L., Dubbo High, 1946-47. Canterbury Boys' High, 1947-50. Cadet Draftsman and Pupil Surveyor, 1951-56. Surveyor Moree, Goulburn, Part Macquarie, 1957-60. Entered College from St. Thomas', Port Macquarie, 1961. Catechist at St. Bede's, Beverly Hills, 1961; St. Bede's, Drummoyne, 1962. St. Bartholomew's, Pyrmont, 1963.

THOMAS, The Reverend G. H., Th.L.: Katoomba High, 1950-55. Medical Student, Sydney University, 1956-59. Entered College from Emmanuel Church, Lawson. Catechist 1960-61, St. Luke's, Mascot, 1963. Deacon, 1964.

FOURTH YEAR

ALCOCK, The Rev. Allan Reginald, Th.L. North Sydney Boys' High, 1936-39. A.I.F. and R.A.A.F., 1941-45. Account/Company Secretary, 1945-61. Entered College from Christ Church, Gladesville, 1962. Catechist at St. David's, Surry Hills, 1962. St. Clement's, Marrickville, 1963. Curate. St. Andrew's, Summer Hill, 1964.

HOLLAND, Desmond William, Th.L.: 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, Brighton-le-Sands, 1962-63. Catechist, St. Alban's, Five Dock, 1964. Reading for B.D. (London).

CARNABY, Ernest William, Th.L.: 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, 1962-64. B.C.A. Candidate.

JOHNSON, Brian Keith, Th.L.: 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. St. George's, Earlwood, 1963-64.

CARROLL, Peter John, Th.L.: 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. St. John's, Padstow, 1962-63. Catechist, St. John's, Darlinghurst, 1964. Reading for B.D. (London).

JONES, Michael Anthony Corbett, Th.L.: 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, 1962-64.

CARTER, Brian Allen, W.D.A., Th.L.: 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. St. Jude's, Dural, 1963-64. B.C.A. candidate.

KAYE, Bruce Norman, Th.L.: 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. St. Andrew's, Roseville, 1963-64. Reading for B.D. (London). B.A. (Sydney).

GRIMES, Geoffrey Williams, Th.L.: 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, 1961-63. Reading for B.D. (London).

KING, Brian Franklin Vernon, B.Comm., A.C.A., Th.L.: 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, 1962-64. Reading for B.D. (London).

GROUSE, Phillip John, M.Sc., Th.L.: Sydney Boys' High School, 1946-50. Electrical Engineer, 1951-61. Entered College from St. Paul's, Chatswood. Catechist, St. Martin's, Killara, 1963. Reading for B.D. (London).

LIVINGSTONE, John Robert, Th.L.: 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. Catechist St. Anne's, Ryde, 1964.

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. Catechist, St. Faith's, Narrabeen. 1964.

MAXWELL, Barry Colin Clarke, Th.L.: 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, 1962-63. Catechist, St. John's, Campsie, 1964.

MERRIMENT, John Robert, Th.L.: 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, 1962-64.

WALSH, William Leonard: Sydney Boys' High School, 1935-37. Proof Reader, 1937-39. Australian Army, 1939-42. Radio Engineering, 1952-47. Senior Executive, Ducon Condenser Ltd., 1947-61. Entered College from St. Paul's, Wentworthville. Catechist, St. Bede's, Drummoyne, 1961. St. Barnabas', Punchbowl, 1962. St. Anne's, Merrylands, 1963.

BISSETT, The Reverend N.: Private Study Candidate; Leaving Certificate 1949; Wagga Teachers' College, 1951-52; Moore College, 1958-59; C.M.S. Missionary, Sabah, 1960-62; Deacon, St. Andrew's, Summer Hill, 1963. Priested, assistant Holy Trinity, Miller's Point. Studying Moore College prior to re-allocation to field.

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, 1962-63. Catechist St. Paul's, Chatswood, 1964. Reading for B.D. (London).

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, 1962. Parish of Pittwater, 1963. Catechist, St. Barnabas', Westmead, 1964.

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. St. Cuthbert's, Naremburn, 1963-64. Reading for B.D. (London).

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, 1962-63. Catechist, St. Bede's, Beverly Hills, 1964. Reading for B.D. (London).

FIRMAE, 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, 1962-63. Catechist, St. Luke's, Thornleigh, 1964.

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, 1962-63. Catechist, Christ Church, St. Ives, 1964.

WATKINS, Paul Llewellyn, Th.L.: 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. St. George's, Marsfield, 1963-64. Reading for B.D. (London).

WHITE, Edwin Charles, Th.L.: 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. St. Andrew's, Lane Cove, 1963-64. Reading for B.D. (London).

3rd YEAR

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, 1962-63. Catechist, Carlingford Boys' Homes, 1964.

GOODFELLOW, Robert Francis: Albury High School, 1952-54. Clerk. Leaving Certificate, 1961, East Sydney Technical College. Entered College from St. Alban's, Corrimal. Catechist at Holy Trinity, Concord West, 1962. St. Peter's, Watsons Bay, 1963. Catechist, St. Barnabas', Broadway, 1964.

GORMLEY, John: Macquarie Boys' High School, 1957-59. Student Surveyor. Entered College from St. Mark's, Ermington. Catechist at St. Paul's, Castle Hill, 1963.

HARDY, Ian Alexander: Brighton High School, 1953-54. Adelaide Boys' High School, 1954-58. Bank Officer, 1959-61. Supervisor S.A., Deaf and Dumb Hostel, 1961-62. Ridley College, Melbourne, 1962. Entered College from St. John's, Halifax St., Adelaide. Catechist East Hills Migrant Hostel. Candidate for Diocese of Willochra.

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, 1962. Catechist St. Stephen's, Newtown, 1964.

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, 1962-64.

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, 1962-63. Catechist, St. John's, Darlinghurst, 1964.

MILTON, Thomas Charles: Granville Junior Technical School, 1953-55. Fitter and Turner, 1955-61. Moore College Matric., Student, 1961. Catechist at Blacktown, 1962. South Granville, 1963-64.

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, 1962-63. St. Cuthbert's, East Fairfield, 1964.

RYAN, Denis Blake: The Scots College, 1939-42. Accountant, 1943-61. Entered College from and Catechist at St. Stephen's, Bellevue Hill, 1962. St. David's, Forestville, 1963. Catechist, St. George's, Paddington, 1964.

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, 1962. All Saints', Balgowlah, 1963-64.

TRESS, Anthony Glennie: Naremburn 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, 1962-63. Catechist, St. Barnabas', East Roseville, 1964.

AUDLEY, Richard: Trinity Grammar, 1947-59. Sydney University, 1960-61. Food Production Trainee, 1962. Entered College from Holy Trinity, Dulwich Hill. Catechist at St. Mark's, Malabar, 1963. Catechist, St. Andrew's, Riverwood, 1964.

BANKS, Lawrence Walter: Fairfield High School, 1954-56. Matric. Parramatta Evening College, 1961-62. A.N.Z. Bank, 1957. Trainee Clerk, 1958-62. Entered College from St. Luke's, Liverpool. Catechist, All Souls', Leichhardt, 1964.

BRAIN, Neil James: Wagga Wagga High School, 1949-52. Television Technician, 1952-62. Entered College from St. Michael's, Wollongong, 1962. Catechist at St. John's, Keiraville, 1962-4.

FARLEIGH, Gerald Gibson, H.D.A.: Barker College, 1942-51, Hawkesbury Agricultural College, 1952-4. Technical Salesman, 1955-6. Union Carbide, 1957-9. Billy Graham Crusade Office, 1959. David Jones' Ltd., 1959-63. Entered College from St. Paul's, Wahroonga. Catechist at St. Jude's, Dural, 1963-64. Cand. Diocese of Canberra-Goulburn.

FERNANCE, Donald: Hurstville Technical High, 1953-5. Hurstville Evening College, 1962. Electrician, 1956-62. Entered College from Holy Trinity, Peakhurst.

FLOWER, Neil Ashbrook: Sydney Technical High, 1955-58. Hurstville Evening College, 1959-60. Driver, 1959-61. Labourer M.W.S.D.B., 1962. Entered College from St. James', Carlton. Catechist at St. Mark's, Lilyfield — All Souls', Leichhardt, 1963. Catechist, St. James', Carlton, 1964.

FOSTER, Graham J. P.: Sydney Technical High, 1955-59. University of N.S.W., Engineering 1960. Costing Officer, 1961-63. Entered College from St. Thomas', Kingsgrove. Reading for B.A. (University of New England).

WATSON, Alan John: Canterbury Boys' High School, 1952-56. Bathurst Teachers' College, 1957-58. School Teacher, 1959-62. Entered College from St. Cuthbert's, South Kogarah. Catechist, St. Cuthbert's, South Kogarah. Reading for B.A. University of New England. C.M.S. Candidate.

WILSON, Bruce Winston: Canterbury Boys' 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, 1962-63. Catechist, St. James', South Canterbury, 1964. Reading for B.D. (London).

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, Clovelly, 1962-63. Catechist St. Alban's, Lindfield, 1964.

2ND YEAR

FREER, Kenneth Sidney: Goulburn High, 1946-50. Local Govt. Clerk, 1951-55. Teachers' College, Wagga Wagga, 1956-57. Entered College from St. Mark's, Picton. Catechist at St. Mark's, Picton, 1963-64. Reading B.D. (London).

GRAY, John Anthony: Epsom College England, 1954-58. King George V School, Hong Kong, 1958-59. Sales Clerk, 1960-63. Entered College from St. Paul's, Chatswood. Catechist at St. Columba's, Flemington, 1963. Catechist, Holy Trinity, Erskineville, 1964.

HAINGE, Kenneth Patrick: Cranbrook (Bellevue Hill), 1950-53. Private Surveyor, 1954-62. Entered College from St. Paul's, Wentworthville. Catechist at St. Paul's, Riverstone, 1963. Catechist St. Matthew's, Holroyd, 1964.

HOBSON, Peter St. John: Varndean School for Boys, Brighton, U.K., 1941-46. Life Assurance Agent, 1947-62. Entered College from St. Peter's, Neutral Bay North.

JEFFREYS, Graham: North Sydney High School, 1954-58. Electrical Engineering Student, 1959-61. Schoolteacher, 1962. Entered College from St. Mark's, Northbridge. Catechist at St. Alban's, Belmore, 1963-64.

KRUSE, Colin Graham, Th.L.: Sydney Technical High School, 1950-54. University of N.S.W., 1955-58. Sydney Missionary Bible College, 1959. Tahlee Bible College (Th.L., By Corresp.), 1961-62. Entered College, 1964. Catechist, St. Saviour's, Punchbowl. Reading for B.D. (London).

McKINNEY, Ronald Robert: Fort Street Boys' High, 1941-44. Telecommunications Technician P.M.G., 1946-63. Entered College from All Saints', Moree. Catechist, St. Stephen's, Newtown, 1964.

MACQUEEN, Kenneth Alexander: North Sydney Boys' High, 1954-58. Insurance Clerk, 1959-62. Entered College from St. James', Turramurra. Catechist, St. Matthew's, Botany, 1963-64.

MAIDMENT, Robert Boyne, B.Sc. (Gen. Sc.), Dip.Ed.: Sydney Boys' High, 1951-55. University of Sydney, 1956-59. Sydney Teachers' College, 1960. Schoolteacher (Hay), 1961-62. Entered College from St. Michael's, Vaucluse. Catechist at St. Paul's, Rose Bay, 1963. Catechist, St. Mark's, Malabar, 1964. Reading for B.D. (London). C.M.S. Candidate.

MAPLE, Grant Stanley: Sydney Technical High, 1953-57. University of Sydney, Vet. Science, 1958-60. Arts, 1961-63. Clerk, 1961-63. Entered College from Holy Trinity, Panania. Catechist at St. Matthew's, Birrong, 1963. Catechist, St. Mark's, Avalon, 1964. Reading B.A. (Syd.), and B.D. (London).

MEADOWS, Donald Ian: Sydney Boys' High, 1955-59. Sydney University, 1960-61. Factory Hand, 1962. Entered College from Holy Trinity, Kingsford. Catechist, St. Paul's, South Coogee, 1963-64. Reading for B.D. (London).

MTOWE, N. E. Paul, The Reverend: Old Mashl Kidia School, 1960. Lutheran Bible School, Mwika, 1954-55. College of Commerce, 1958. Evangelist, Dar-es-Salaam, 1959. St. Philip's Theological College, Kangwa, 1960. Catechist, St. Paul's Church, Mpwapwa, 1961. Ordained Deacon, 1961. Vicar Kisangara and Same Parish, 1962-63. Moore College, 1964.

MYERS, Milton: North Sydney Boys' High, 1935-37. Sydney Boys' High, 1938-39. A.M.F. and A.I.F., 1941-45. Sydney Teachers' College, 1946-47. Schoolteacher, 1948-64. Entered College from St. Barnabas', Punchbowl. Catechist, St. Mark's, Yagoona, 1964. Reading for B.D. (London).

PATRICK, Alan: Sydney High School. Served in R.A.N.V.R. Graduate of Sydney Missionary Bible College. Staff Worker, Church of England Youth Dept. Manager, C.M.S. Bookshop. Entered College, 1964.

PIPER, Reginald John, B.Sc.: Corrimal High, 1954-58. Australian University, Canberra, 1959-62. Entered College from St. Oswald's, Coledale. Catechist, St. Mark's, Chester Hill — St. John's, Sefton, 1963-64. Reading for B.D. (London).

AINSWORTH, Harold Lawson: Homebush Boys' High School, 1955-57. Accounts and Shipping Clerk, 1958-63. Entered College from St. Barnabas', Punchbowl. Catechist, St. Nicholas' with St. Mark's, Croydon Park, 1964.

BEGBIE, Richard Alan: S.C.E.G.S. 1955-59. Medical Student, University of Sydney 1961-63. Entered College from St. Stephen's, Willoughby. Catechist, St. Stephen's, Bellevue Hill, 1964.

RANSOM, Ivan Frederick: Wollongong High, 1953-58. Clerk, 1959-63. Entered College from West Kembla. Catechist at St. Barnabas', Punchbowl, 1963. Catechist, St. John's, Darlinghurst, 1964.

SCARRATT, Graham, Assoc. I.S. (Aust.): Sydney Boys' High, 1953-57. Student Surveyor Dept. Main Roads, 1958-61. Surveyor, Wagga, Wentworth, 1962. Entered College from Holy Trinity, Peakhurst. Catechist at St. Martin's, Kensington, 1963. Catechist, Holy Trinity, Peakhurst, 1964.

SINCLAIR, Edward William James: Lismore High, 1949-53. Bank Clerk, 1954-62. Entered College from St. Barnabas', Broadway. Catechist St. Barnabas', Broadway, 1963-64.

SPENCER, Lance Clifford, B.E., A.M.I.E. (Aust.): Sydney Technical High, 1942-46. University of N.S.W., 1948-51. Civil Engineer, 1952-58. University Lecturer, 1959-63. Entered College from St. Paul's, South Coogee.

STANMORE, Brian Ralph, B.Sc., Dip.Ed.: Canterbury High, 1949-53. University of N.S.W. (part time), 1954-58. Chemical Engineer, 1959. Sydney Teachers' College, 1960. Schoolteacher, 1961-62. Entered College from St. Paul's, Chatswood. Catechist. St. Stephen's, Taren Point, 1964. C.M.S. Candidate.

THOMAS, Owen William, B.A., A.B.I.A.: Fort Street Boys' High, 1946-50. Commonwealth Bank Officer, 1951-60. University of Sydney, Arts, 1960-62. Entered College from St. Luke's, Concord-Burwood. Catechist St. Anne's, Strathfield, 1963-64. Reading for M.A. (Syd.), and B.D. (London).

TIN, Pastor P. X.: Ex French Druggist. Graduated from Bible School, Tourane, Vietnam. Graduate from Child Evangelism Institute, Manila, Philippines. Missionary Linguist. Editor of Vietnamese Missionary Magazine. Teacher at the Theological Institute, Nhatrang, Vietnam. Entered College, 1964.

WHITHAM, Allan Victor: Tamworth High School. Joined Associated Newspapers, 1940. R.A.A.F. (two and a half years). Rejoined Newspaper. Sydney Rep. for the Newcastle Sun, 1950-64. Entered College, 1964.

FIRST YEAR

BUCKLAND, Ronald Thomas: Parramatta High School, 1950-54. Matriculated 1963, East Sydney Technical College. Insurance Officer. Entered College from St. Barnabas', Westmead. Catechist, Provisional District of Dundas and Telopea, 1964.

CARNABY, Russell Henry: East Hills Boys' High School, 1954-56. Canterbury-Bankstown Technical College, 1959-63. Patternmaker, 1957-63. Entered College from St. Mark's, Revesby.

CARR, Gregory Howard: Sydney Boys' High, 1955-60. Clerk, Administration Section, Department of Supply, 1962-63. Entered College from St. Cuthbert's, South Kogarah. Catechist, St. Mark's, Brighton, 1964.

CASHMAN, John Harold, B.E., A.S.T.C.: North Sydney Tech. High School, 1949-53. University of N.S.W., 1954-61. Town Planning, University of Sydney, 1962. Cadet Engineer, Draughtsman, Civil Engineer, 1954-63. Entered College from St. Paul's, Wahroonga.

DUFFIELD, Robert Winston, B.Ec.: Mt. Gambier High School, 1953-56. P.A.C. Adelaide, 1957. University of Adelaide, 1958-60. Chartered Accounts Clerk, 1961-62. High School Teacher, 1963. Entered College from All Soul's, St. Peter's, Adelaide. Catechist, St. Columba, St. Matthew's, St. John's, Homebush, 1964.

DUNN, John Charles: Barker College, Hornsby, 1951-55. Sydney Technical College, Mechanical Engineering Certificate. Draughtsman, Commonwealth Engineering 1956-63. Entered College from St. Luke's, Thornleigh.

FRY, Lionel David: Lithgow High, 1949-50. Newcastle Boys' High, 1951-53. Newcastle Teachers' College, 1954-55. Primary and Secondary Teaching, 1959-63. C.M.S. North Australia (Oenpelli and Groote Eylandt). Entered College from St. Luke's, Woy Woy. Catechist, St. Peter's, St. John's, Campsie, 1964.

GABBOTT, Stephen Leonard, B.Sc. (Tech.): St. Andrew's Cathedral Choir School, 1952-54. Sydney Boys' High, 1955-56. University of N.S.W. Aeronautical Eng. 1957-63. Apprentice and Draughtsman Qantas Airways, 1957-63. Entered College from St. John's, Maroubra.

GILES, Kevin Norman: Trinity Grammar School, 1953-54. The Southport Boys' School (Queensland), 1954-55. Leaving Certificate Adelaide, 1963. Sales representative, 1959-63. Entered College from Holy Trinity, Adelaide. Catechist, Provisional District of Pendle Hill and Girraween, 1964.

GOWING, Donald Boyd, H.D.A.: Kempsey High School, 1953-57. Hawkesbury Agricultural College, 1958-60. Soil Conservationist, 1961-64. Entered College from St. John's, Moss Vale.

HARRIS, Wilfred Timothy, W.D.A.: Trinity Grammar School, 1953-57. Wagga Agricultural College, 1958-60. Missionary Agriculturist C.M.S., Oenpelli, N.T. 1961-63.

HAWKE, Darryl Roger: Woodville High School, 1951-54. Adelaide Boys' High School, 1955. Adelaide University, 1956-58, 63. Teaching (Secondary) 1959-62. Entered College from Holy Trinity, Adelaide. Catechist, St. Alphege's, Kyeemogh.

HINTON, Harold Herbert: North Sydney Intermediate High School, 1934-37. Bank Travel Officer. Entered College from St. Clement's, Mosman.

LANGSHAW, Stuart Neale: S.C.E.G.S. 1952-59. Meadowbank Technical College, Matriculation, 1962. Bank Officer, 1960-63. Entered College from St. George's, Hurstville. Catechist, St. Thomas', Enfield, 1964.

LASHBROOK, Douglas Leonard: Leeton High School, 1940-42. Station Hand. Entered College from St. Mark's, Tambar Springs.

NEWTON, William Barrett: Kyogle Intermediate High School. Finance Controller. Entered College from All Saints', Balgowlah. Catechist, St. Faith's, Narrabeen, 1964.

NICHOLS, Anthony Howard, B.A. Dip.Ed.: Wollongong High, 1951-55. University of Sydney, 1956-59. Teaching 1960-63. C.M.S. St. Patrick's School, Tawau, Sabah 1962-63. Entered College from St. Augustine's, Bulli. Catechist, St. Augustine's, Bulli and St. Paul's, Woonona, 1964.

NORTH, Michael Anthony: Adelaide Boys' High School, 1952-55. Chartered Accountant's Offices, 1956-64. Entered College from Holy Trinity, Adelaide. Catechist, St. Peter's, Watson's Bay and Wentworth Church, Vaucluse, 1964.

PAXTON, Geoffrey Joseph: Hurstville Technical College, 1954-57. Building Trade, 1957-62. Student East Sydney Tech. College, 1963. Entered College 2nd term, 1964.

REIMER, John Walter, B.E.: Canterbury Boys' High School, 1951-55. University of N.S.W., 1956-60. Electrical Engineer, 1961-63. Entered College from St. George's, Earlwood. Catechist, St. Clement's, Jannali and St. Anne's, Como, 1964.

RICHARDSON, Anthony William: Monkton Combe School, Bath, England, 1953-59. Paper Making Industry (Sales) in Great Britain, 1959, Canada, 1960-61, Australia, 1962. Entered College from St. Paul's, Ouston Square, London and St. Michael's, Vaucluse, Sydney. Catechist, St. Martin's, Kensington, 1964.

SIVERSEN, Brian C.: Canterbury Boys' High School, 1943-45. Foreman Compositor and Teacher at School of Graphic Arts. Entered College from St. Dunstan's, East Denistone.

SOUTH, James Walter: Kiama High School, 1954-58. Wagga Teachers' College, 1959-60. Teacher, 1961-63. Entered College from St. John's, Sefton. Catechist, St. Luke's, Regent's Park, 1964.

THOMAS, Neville Aubrey: Canterbury High School, 1934-36. N.S.W. Conservatorium of Music, 1937-41 and 47. A.I.F., 1941-46. Studio Musician A.T.N. Channel 7. Entered College from St. Jude's, Randwick.

WEST, David Albert: Granville Boys' High School, 1952-54. Matriculation Granville Technical College, 1956-58. Sydney Technical College Mechanical Engineering Certificate, 1959-63. Product Design and Development Engineer. Entered College from St. Paul's, Wentworthville. Catechist, St. Paul's, Rivertstone, 1964.

MATRICULATION YEAR

ROTHWELL, Roderick William John: Trinity Grammar School, 1953-55, Sydney Technical College, 1957-58. Wool classer, 1958-63. Entered College from St. Thomas', Kingsgrove.

SOMERVILLE, Barry Percival Owen: Wollongong Junior Technical School. Ticketwriter. Melbourne Bible Institute, 1962-63.

STEWART, Jeffrey John: Kiama Central School, 1949-51. Apprentice Motor Mechanic, 1952-56. Automotive Spare Parts, 1956-63.

NON-THEOLOGICAL STUDENTS

BLESSING, William Walter: Parramatta High School, 1957-61. University of Sydney, Arts, 1962-64.

DONALD, John Andrew: Fort Street Boys' High School, 1948-52. C.M.S. Staff Worker, Oenpelli Mission, N.T., 1959-60. University of Sydney, Arts, 1962-64.

DAVID, Garry: Wollongong High School, 1957-61. University of Sydney, Science, 1962-64.

ELLIS, Clive Gordon: Picton High School, 1958-62. University of Sydney, Science, 1963-64. Organist, St. Mark's, Picton.

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Editorial...

ONCE again it is our privilege to make available to you the College Magazine. It is the prayer of those on the Editorial Committee that, as you read, you may be encouraged, strengthened, and challenged in your life to seek and to serve Him who brings to us the "Words of eternal life".

We have endeavoured in this magazine to provide articles dealing with a number of aspects of the Christian life, so that at least some of the problems which perplex many parishioners may be considered.

The Church of Christ faces an enormous task in the proclamation of the Gospel, while many of its members are careless with their lives and witness.

There are 'Untold Millions' yet 'Untold' because the Christian fails to see clearly what is involved in his calling as a disciple.

Amid the many voices that **claim** to call us to 'life' and 'peace', let us turn together to hear afresh the command of Jesus . . . "follow ME."

Our many thanks go out to those who have freely offered their articles for publication.

May the Lord richly bless you as you read,

THE EDITORS

SOCIETAS

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