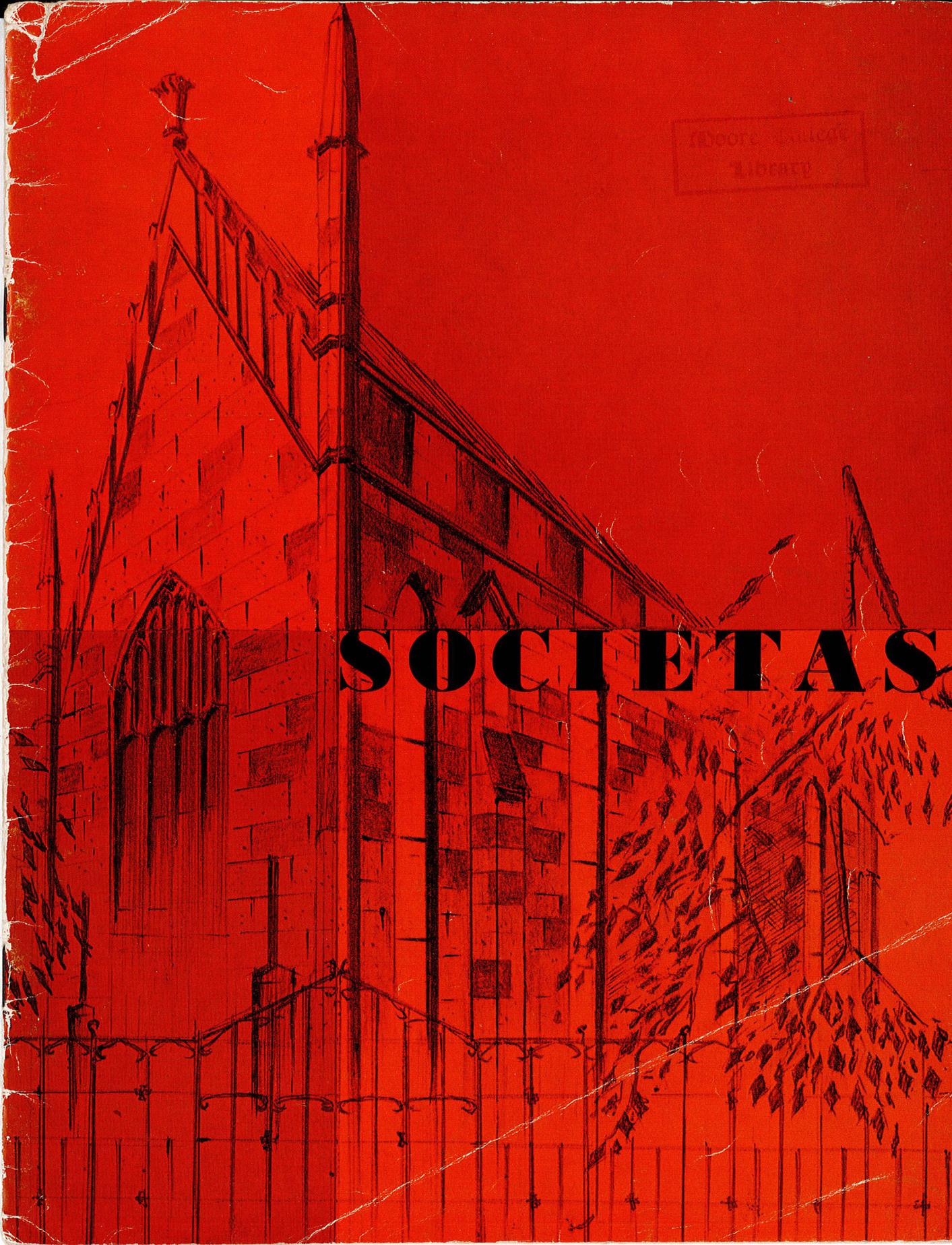


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SOCIETAS



All the People All the Time



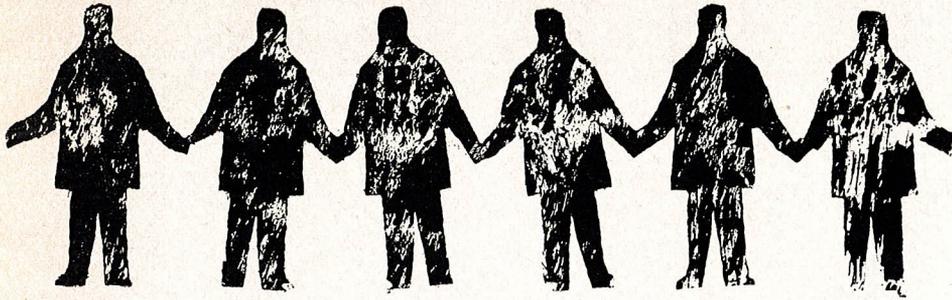
That laymen are given abilities by God is a fact recognised by all; but it is the sad fact that many of these abilities are wasted, unused or stifled because it has been felt that it is the task of the local minister alone to "keep the parish running". However, it is clear that in our parishes are people whose professions give them specialised administrative training that could well be used in the parish. Finances are so specialised a feature of parish life that accountants, bank officers or cashiers in the congregation are people whose abilities in this field could be utilised. The parish paper seems to be delegated traditionally to the minister to compile; but in many parishes there are men and women who are capable, or may be trained, to gather information and articles, and to edit and compile them for each issue of the paper. This would mean that the minister would only be called on to supply his parish letter, and such statistics from the parish register as may be needed with regard to baptisms, weddings and funerals. Those whose professions involve work as overseers, supervisors or shop stewards, could be responsible for the drawing-up and general oversight of parish rosters, and similar routine matters.

The parish minister — over busy? Tied to paper work? Underpaid? Frustrated in his hopes for the parish? Misunderstood? The parish ministry — weddings? Committee meetings? Funerals? Women's guilds? Baptisms? The parish system — out of date? Impractical? Restrictive? Yet the parish system with its local minister has been retained by the Church of England as the principal means of outreach to people.

What of the parish system in the modern world? One of the exciting movements to be seen in congregations of all denominations is the re-evaluation of the place of the laity. The full force of this new look at the ministry of lay people is felt in the local parish situation where they meet to worship. Therefore, what we are seeking to do in this article is to suggest pointers for serious thought about the function of lay people within the parish.

When we come to consider specifically spiritual matters, we come to an area of controversy; for here particularly it is felt that the minister should have a monopoly on things. However, all that will be said will pre-suppose that the minister in the parish is not regarded as a local "spiritual king", but is, in a real sense, a member of the congregation, although with special responsibilities, and a special ministry. He will exercise his gifts to evangelise and edify the parishioners, but also will benefit from the exercise of the spiritual gifts of others.

St. Paul tells us that the kinds of spiritual gifts given by God are very diverse: "And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers" (Ephesians 4:11). The apostle emphasises the same point in 1 Corinthians 12:28-30, and indeed all of 1 Corinthians, Chapter 12



speaks of the diversity of gifts, and how their combined functioning is necessary for the full growth of the congregation.

How do we translate this principle into the life of a parish?

It is obvious that ministers who possess all the gifts of the Spirit are few and far between; but the gifts that each minister has been given, exercised in conjunction with those of the rest of the parishioners, serve to provide a full, well-balanced ministry.

Those who are trained school teachers would almost automatically fill the posts of Sunday School teachers, and of instructors of those who wish to become teachers in the Sunday School; but further, could not their gifts of teaching and communicating knowledge be utilised in the congregation's Bible Study Group? There may be those who have the gift of preaching, but not in the context of the ordained ministry; here the office of the parochial lay-reader could be well used, with such a person assisting in the over-all preaching ministry of the parish. Visiting in the parish is an essential task, but it is quite impossible for one man to fulfil this work at all adequately. For those with particular gifts of personality, and an understanding of Biblical truth (in order to be able to utilise opportunities to speak for the Lord), this is a most valuable contribution. It could be extended to hospital visitation, and contact with people who have recently moved into the parish.

The Parish Council, ideally, is a body of the "elders" of a congregation, whose tasks are usually thought of in terms of finance, supervision and administration of parish affairs. However, here is a body of men and women who have a particular responsibility to the minister — to share in the difficulties in the ministry in the parish, the problems of visiting, the difficulties of school classes, concern for sick or bereaved parishioners. By listening, making helpful suggestions, and, wherever possible, giving practical assistance to the minister, the Parish Council begins to fulfil its role as the Parish's *spiritual elders*, involved in a *spiritual ministry*.

Leadership of organisations is regularly left in the hands of the minister and curate, their wives, or the catechist. However, these people are only temporarily stationed in a parish, and we often hear how the fortunes of one organisation or another go up or down with the change of the minister. But should not leadership in Church organisations be the responsibility of those whose gifts of leadership are recognised by the congregation? Ideally, the minister should be the chaplain to these groups, not patron, organiser and leader. This applies particularly to Youth Fellowships, where catechists come and go in rapid succession, and do not all have the gifts needed for Youth Fellowship leadership.

These situations may be remedied, and the full exercise of the lay people's spiritual gifts achieved, by the judicious withdrawal of the minister from various positions in parish organisations, as men and women who have obvious spiritual gifts use them in these positions of leadership and spiritual ministry.

A firm grasp of the Bible's teachings and doctrine is necessary for those in such positions, lest they adopt an unscriptural attitude towards their particular ministry. The value of such courses as the Preliminary Theological Course, and the Certificate of Theology, is very great for deepening these people's understanding of Biblical truth, and the study associated with them ought to be encouraged amongst lay leaders.

In the parish system in the modern world, the ministry is the responsibility of each of us. Our prayer should be that God will grant us wisdom in recognising those to whom particular spiritual gifts are given, and then in encouraging these people in the exercise of them. Of course, this will involve us in an examination of our own lives, and of our own gifts from God. It is in this way that "we shall all attain to the unity inherent in our faith and our knowledge of the Son of God — to mature manhood, measured by nothing less than the full stature of Christ" (Ephesians 4:13 N.E.B.)

Stuart Langshaw

GOD is for REAL, Man!



Just a couple of weeks ago as I walked through a Christian bookshop, a book title caught my attention, "God is for Real, Man". Whatever the contents, the title is right. After nearly four years of college my wife and I and our children should be in a position to know. Our testimony to God is not only that He is real but that He is faithful and completely trustworthy as well. And the following will tell you something of our experience of God's goodness and mercy.

Both my wife and I came to Christ at the very last Billy Graham Crusade meeting at the Sydney Showground in 1959, while we were visiting Sydney from the country, but it was some time before we became aware that there was anything more to being a christian than making "a decision for Christ". However, God did not leave us in that sorry state, and on January 14, three years ago, at a conference on evangelism, the Lord called us to "fulltime" service.

Being a "bushie", and having an education to fit, posed a problem. Where were we to train for this ministry? God had the place already picked out and exactly a week before the start of first term, 1964, we knew that Moore College was the place. How real God has been since then, man. Perhaps you can appreciate some of the difficulties confronting a country man and his wife and children in the "big smoke". With no job and no bank balance (by the time we had sold everything we had just cleared the debts we had), we were thrown right back on the Lord for everything.

Matthew 6: 33 is a verse you can trust — *we know*. If God has given us a testimony at all, it is that He is faithful in *every* situation. In all this time we have wanted for nothing, and have had no need that has not been met.

Let me share with you some of the things that have strengthened our confidence in Him.

I had come to college, leaving my family up-country, but by the beginning of second term we needed a place where we could be together again. We committed it to the Lord, and He put a roof over our heads at Punchbowl. Sometime later our family increased, and we needed a place with a bit more room (a converted garage, comfortable as it was, just was not big enough for ourselves and four children). God provided us with a large flat at Northmead with a big yard in which our country-bred children could play, and a school close by.

Shortly before this we had been praying about our need for a vehicle, as we had sold our station-waggon when we came down. God provided one. One Saturday morning a well-loved brother arrived at our place and asked if we could use a car. We said, "Yes". He said, "What about this one?" Ever wondered how to fill out the registration papers for a car the Lord owned?

But God not only looks after the big problems and needs, He meets us in the small details of life also. Soon after entering college I was faced with the purchase of a couple of very expensive books. I did not have the money. A package arrived from a grand friend up-country and — yes, you guessed it — the much needed books.

Sometimes, you know, He meets our needs even before we have them. I remember a friend called around one evening with a large case of oranges. We thanked him, praised God, and wondered what we were going to do with all those oranges. Three or four days later we all went down with a special 'flu and were put on an orange juice diet. Coincidence? Paul wasn't kidding the Philippians when he told them, "My God will supply your *every* need."

Who are we to warrant such treatment from our God? Nobodies — just nobodies. Yet, praise Him, out of His glorious resources in Christ Jesus, He meets us at our every point of need in His Wisdom, giving us even the faith we exercise. We feel a bit like the Apostle when he says that if everything the Lord did or said was recorded, the world would not hold the books (John 21:25).

God's FAITHFULNESS has been our daily experience — any wonder we say to you, reader, *GOD is for REAL, man.*

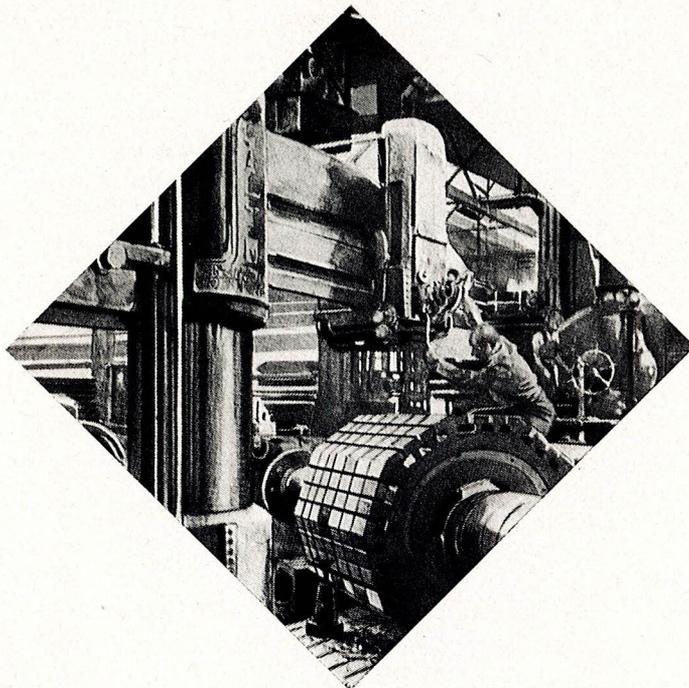
Doug. Lashbrook

COLLEGE PHOTO 1967



- Back Row:* F. Shaw, D. Howell, R. Luscombe, D. Wilson, N. McDonough, C. Reid, C. Berriman, J. Henderson, R. McEwin, B. Tasker, M. Hill, R. Harvey, J. Willett, D. Mulready, D. Robinson, D. Geddes.
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- Absent:* R. Dempsey, P. Eyland, G. Gardner, G. Godden, P. Han, P. Hart, R. Hockley, P. F. Jensen, S. Prescott, D. Shellard, J. Stewart.

I N D U S T R I A L



Planer belts howl and scream. A crane rumbles overhead. Electric motors wind up. Dull growls of several different tones make themselves heard as the tools take cuts. Smoke and blinding light are seen through a door as red liquid iron has magnesium added. These are the general sounds and sights of a machine shop next to the foundry of a heavy engineering plant.

The men, accustomed to noises which seem to be ear-splitting to the visitor, speak in normal tones and seem to hear by lip-reading. They come and go, go and come as the sun rises and sets, and even Sunday is just another work day. Some are old with up to 40 years experience, others, young with innocent faces of perhaps one year's service. What is life to these men who regularly clock on and clock off, five - six - seven days a week doing eight - ten - twelve hours a day; that work in a land of planers, lathes and borers, of bolsters, tee slots and forty-ton fabrications? It circulates between the pub, the footy in season, the car and the girlfriend. They are but normal men of our young land.

Has the church, as we know it, a message for them? They reply:

"A mob of hypocrites!"

"All they want is dough."

"That went out with the Ark."

What efforts are being made to reach the men who keep our factories producing? There are two possibilities: firstly, Industrial Chaplains; secondly, the ministry of more committed Christians.

Many firms are now employing Industrial Chaplains, but to what effect? The reaction is:

"Who is he? I'm all right!"

"You only need to believe."

"What's he want?"

The Chaplain has a barrier to overcome before he starts. He knows and knows that the other knows, that he is employed by the firm to speak. Is he going to wander about and chatter with the men while they are working - or will it be an interview occasionally in an office? You can hear the comment:

"The Rev.'s okay - bit off the ball, though,"

and you can see the formality of the meeting. But how is the ordinary fellow, who despises the church and all that is connected with it, going to open up to a guy with a collar on?

REVOLUTION

One can understand the workers' distrust and apprehension of the normal church which is so strange to the way he lives.

Are there opportunities for a committed Christian in industry? The committed Christian has no barriers to overcome; he knows the factory, the people and the work. From the depths of his faith grow concern and love. His attitude and friendliness reach out to those about him in the cold impersonal world of the factory, and bids them come and talk. An interested and warm heart for a fellow workmate is a winning factor in a world based on "*get what you can while you can get it*".

The ministry needed in industry is not clericalism, but a ministry of the individual believer within his own area of work, and at the same time in complete contact with his workmates. As a result of this contact, friendship will follow. In fact, unless the Christian in industry is concerned with how his workmate sharpens his tools, his workmate will not be interested in him, let alone his message. Thus the Christian ministry begins with the effort of the individual Christian to assist his fellow when common experiences, common difficulties and common toil have first brought the two together.

Where is the Christian love that was found between men in the times of the New Testament Church? What has happened to the all-consuming compassion that the New Testament Christians showed for those about them?

The Christian attitude of that time applies equally well today — "Pray and Work". No person who is dwelt within by the Spirit of God is really employed by a secular organisation. All such people are working for their Heavenly Father and thus do all things to His glory,

whether it be "secular" or "spiritual". Even so, in the long run, all things have a spiritual value. Let the tradesmen, apprentices, dogmen and crane-drivers see the attitude of the Christian in the employ of their own boss. Let them see his concern for good work, and his truthfulness about it. Let the Christian Faith be practically shown in an attitude of producing high quality work at a good production rate.

But work in itself is not enough to propagate spontaneously the gospel of the Lord Jesus. Those around the Christian tradesman will ask questions, and so let that man take note of Peter's words:

"Always be prepared to make a defence to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (1 Pet. 3: 15).

It is vital that this person knows that he should present himself to God: "as one approved, a workman, who has no need to be ashamed, rightly handling the Word of Truth" (2 Tim. 2: 15). On the common ground of employment and interest, he has equality and community experience, which make him able to deliver his message in terms which his workmate can understand, and makes the hearer approach the subject with sympathy and confidence: with sympathy, because the common experience makes approach easy and natural; with confidence, because his workmate is accustomed to understanding what the other says and expects to understand him now.

Is it not time for the cry in industry to be: "These men who have turned the world upside down, have come here also . . . saying that there is another King, Jesus."? (Acts 17: 6-7).

Robert McEwin

GREAT MOMENTS IN THEOLOGY:—

"1: 8; 3: 12; 7: 16; 15: 19; 26: 4; and the first person to call out 'bingo!' can leave the room."
(G. G.)

"Don't despise the P.S. in Paul's letters. Like the P.S. in a woman's letter, it's often the main reason for writing."
(D.W.B.R.)



"Know thyself", exhorted the ancient Greeks to those who sought to understand themselves, and their purpose in life. The fact that individuals have to be urged to strive for such knowledge indicates the problem the Greeks and their modern followers face. A recent book was titled "The Mystery of Man", thus highlighting the concern man has in understanding himself on the one hand and, on the other, the difficulty he has in giving an adequate and satisfying answer to "What is man?"

Answers have been given — explicitly or implicitly — to this age old question. These answers can be grouped broadly into three areas and illustrated from contemporary literature. The first area is filled with optimism and confidence:

**"Glory to man in the highest
For he is the master of things",**

wrote one who believed that nothing can thwart man, given the right training, equipment and opportunity. H. G. Wells and George Bernard Shaw are two prophets of the *Liberal Man*. But the First World War shattered the illusion of man's perfectability for many apostles of the liberal man. The horror and destruction of conflict showed progress only in man's material culture and in his capacity to destroy that culture. Of moral progress, there was no sign.

Natural Man is the second answer — Man the creature, more advanced than the other animals, but to be regarded as an animal nonetheless — lustful, fighting, hungering, seeking to sate his appetites and desires. In different ways, both Ernest Hemingway and D. H. Lawrence show man with an instinct-oriented manner of life. Hemingway's views were reflected in his style — stark and crude with a virtual absence of comment. In many of his books the preoccupations with naked violence, death and loneliness come to the fore. But Lawrence saw man in different terms — "blood, soil and sex". For both writers, man is to be seen not as a reflective being but as an impulsive and instinctive creature.

Many writers, however, have not been satisfied with the ideas of either the liberal or the natural man. Man may have great potential to change his environment, man may exhibit many animal, instinctive traits, but is this all that can be said of him? *Imperfect Man* — the third view — is one who may exhibit features of both the previous answers, one who is quite clearly marred, and one whose destiny is yet to be attained. Many recent writers adopt the position that man is flawed — James Joyce, T. S. Eliot and Graham Greene to name but three. Significantly, each of these at some stage of life was profoundly influenced by the Christian faith.

A recent novel in this third tradition, "The Lord of the Flies", by William Golding, illustrates graphically the imperfection and essentially evil nature of man. The plot concerns the complications following the stranding of a party of English choir boys, evacuated during the last war, after the crash of their plane on an unpopulated, but idyllic, tropical isle. Both the setting and situation evoke memories of "A Coral Island" in twentieth century terms. The names of three characters — Jack, Ralph and Simon (Peterkin) reinforce the parallel. Although Golding wishes to make this parallel, he does so to introduce a distinct departure from Ballantyne's outworking of the basic situation — a departure which serves to illustrate Golding's theme — man's potentiality for evil, Golding's conception of the nature of man, and his criticism of other views. And this through the life of young English choirboys, in what is meant to be a paradise on earth.

The view concerning Liberal Man — believing that everything can be satisfactorily arranged by human reason and ignoring man's inherent moral failings — is personified by Piggy. He remains loyal to Ralph, the democratically elected leader, whose place is usurped by Jack. Piggy, a near-sighted boy, knowing that Jack's group has his glasses, goes to the antagonistic faction believing that an appeal to reason would overcome the ever-deepening and widening rift

Mystery? Master?

Thoughts arising from a reading
of "The Lord of the Flies"
by William Golding

or Marred?

between Ralph and Jack. Piggy's appeal falls on deaf ears, his assumption and life are crushed by Jack's party, insensitive to the cry of reason.

The book is the description of the shedding of the veneer of civilization, laying bare the nature of man as Golding sees it. The failure of democracy and the usual social structures reveals man's inability to live with his fellows. The resort of the boys to a primitive sacrificial cult of pigs offered to appease the mysterious Lord of the Flies reveals disharmony with the environment, despite the natural advantages of the setting, and reveals also man's basic, though debased, religious sense. Simon, with prophetic insight, sensed that the fear of the boys was indeed a beast, but the beast within themselves, and not the Lord of the Flies. This mysterious figure did evoke terror, but the reader learns that it is the rotting corpse of an airman in parachute harness hanging from a tree. As in days gone by, the prophet with unpopular views suffers, and Simon also dies at the hands of his fellows.

The ironies of the book further underscore Golding's theme. The boys imagine that adults behave better, quite ignoring the world war from which they were evacuated. One almost feels they would have been better off if not evacuated! Ironic twists appear concerning democracy, not that Golding has political axes to grind, but because man's evil nature makes democracy an unattainable ideal. The book closes with the arrival of a British warship to rescue the boys, at the time when the final conflict between Jack and his party of virtual savages, and Ralph, the lone survivor of an opposition, has reached its climax. A naval officer is incredulous when told of their experiences. "But you're British!" Race, however, Golding implies, can do nothing to erase man's intrinsic nature. Doesn't he echo Paul's statement — "All have sinned and come short of the glory of God"?

If the Greeks in their wisdom said, "Know thyself", the Hebrews recognised that to say, "The proper study of mankind is man", is not sufficient to explain man. The Israelite exhortation was "Know thy God", divesting man of himself and raising an unchanging standard external to man. If man is to know himself, he can only do so through his relationship with God, for God reveals man as he is and as he is meant to be.

The fact that God has revealed Himself tells man much about God. The fact of revelation indirectly reveals much about man and the content of revelation explicitly says more. The Bible's answer is in the third area — Imperfect Man — but is not as pessimistic as many other replies in this area. The Bible teaches that man had fellowship with God, was the summit of the creation, made in the image of God. Yet through sin, man's relationship with God was broken, leaving him guilty and under the sentence of death. Nothing man can do is able to remedy this situation.

Despite this basic face of sin, estranging man and rendering him liable to death, God still esteems him as worthy, not because of any intrinsic value, but because God wills to do so. This worth is shown in God's creation and preservation, in the incarnation of Jesus Christ, in the fact of redemption, in the offer of salvation, in the possibility of sanctification and adoption, and in the hope of glorification. Man in the Bible is to be understood in his relationship with God for "in Him we live and move and have our being." As Augustine was to put it three centuries later, "We do not rest until we find our rest in Thee."

What then is man? He is God's creature: with the gift of reflection, with animal aspects, but morally flawed. But for all that, man is the object of God's compassionate concern — one who can be adopted as a son of God, through Him who loved us and gave Himself for us.

Tony McCarthy

ME ? A MINISTER ! ?

Across our nation hundreds of young men are considering whether or not God is calling them to the Christian ministry. It is a question that cannot be taken lightly and one that all Christian young men should consider. God does not want everyone to leave his job and take up this particular work, but He may ask it of *you*.

Faced with such a question we must first of all determine what the Scriptures say on this matter. The New Testament knows nothing of fulltime and part-time Christian service. Nor does it mention the divisions of priest and people or clergy and laity. Rather, all Christians are in full time service whatever they are doing, and are to show the glory of God by their everyday life (Col. 3:17).

In 1 Peter 2:9 we read that Christians are "a royal priesthood, a holy nation, God's own people". The Greek word used here for people is "laos" from which is derived the English word "laity". Thus in this one verse we see that *all* Christians are God's priests and *all* are His people.

In addition the New Testament teaches that every Christian has a ministry. In both 1 Cor., Chapter 12, and Romans, Chapter 12, Paul lists the various gifts God has given to men and women. These particular gifts cover numerous aspects of Christian service. Perhaps if Paul wrote to-day he would not mention some and add others, but what would remain constant is the central thrust of these passages, and that is that every Christian has a ministry from God (1 Cor. 12:7).

Having said that every Christian has a ministry we must now redirect our enquiries to a study of *particular* or *specialised* ministries.

But here we face a problem, for it must be admitted that the situation today is far different from that confronting the church in the first century. In every field to-day the work is specialized and training is needed. Our educational standards are constantly being raised to meet these demands.

In no lesser way is the task of the Christian Ministry, in a modern society, a specialized work. Thus, if a young man believes God is calling him to such a ministry, he too, must be trained for his life's work. But this is not to say that God cannot use dedicated Christians whatever

their educational background. He can. We all know this. Yet it does say that the demands of the Christian Ministry in the twentieth century are so great that those who would undertake this work must be adequately trained.

The essential aim of this specialized training will be to deepen men's understanding of the Bible, so that they can "rightly handle the word of truth" (2 Tim. 2:15). Other knowledge will be helpful and indeed necessary, but if a theological college exists to train men for the Christian Ministry, the Bible must be central, for it is only God's Word that reveals to us the mind of God. Church History is taught, because it shows the mistakes of earlier generations and can also encourage us by bringing to our attention great Christians of the past. Many colleges, including Moore, teach Philosophy, because it helps men to clarify their thinking. But whatever related subjects are taught, the study of the Word of God will be paramount in the training of men for the Christian Ministry.

Most Christians see the role of the modern minister in the tasks described as "Evangelist, Pastor and Teacher" in Ephesians 4:11. The first two mentioned in this verse, "Apostles and Prophets" were ministers given by God for the founding of the Church (Ephesians 2:20), and as such have ceased to exist.

"Evangelism" is something in which every Christian must engage. The urgency and the importance of winning men and women for Christ cannot be minimized, and in this battle every Christian is in the front line. But, Paul in Ephesians 4:11 seems to be speaking of a particular gift only possessed by some. Experience would support this for we do see men who are "Evangelists" in a special sense, and God uses them in a wonderful way to win people for Himself.

"Pastor and Teacher" would appear to be one ministry. The word "Pastor" is derived from the Latin, meaning "shepherd". A Pastor shares in the work of the "Great Shepherd", Jesus Christ. His task is to care for the flock and tend to its every spiritual need. Such a ministry demands the gifts of love, consideration, perseverance and humility. Have you these gifts?

Together with his pastoral duties the Christian Minister will have the task of teaching. Here the work will involve the expounding of the

Scriptures as the trustworthy revelation of God Himself. As he will need to relate them to situations of everyday life he must understand both the Bible and people. One without the other will not be sufficient. Here again the necessity of training becomes evident. We cannot teach unless we have first been taught. To be "apt to teach" we must be apt to learn.

With the issues now clarified, we must again ask ourselves, "Is God calling *me* to such a ministry of the Word of God?" Many young men have felt dissatisfied with their present opportunities to confess Christ, and have seen this as an important pointer from God to study to equip themselves for a fuller ministry. Usually this inward call is confirmed by words of encouragement from older Christians who see in us some of the gifts demanded.

The step of entering a theological college is a big one. It will cost you something, but Christ has not called us to a life of ease, but to serve Him with all our heart. Are you really willing to respond to His leading? The opportunities for a full time ministry within the Church of England are immense. Thousands of godly men across the centuries have made use of our denomination for winning men and women to Christ and for building them up in their knowledge of Him. And it can still be done. But whatever you see as your calling, remember God demands your full time service and nothing less than your total committal to His cause.

Kevin Giles

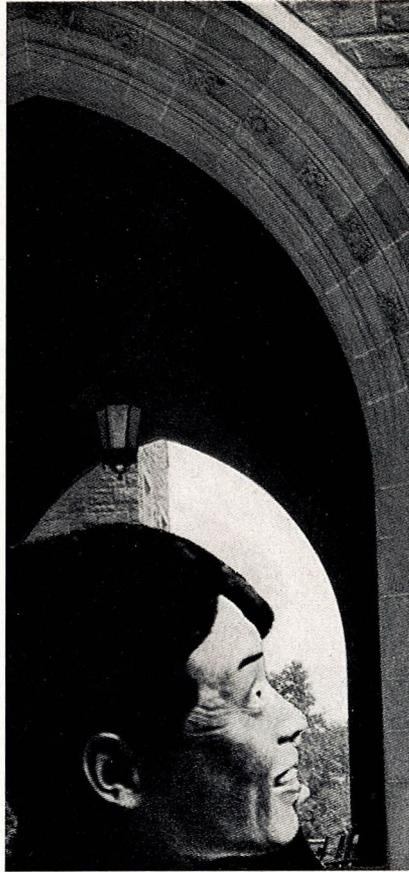
Suggested Reading:

1. "Ministers of God" by Leon Morris. 2. "The Reformed Pastor" by Richard Baxter.

FINAL YEAR STUDENTS



3rd Row: M. North, J. Cashman, D. Lashbrook, P. Barnes, A. Richardson, S. Howes, H. Hinton, J. Willett.
2nd Row: J. South, T. Jewett, G. Knight, D. West, S. Gabbott, R. Begbie, R. Duffield.
Front Row: S. Langshaw, J. Small, K. Giles, The Principal, The Vice-Principal, J. Reimer, W. Newton, A. Nichols.



Has it ever struck you that the Scriptures assume that God's people will care for the stranger and the person in need?

Consider the lengths to which Abraham went in welcoming his three guests. Remember, too, how God's condemnation fell on the Ammonites and Moabites when they failed to meet their "cousins", the children of Israel, with bread and water. Again, the fatherless, widows and slaves, are provided for in a unique way in the Mosaic laws. And why does the prophet Isaiah declare God's judgement on His people? It is not because of their lack of religious activities, but because behind all their devotional exercises, there is a spiritual barrenness. This is revealed by their failure "*to share your bread with the hungry, and bring the homeless poor into your house*" (Isaiah 58:7).

"The Stranger that

In the New Testament, likewise, we find many exhortations to show hospitality, especially to fellow Christians. When Paul outlines the qualifications of those who oversee a congregation, he places the duty of hospitality high on the list. This is not surprising, because when the Lord Jesus himself spoke of the Final Judgement (in Matthew, Chapter 25) he taught that whether or not a person offers hospitality, decisively indicates whether or not he belongs to Christ.

However, Christian hospitality is not the grudging performance of a duty, but the cheerful response of a person who has himself, undeservingly, become the recipient of the matchless mercy of God in Jesus.

Do you share the biblical concern for the stranger, the underprivileged and the needy? You claim to know Jesus Christ. Are you then "given to hospitality"? Today we often seem to think of our Christian witness mainly in terms of organising situations for evangelism. We are always arranging meetings (guest services, men's teas, house parties, conventions, missions) and neglecting our own personal responsibilities. We "pass the buck" to the impersonal meetings, the organisation of which consumes so much of our time. Consequently, we seldom produce homes that are truly Christian, we seldom love our neighbour (we never have time to get to know him), and we are so busy in church activities that we are unable to share our homes and ourselves with those needy people that the Lord puts right under our noses — the family next door, or those with whom we spend so many hours at work.

Allow me to highlight *one responsibility* which especially demands our attention as Australian Christians — namely, the presence in our land of 15,000 overseas students.

Have you even thought what it would be like to be transported in 48 hours out of your homeland, and to find yourself in a great foreign city, friendless and faced with a different language and climate, new currency, odd food, and weird customs? To whom would you turn for advice? How would you spend your weekends and holidays if no-one invited you to their home? How would you cope with the transport timetables, the banking set-up, the mail and telephone systems?

The presence of these "strangers" within our schools, colleges and universities provides a great challenge to us, and a remarkable opportunity to show Christian hospitality and friendship to people who will occupy extremely influential positions on returning to their own countries. It goes without saying that the Asian or African student who returns home with a new-found knowledge of Christ is far better equipped for the evangelism of his own people than is the missionary we send. And even the non-Christian returning home is likely to be more friendly to Christian missionaries in his land, if he has experienced Christian friendship here.

Have you considered providing lodging for an overseas student? Or even inviting one or two to your home every so often? It would really be appreciated. No, your young children would be no problem — rather a great point of contact! Often, nothing is missed more by overseas students than the chatter of their young brothers and sisters. You will probably find that there are a few, lonely, overseas students living not far from your home, or studying at the high school or training at the local hospital.

Most of us feel inadequate or even nervous when we first consider befriending a "foreigner" — the gulf between us seems so vast. But it is not really, and sincerity and a sense of humour will go a long way towards covering any "faux-pas" we might make.

Well, what is our attitude to the "strangers" in our midst? The Scriptures teach plainly that concern for others and generous hospitality should characterise the life of a person who knows God's salvation in Christ. Every day brings to each of us some challenge to Christian love. *But in particular, the 15,000 visitors that God has brought to our shores present the most strategic opportunity of missionary outreach that Australian Christians have ever had.*

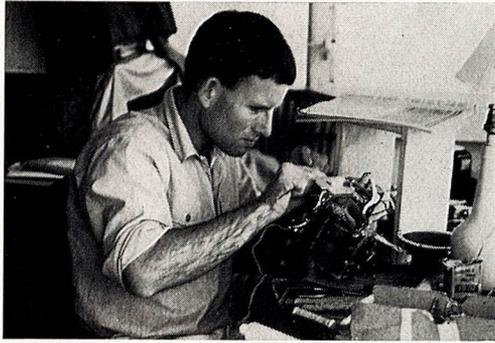
"The stranger who sojourns with you shall be to you as the homeborn among you, and you shall love him as yourself; for you were strangers in the land of bondage: I am the Lord your God." (Leviticus 19: 34)

Tony Nichols

A helpful booklet "Overseas Students in Australia" (25c) may be obtained from the "Inter-Varsity Fellowship", 511 Kent Street, Sydney.

is within Thy Gates"

SALVATION



via the ionosphere

During my school days in England I was an utter rebel, with not the least intention of learning anything at all. When my fourth year at high school ended, I left, having achieved my aim of learning nothing, with the exception perhaps of some understanding of English, arithmetic and the methods of instigating trouble and rebellion. I had never wanted to attend Sunday School, and so my religious background was also virtually non-existent.

At the age of fifteen and a half I joined the Royal Air Force as a trainee radio technician. As my educational qualifications gradually increased, I began to think seriously in terms of a flying career. But this aim was unsettled by some unanswered questions which remained with me continually. Why should I study if I was only going to die and return to the earth? Is there a God? If so, what is my responsibility to Him? These questions and others like them intensified with time, until I was prompted to construct a radio communication receiver, in order to listen to the short-wave transmissions of the many religious programmes which are on the air.

As a result of many hours of listening to transmissions from South America and Europe, I was persuaded to place my trust in Christ as Saviour, and thereby became a Christian. Until this time I had not contacted anyone else for advice, and I had no Bible of my own to read, my only guidance coming from the radio messages.

News spreads fast in the Forces, and having made known my decision to trust Christ, many of my old friends "disowned" me. I needed a

Bible of my own to study, and also in order to show my comrades the reasonableness of my new commitment. So in the spring of 1962 I plucked up courage and entered a bookshop, only to be met with the problem of "multiple translations".

"Which version?" the lady asked. With a now rapidly reddening face, I asked for a "King Edward" edition. She did not have one of those in stock, but kindly gave me a copy of the "King James" version.

Owing to the events of this time, and the knowledge gained from further study of radio mission broadcasts, my aim to fly was totally displaced by the desire to serve God, and to obey Him. Therefore when the opportunity of leaving the Service presented itself in 1963, I gladly accepted, and was accordingly discharged in South Australia, where I was stationed at the time on a "tour of duty" with the British Forces.

For several months after my discharge I worked with a well known radio industry in Adelaide. In many ways I would have desired to continue my work in electronics indefinitely, but the call of God led me into the Adelaide Bible Institute. During those years of study the visits of missions and missionaries became a familiar feature of everyday life. It had been my intention to spend two years at the Institute, and no more, but it became clear to me in the last months of training that further studies lay ahead.

My trade of radio communication has now been relegated to the place of a hobby, and priority is being given to preparation for my future ministry of the Word of God. The transition from electronics to the study of literature and theology has not been easy, but knowing the call of God to be real, I have trusted in Him, and He has not failed to grant me the necessary understanding.

Here at Moore College there are many men who have the advantage of a sound education, but others are called from the most unlikely situations. It is well said that God's calling is His enabling. I would encourage any Christian reader who is in a position in electronics, or industry in general, to consider seriously the call of God to the ministry of His Word.

I anticipate returning to England when my training here at Moore College is complete, in order to rejoin the Royal Air Force as a full time Chaplain. It is because of the work of God, in applying the messages of a radio transmission to my life, that I seek to return to the Forces — not as an airman, but as a pastor.

Patrick Mulcahy

God Wants You

To ENJOY HIM

What is prayer? Some prayer is merely asking God for things. True prayer is much more than that. True prayer is not merely seeking things, but seeking God. The world does not want God. It will tolerate religion, but not God! And is this not a like disease with Christians? By lack of a desire to spend time in prayer we indicate our lack of desire for God. *Have we lost our enjoyment of God?*

We have come to regard prayer as an activity — a necessary activity even — but nevertheless, just an activity. Prayer is looked upon as a necessary ingredient in the exercise of a successful ministry. We regard prayer as an essential part of congregational life. We know that God will bless us if we pray. We could not think of living a Christian life without prayer. And so prayer becomes the obtaining from God of what we want. If we want it, we pray for it. If we do not want it, we do not pray for it. Prayer for many is looked upon as a cog in the wheel of an efficient spiritual machine. If we want a good youth group, we pray. If we want a keen congregation, we pray. If we want to be comforted, we pray. If we want a loved one to be introduced to the Saviour, we pray. And rightly so! But our prayers are often aimed at one thing: getting. *We have lost our enjoyment of God Himself.*

We must ask ourselves the question: what is our motive in prayer?

If we had nothing to ask God for, would we still pray? Would we still want Him? Why do we reduce the Lord God to a mere supplier? We are habitually presenting to Him a daily or weekly requisition order. So often our prayers reflect an enthusiasm for an earthly kingdom. We want to rush into God's presence, deliver our requests, drop them there and then rush away again. What is wrong? *We have lost our enjoyment of God.*

We have lost the desire to come to the Lord — to simply spend time with Him. We are so busy with our programmes; so caught up in our

efforts to serve Him. We are so keen to see others brought to Him; so enthusiastic to organise. And then when we do pray, it is to deliver to our long-suffering Saviour a series of injunctions. We weary Him with our instructions, careful in every detail; we insult Him with our complaints, many and various; and we grieve Him with our demands, impatient and selfish. *We have lost our enjoyment of God.*

So often we have become slaves to programmes and projects. We are much too busy to wait in God's presence, we must confess. The New Testament church in Jerusalem continued day by day steadfastly with one accord together, with gladness and singleness of heart praising God, the Lord adding daily to their number. If only we could see this: that one of the greatest needs of our congregational life today, is for groups of believers to assemble together with the one purpose of delighting in and worshipping God. We are so content with meddling with God — playing in the shallows. We may find God interesting, but do we find Him wonderful? We may regard Him as tremendous Saviour and mighty Deliverer but do we treat Him as a Husband, a Lover, one who sticks closer than a brother? We may like the idea of pursuing God (we can do this from afar) but can we tolerate the idea of Him pursuing us? We may delight in His gifts but do we delight in Him, Himself?

Our Lord told us that the first and greatest commandment was to love God, and to love Him with all our heart, mind and soul. But have we really loved Him? Have we really desired after Him? Have we really hungered and thirsted after Him? Do we really delight in our God? *Have we not lost our enjoyment of God?*

Can we drop our projects for a moment — be they ever so important — and adore Him for what He is? Can we come to Him just to express our joy in Him — to praise and magnify Him? Praise, the Bible says, befits the upright;

(Continued over)

"Let us therefore make the sacrifice of praise continually, that is, the fruit of our lips". Let us delight in Him. "Delight in the Lord and He shall give you the desires of your heart." We please God by delighting in Him, delighting in His sure testimonies and His wonderful grace. We do not please God by our restlessness, by our busyness or by our efforts. We are never justified by works, but by our joyful, glad, loving and trusting faith in Him: joyfully receiving His Word and gladly obeying His commands. God can never be pleased with anything less than that kind of believing. He has promised the free gift of His wonderful grace to us all, that we might freely delight in our God.

Let us then, by God's grace, delight in our God. Let us come before His presence with a song, falling down and kneeling before the Lord our Maker. Let us be His people, the sheep of His pasture. Let us learn to sit quietly in His presence, to be still and know He is God, lifting up our souls to Him, that by beholding His glory we may be changed into the same image, from glory to glory. Let us come before Him with plenty of time — not with a clock beside us — not with a time limit — not to kneel to have "a word of prayer". "A little talk with Jesus" is for babes in Christ. Let us learn to know our God. May we cease to regard the Lord God of Hosts as undesirable company. May we learn these lessons both in the secret closet of prayer and also in company with others who love Him. Let us pray without ceasing. Let us not just pray to appease our conscience (the habit of "Quiet time" can be just this) — but let us spend time with Him and let Him have us! *Let us enjoy our God.*

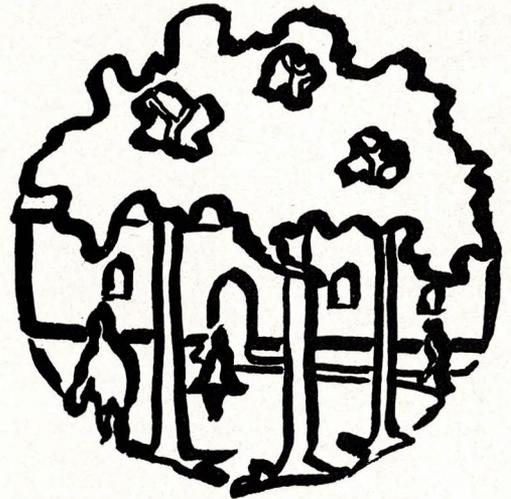
We know that when we really love someone we want to be with that one. We love everything about that one. We could do anything for that one. We would sit and listen to his words all day. We would forget time and bodily discomfort in the presence of such a loved one, enjoying long hours of communion.

It is time to repent of our lack of delight in God. Let us turn and cleave to Him. May we no longer treat Him as boring, as undesirable, as not keeping His Promises. May we turn and enjoy our God, accepting His gracious invitation to commune with Him and delight in Him. Let us make a continual melody in our hearts unto the Lord.

Shall we not delight in our God?

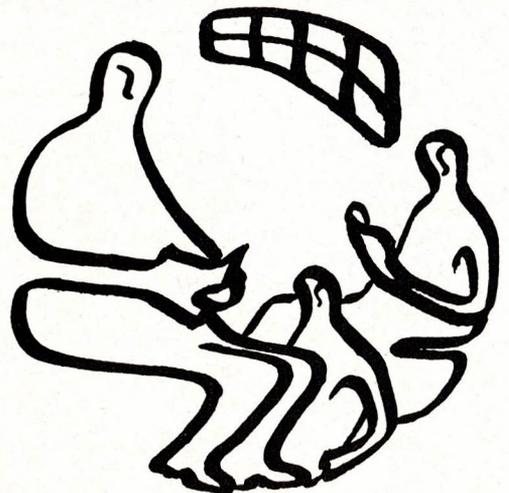
Ian Thompson

Christian — Education—



What is your concept of the average church-going and Christian family? What, of a specially Christian nature, do they do on Sundays, or as a family during the week?

Probably you would answer these questions by saying that on Sundays the family splits up for a few hours: children are bundled off to Sunday School early; and then, probably, Dad and Mum attend church with the other grown-ups. And during the week? Well, no specifically Christian fellowship or teaching takes place — all of that is left to Sundays. Perhaps "grace" is said at the meal table, but that is about all.



— Sunday School or Family ?

If this is indeed the general pattern of activity for the average Christian family, then may I suggest that we need to re-examine what the Bible says about the family, and its role in the spiritual education of children?

The Centrality of the Family

Both the Old and New Testament see the family as the basic unit of society. The Old Testament, in the account of creation in Genesis Chapters 1-3, shows us that God purposed that mankind should live in family groups.

Not only is this to be the case, but we are also told that salvation is very much family centred. In Gen. 17:1-14, God revealed that He was about to establish a covenant of blessing, not only with Abraham, but with his descendants, "throughout their generations". Through the family of Abraham was to come the family of God.

The New Testament also lays stress on the importance of the family. In Ephesians, Chapter 5-6, and in Colossians, Chapter 3, St. Paul addresses himself to the family group, speaking of the responsibility of members one to another. Moreover, the book of Acts gives us several accounts of whole families coming into the blessing of salvation (10:48; 16:15, 31; 18:8).

Teaching Within the Family

Since the family is the central social unit as seen in the Bible, playing such an important role in the conveying of God's salvation to men, then surely it is reasonable to suppose that the family is the basic group through which the revealed truths of God should be transferred, from generation to generation! In other words: **THE MOST IMPORTANT PLACE FOR THE SPIRITUAL EDUCATION OF CHILDREN IS THE HOME.**

And, indeed, this is what the Bible tells us. In Deut. 6:7, Moses warned parents of their solemn responsibility to teach their children in the home. They were to tell them of the wonderful redemption which God had accomplished for Israel; and they were to remind them of the Law given at Sinai. (See also Exod. 12:26-28, Deut. 6:20-25, Psalm 78:3-6).

In the New Testament, St. Paul exhorts fathers to bring up their children "in the fear and admonition of the Lord" (Eph. 6:4). In another reference (2 Tim. 3:14, 15), he speaks of the early training of Timothy, who from childhood, "has known the holy scriptures", taught to him by a faithful mother (2 Tim. 1:5).

The Abuse of Sunday Schools?

If then the family is the central unit, and Christian education begins in the home, surely here is a rebuke to the "average Christian family" as described earlier! Surely such Christian parents ought to re-think the matter of the spiritual education of their children! For what has happened in the last fifty years or so is that Sunday Schools have been abused: they have come to be seen as an alternative to home education by parents, a means of shelving responsibility and yet of salving the conscience.

But this is not the reason why Sunday Schools were first established. Their original purpose was to bring ordinary learning and the Christian message to the "unchurched" masses of children in England's industrial towns. They were never meant to lead to the displacement of spiritual education in a Christian home.

Should we decide to maintain Sunday Schools in the future, I would suggest that we view them in the light of their original purpose: to bring the Gospel of Jesus Christ to children whose parents are indifferent to spiritual things.

In conclusion, may I suggest two positive means by which parents may fulfil their God-given responsibility to their children?

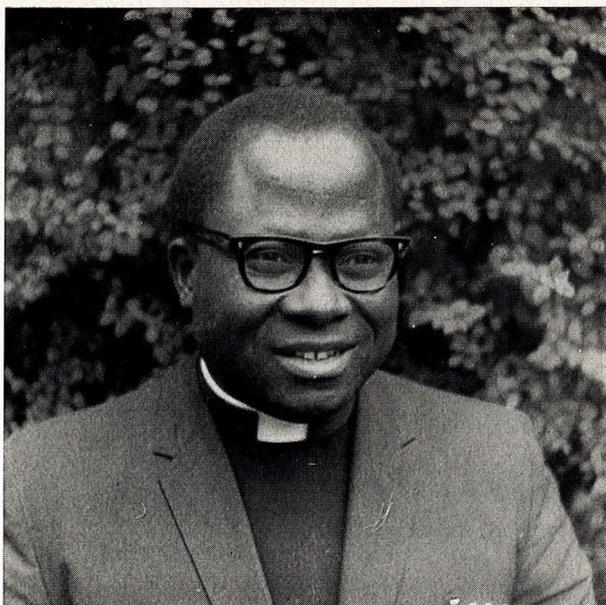
1. Make a time each day for family devotions. The length of these devotions will, of course, vary with the age of the children, but the content will not vary: Bible reading, short explanation and discussion, and family prayers.

The hour of the day for such devotions will also vary, but it will be best held at a regular time when all the family is gathered.

2. Worship TOGETHER on Sundays. It would seem that only in the last hundred years has the practice become established of children not attending church with parents — and this has been to the detriment of children, family, and congregation. Sunday worship is a matter for all the people of God in a certain area; and Christian children are just as much a part of God's people as the adults.

If, then, children of Christian parents are to attend Sunday School, let it be seen in many respects as an "optional extra". Of prime importance is positive Christian education in the home, and family worship of a Sunday.

John Pryor



"On my knees . . .

It was a little past midnight on Wednesday, 12th April, when I was suddenly aroused from sleep by a terrible noise of what seemed to be gunshots in all directions, accompanied by the groaning sounds of people apparently dying from the shots. My bones were shaking within me and I was trembling in my bed, because the charged atmosphere brought to me a vivid recollection of the experience of the night of the military coup d'état in my country, Nigeria, recently. Besides, I had then been in Australia less than a month.

I was in a dilemma whether I should run out of my room and escape, or stay and await the inevitable. In the circumstances, it quickly occurred to me that my salvation lay in offering prayers to God; and in the words of St. Augustine, I began to pray:

"Watch Thou, O Lord, with those who wake or watch or weep to-night, and give Thine angels charge over those who sleep. Tend Thy sick ones, O Lord Christ, rest Thy weary ones;

bleed Thy dying ones (especially the victims of this night raid); soothe Thy suffering ones, pity Thy afflicted ones; shield Thy joyous ones. And all for Thy love's sake. Amen."

No sooner had I finished this short prayer than I noticed that the noise was increasing and moving nearer to my flat, thus making the situation more critical. However, having made up my mind not to leave the room, come what may, I summoned courage with the words of the 46th Psalm: "*God is our hope and strength; a very present help in trouble. Therefore, we will not fear, though the earth be moved, and though the hills be carried into the midst of the sea . . .*" Amidst this, the deafening noises of the shots and the pathetic groanings of the victims continued, and it almost appeared that I was going to be the next target. I then called to mind the 121st Psalm to strengthen me the more: "*I will lift up mine eyes unto the hills; from whence cometh my help? My help cometh from the Lord . . .*"

. . . praying in ignorance"

At this juncture, the noises were subsiding and gradually becoming distant until they completely faded out. I felt elated and grateful to God that my prayers had been answered. "It is all over, thank God," was the most comforting expression I made to myself. But I could not sleep; I was imagining a lot of things: I imagined what scene the night raid would present on the streets of Sydney the following morning. I imagined the news from the A.B.C. in its early morning broadcast: "Masked men escaped after a tragic night raid on Moore Theological College situated at the junction of City Road and Carillon Avenue. Some of the students are on the "danger list" in Royal Prince Alfred Hospital. The Police are still investigating the matter." I imagined how the neighbouring streets would be crowded by anxious and inquisitive relatives and friends of the students after the A.B.C. news flash. I also imagined how Police investigation might involve some of us in interviews. Amidst these wandering thoughts I fell asleep.

On the following morning, as soon as I got up at about 6.45, I tuned in my transistor radio in anticipation of the A.B.C. news flash. But to my surprise, there was no mention of the raid in the news. I then began to wonder why such an important news item was omitted. Again, contrary to my expectations, I saw no crowd when I walked out into the street; but rather, everybody was hurrying about his normal duties. The students were also found in the Dining Hall for breakfast, cracking jokes and making fun in their usual manner. None of them appeared to be in a serious mood. I was completely stupefied, and I wondered whether the raid was all a dream. Or was I myself in a dream land? In my bewilderment, I whispered to Max Boys, who was sitting next to me at table:

"Max, are you aware of last night's raid and the gun-fire? Are there any victims among the students?"

He immediately burst into loud and contagious laughter in which others at the table joined. I was greatly embarrassed to be the cause of the laughter. Then rather annoyed, I asked Max:

"Why are you laughing so hysterically? This is a serious matter!"

"Do you mean last night's raid by the Baptist College?" he retorted still laughing.

"I can't understand you, Max. How? Baptist College raiding with gunshots?" I persisted.

"Listen, Akin," he explained, "there were no gunshots at all; the firing was simply ordinary crackers."

"What! Are you serious? So it was only the noise of crackers? Are you sure nobody was killed in the raid? I thought I heard noises not only of gunshots, but also of dying victims."

"No, Akin, there were no guns fired in the raid, and the groanings you heard were only clever mimicry from the raiders — the Baptist College students — to make it real. Such raids are inter-college annual affairs, although always carried out without notice or warning."

"Oh, dear! What expensive fun, especially for a stranger in the College. So, I was on my knees at the dead of night praying in ignorance!"

Thus, I found myself wondering how it was that those sounds in the middle of the night which signalled terror and destruction in a politically unstable country, could be merely a joke on a theological college campus amongst care-free young theologians.

Akin Adesola

DARK SAYINGS:

Bp. of Iran (showing slide of Moslem priest):

"I believe Western liturgical robes were borrowed from the Eastern countries."

Voice from dark: "And you may have them back again, sir."

Bp.: "I'm surprised you took them in the first place!"

Today's missionary call: "Here am I, send him!" (Dr. Cole)

False Faith or Christian Conversion?

The Problem Stated

A disturbing feature of modern Church life is the temporary nature of many young people's faith. Large numbers of young people belong to church youth groups and engage in Christian activity, but when they reach maturity the greater number of them turn away from the Christian life. A common feature of congregations is the relative absence of young married couples who are actively engaged in Christian work. Why is it that such a situation exists? The situation is a direct product of a phenomenon which can be observed in most youth groups. This occurs when a young person who has *apparently* become a Christian during his early teens and who is apparently living and growing in the Christian life, "gives it all away" and ceases all Christian activity. The behaviour of the person concerned, was, to the observer, consistent with the role of a Christian. Yet despite this encouraging beginning, the young person either gradually or suddenly turns away from Christ and the Christian life, perhaps never to return.

Such then is the problem stated. But why does such a phenomenon occur? What is the solution to the problem? The remainder of this article will discuss one of the main reasons for its existence by seeing the situation from a psychological point of view. This will be followed by a discussion of possible solutions, which are largely to be found in a clear understanding of the true nature of the Gospel.

False Conversion

It is an obvious fact that a man eats when he is hungry; his hunger drive has motivated him. Here is a situation where a human being acts in a particular way because "he wants to". This "wanting to" might be called motivation. All human activity is motivated either consciously or unconsciously. But a hungry man is not always alone at the dinner table. Others at his table might also eat, not motivated by

hunger, but by social convention or habit. The point is that the observed behaviour might not necessarily be a result of the most obvious or likely motive.

The "apparent living of the Christian life" to which I have referred can be called behaviour. This behaviour is motivated. As the young person grew older the "Christian behaviour" was cast off and new forms of activity took its place. What I would suggest is that the motives bringing about the apparent acceptance of Christ were not really concerned with the claims of Christ, but were more concerned with typical human needs. These needs were satisfied by joining in the activities of the youth group and identification with Christianity. As the young person grows older and more independent he finds that these needs or motives can be satisfied in other, less demanding ways. Thus Christian activity ceases and is replaced by other forms of activity.

An illustration of my point was furnished by a discussion I had with a young man some time ago. This young man had joined a Christian Endeavour group and had become very involved in its activities and those of his local church. He spoke openly of his "conversion" and showed great interest in Bible study. He was very concerned to win his friends to the Christian faith. At this time he was about fifteen. This attitude continued for some two years or so, then gradually his interest lessened and at the time of writing he openly rejects the fact that he was, or is, a Christian. He said to me that he "had no time for those things now." I am quite convinced that this fellow was never a Christian — and so is he. Identification with a Christian group served to satisfy basic needs — thus the motive behind his profession of faith was not Christ-orientated.

Common Motives

What are some of the motives which initiate "apparent Christian activity" in young people? It would be a lengthy task to describe them all,

but some are basic and serve to provide sufficient material for the purpose of this article.

The need for *achievement* is very strong in adolescents. Many young people direct all their strength into attaining some form of peak performance in a sport so as to satisfy this need. It is possible to achieve a degree of self assertion and confidence within the activities of the Church youth group. To become a leader, to give talks, to organise and to lead others, are all ways in which this need is satisfied.

Status is another need. This too can be gained in the fellowship context. Many a young Sunday School teacher fulfils this role because of the status gained in such activity.

The need for *friendship* is an obvious one. Fellowships are good places to meet others of the same age and interests, where cliques are formed and joined. The social programme of the youth group provides activity for those who find it hard to overcome shyness or to break into the social world of their community.

The desire for *personal autonomy* is met when a young person is able to draw away from his own family and its limitations, to join a group where he feels free and independent.

He often feels *insecure* and thus tends to group with those of like mind, and to cling to things which they hold in common. This in part explains the fashions and interests of modern young people. It also explains why young people are willing to accept a message which offers them security without reference to, or understanding of, its implications.

Not all of these motives will lead to a profession of the Christian faith. But if such a faith or mode of behaviour is the norm of the group to which they have been drawn, then corresponding behaviour is likely to result. For such activity is seen as an integral part of the group activity which the young person finds so satisfying. It is not unlike the illustration of "eating". Not all who eat are motivated by hunger — habit, social convention and group pressure often predominate. Similarly, not all who act *like* Christians are aware of the fact that they are sinners and that Christ died for them. They act like Christians because of other motives — the desire for achievement, status, friendship, personal autonomy, security or material prosperity may be the dominant motivating factor. With maturity comes the realisation that faith in Christ is superfluous and that needs can be met outside of the Church.

There is nothing wrong with such needs. God uses such needs to bring people to Himself. But behaviour *motivated* by such needs does not

of necessity indicate a genuine profession of faith. As young people mature, their needs change and as a more adult outlook develops it is likely that behaviour will change accordingly. Thus occurs the phenomenon of young people apparently converted, rejecting the faith the observer thought they had.

The Solution — True Motivation

The solution lies in an understanding of the true nature of the Gospel. God's redemptive act was concerned with man's sin, not with his passing needs for security and the like. God is not unconcerned with these, but knows that they stem from the sinful nature of man. Romans 5:12 describes the fact that we are all dominated by sin. Because of this we suffer the consequences of sin in our present lives and suffer death and Hell when this life ends. Verses 8 to 11 of the same chapter demonstrate that, because of what Christ has accomplished on our behalf on the Cross, we can be free from sin and all that it involves.

In these facts lies the real reason for becoming a Christian. In the face of man's rebellion God so loved man that He made it possible for sin to be dealt with. Personal acceptance of God's action, following a realisation of sin, is the basis for true faith. The motivation lies in our awareness of God's love in action. The realisation of Who God is, and what He has done, motivates us to commit our lives to Him.

Those who seek to minister to young people will only deceive them if they induce young people to join a youth group by means of attractive social activities. It is not difficult to attract young people by offering them what they desire. But it is wrong to think that these things alone will produce mature Christians.

There is basically nothing wrong with social activities being part of a youth programme, but the primary aim should be a clear, frank and unemotional presentation of the Gospel. Social activities can well be used to draw young people towards the hearing of such facts, but the danger of overbalancing the programme to the entertainment side must be realised.

The main function of the local church's youth group is to present the facts of the Gospel and to follow this up with a planned programme of teaching concerning the nature and implications of the Christian life. The danger of wrongly motivated professions of faith must be noted and our teaching and counselling correspondingly modified or corrected.

Alan Craddock



Have you a "consciousness of Asia"? Or is the horizon of your vision confined to the skyline of your city or the pressing needs of your parish? As a nation, we are "parochial" in outlook. Yet in the last ten years there has grown in our country a more dramatic awareness of Asian affairs. The question is — have we Christians another decade to go before we allow our outlook to be invaded by a consciousness of Asia?

By "consciousness" is not meant intrusion by the Australian church; nor do we envisage free handouts. But are we searching out what it is God desires us to do in these times? The search, if it is going to reach into the ranks of our congregation, must be carried out by those in the ranks. Is your fellowship growing in its vision of the situation outside our land? Is the teaching in our parishes (in some small way at least) challenging us to a deeper concern for Asia?

We are not advocating here a mass exodus of Christians from Australia to Asia. Nor do we believe that God is calling thousands of recruits and that nine-tenths of these are staying at home. But we do believe that there is a lack of incentive in our ranks to come to grips with our responsibility towards Asia. How then do we come to grips with this matter?

Whether we are convicted of our lack of consciousness of Asia, or are simply interested to learn more, our essential need is prayer. As individuals, we need to seek prayerfully and obediently, the next step of our responsibility. We may be a member of a Fellowship, a parish councillor, or we may hold no office in our congregation. Whatever our position, there are opportunities to encourage others in a prayerful concern for Asia.

If we are concerned for Christians in Asia then we may, as members of a congregation, seek to write to a particular congregation say in Indonesia, India or Hong Kong. These letters may be read and prayed over in informal meetings, and even in church services. Our prayers must be directed to specific situations, so that we may praise God as we learn the details of

His purposes, and petition Him for the needs of our brothers and sisters in Christ. And there will be needs: the needs of the Christians in Indonesia; the ministry amongst refugees in Hong Kong; the great shortage of teachers of the Scriptures in many congregations of villages in India.

The last mentioned need may be a rebuke to us in Australia as we come Sunday by Sunday "sated with good things", and critical of all we hear. We Australians are far more under the influence of affluence than we perhaps imagine. This does not mean that "poverty is piety", but it means that the status quo of our Christian life, of even our congregation, must be flexible to change as we look to the next step of our commitment.

As we become involved in prayer and desire to learn more, God may call us to a ministry overseas. Sometimes we tend to have a special "hero-image" of folk who leave this land at God's call. But we often forget that the stress and strain of this ministry overseas should be felt and shared by the congregation at home. Regular half-nights of prayer, regular letter-writing without expecting frequent replies, small groups meeting for prayer — these are ways of sharing one another's ministry.

As we look at the Australian situation we realise that there is much to be done here. Uninstructed Christians in our congregations, and nominalism in every street are two basic problems. But there is a consciousness of Asia which can find practical expression here at home. Loving, and well-thought-out hospitality can be offered by Christian families to Asian students studying in Australia. (Nor need we restrict it to Asians). In Hebrews 13:2 we are encouraged "not to neglect to show hospitality to strangers". This refers not only to travelling Christians but to any visitor. Consideration for others stands out in any true Christian home, and this can be a blessing to our guests.

It is true that our most important ministry is carried out in our immediate environment. But does our little interest in Asia betray our lack of interest in the gospel itself? If we do not have a concern for those in our neighbourhood who do not know Christ, is it surprising that we care little for those further away? If we do not have the compelling desire to bring the gospel to our own countrymen, how will we be moved to consider the needs of those beyond our shores? Facing these questions, may we allow ourselves to be moved by the love of God to an awareness of our responsibility towards Asia. And being aware, let us act!

Ray Barraclough

Moore College Students — 1967

FOURTH YEAR

BEGBIE, Richard Allan, Th.L.: S.C.E.G.S., 1955-59. Medicine, Sydney University, 1961-63. Entered College from St. Stephen's, Willoughby. Catechist St. Andrew's, Roseville, 1965-66. Reading for B.D.

CASHMAN, John Harold, B.E., Th.L., A.S.T.C.: North Sydney Technical High School, 1949-53. University of N.S.W., 1954-61. Town Planning, Sydney University, 1962. Civil Engineer, 1963. Entered College from St. Paul's, Wahroonga. Catechist St. John's, Asquith, 1964-65. Reading for B.D. and College Diploma.

DUFFIELD, Robert Winston, B.Ec., Th.L. Mt. Gambier High School, 1953-1956. P.A.C., 1957. Adelaide University, 1958-60. Clerk, 1961-62. Teacher, 1963. Moore College, 1964. St. Barnabas College, Belair, 1965-66. Reading for B.D.

GABBOTT, Stephen Leonard, B.Sc. (Tech.) Th.L.: St. Andrew's Cathedral Choir School, 1952-54. Sydney Boys' High School, 1955-56. University of N.S.W., Aeronautical Engineer, Apprentice and Draughtsman, Qantas, 1957-63. Entered College from St. John's, Maroubra. Catechist St. Peter's, Watsons Bay, 1965; St. Nicholas', Croydon Park, 1966-67. Reading for B.D. and College Diploma.

GILES, Kevin Norman, Th.L.: Trinity Grammar School, 1952-53. Southport Boys' High, Queensland, 1954-55. Sales Representative, 1959-63. Matriculation, 1963-64. Entered College from Holy Trinity, North Terrace, Adelaide. Catechist Pendle Hill and Girraween, 1964-65; St. Alban's, Lindfield, 1966-67. Reading for B.D. and College Diploma.

HINTON, Harold Herbert: North Sydney Intermediate High School, 1934-36. Bank Travel Officer. Entered College from St. Clement's, Mosman. Catechist All Saints', Cammeray, 1966. Reading for College Diploma.

JEFFERYS, Rev. Graham, Th.L.: North Sydney High School, 1954-58. Electrical Engineering Student, 1959-61. School Teacher, 1962. Entered College from St. Mark's, Northbridge. Catechist St. Alban's, Belmore, 1963-64; All Souls', Leichhardt, 1965-66; Curate, St. Barnabas', Roseville East, 1967. Reading for B.D.

KNIGHT, Graham Stephen, Th.L.: A.A.S.A., F.T.I.A., M.N.I.M.H. (Lond.): Lithgow High School. Public Accountant. Entered College from St. Thomas', Kingsgrove. Catechist Christ Church, Bexley, 1966-67. Reading for College Diploma.

LANGSHAW, Stuart Neale, Th.L.: 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; St. Paul's, Oatley, 1965-67. Reading for B.D. and College Diploma.

LASHBROOK, Douglas Leonard, Th.L.: Leeton High School, 1940-42. Station Hand. Entered College from St. Mark's, Tambar Springs. Catechist St. Barnabas', Westmead, 1965-67. Candidate for Armidale Diocese. Reading for College Diploma.

NEWTON, Rev. William Barrett, Th.L., A.A.S.A., A.C.I.S., A.F.A.I.M., A.I.S.M., A.I.C.S.: Kyogle Intermediate High School. Finance Controller. Entered College from All Saints', Balgowlah. Catechist St. Faith's, Narrabeen, 1964-66. Curate, St. Stephen's, Newtown, 1967.

NICHOLS, Rev. Anthony Howard, B.A., Dip.Ed., Th.L.: Wollongong High, 1951-55. Sydney University, 1956-59. Teaching, 1960-63. C.M.S., Sabah, 1962-63. Entered College from St. Augustine's, Bulli. Catechist St. Augustine's, Bulli and St. Paul's, Woonona, 1964-65; St. Paul's, Chatswood, 1966, where Curate, 1967. Reading for B.D.

NORTH, Michael Anthony, Th.L.: Adelaide Boys' High School, 1952-55. Chartered Accountants Office, 1956-64. Entered College from Holy Trinity, North Terrace, Adelaide. Catechist Watsons Bay, 1964; Monterey, 1965-66; South Canterbury, 1967. Reading for College Diploma.

REIMER, John Walter, B.E., Th.L.: 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; St. Martin's, Kensington, 1966-67. Reading for B.D. and College Diploma.

RICHARDSON, Anthony William, Th.L.: Monkton Combe High School, Bath, England, 1953-59. Paper Making Industry (Sales), Great Britain, 1959. Canada, 1960-61. Australia, 1962. Entered College from St. Paul's, Onslow Sq., London, and St. Michael's, Vaucluse, Sydney. Catechist St. Martin's, Kensington, 1964-65; Carlingford Boys' Home, 1966-67. Reading for B.D.

SMALL, John, Th.L.: Matriculation, 1958. Timber Worker, 1958. Clerk, 1959. Psychiatric Nurse's Aid, 1960. Moore College, 1961. Transport Worker, 1962. Timber Worker, 1962-64. Entered College from Christ Church, Gladsville. Catechist Holy Trinity, Erskineville, 1965; St. David's, with St. John's, Greenacre, 1966; St. Mark's, Harbord, 1967.

SOUTH, James Walter, Th.L.: Kiama High School, 1954-58. Wagga Teachers' College, 1959-60. Teaching, 1961-63. Entered College from St. John's, Sefton. Catechist St. Luke's, Regents Park, 1964-65; St. George's, Hurstville, 1966-67. Reading for B.D. and College Diploma.

WEST, David Albert, Th.L.: 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, Riverstone, 1964-65; St. Martin's, Georges Hall, 1966; St. Matthew's, West Merrylands, 1967. Reading for College Diploma.

THIRD YEAR

ANDREW, Richard Lachlan: Manly Boys' High School, 1954-58. Laboratory Assistant, I.C.I., 1959-63. Mauri Brothers & Thomson, 1963-64. Entered College from St. Mark's, Harbord. Catechist, Parish of Narraweena, 1965-67. Reading for B.D.

BENNETT, Michael Lindsay, Dip.Arch.: Brisbane Boys' College, 1949-57. Student Architect, 1959-64. Entered College from Christ Church, St. Lucia, Brisbane. Catechist St. Barnabas', Broadway, 1965-66; St. Mark's, Green Valley, 1967. Reading for B.D.

CAMPBELL, Donald Keith, B.Sc. (Qld.): Brisbane Boys' College, 1953-56. Laboratory Assistant, 1957-61. Student, University of Queensland, 1962-63. Demonstrator, 1964. Entered College from St. Andrew's, Lutwyche, Brisbane. Catechist St. Mark's, Northbridge, 1965-66; St. Paul's, Canley Vale, 1967. Reading for B.D.

CLERKE, Christopher John: Sydney Boys' High School, 1955-58. Commonwealth Bank, 1959-64. Entered College from St. Paul's, Gympie. Catechist St. Paul's, Gympie, 1965; St. Alban's, Fivedock, 1966-67. Candidate for Bush Church Aid Society.

DEMPSEY, Richard Albert, A.A.S.A.: Nowra High School, 1936-39. Accountant and Company Secretary; Public Accountant. Entered College from Parish of Pittwater. Catechist Holy Trinity, Millers Point, 1966-67.

EDWARDS, Mostyn George: Sydney Technical High School, 1954-58. Balmain Teachers' College, 1959-60. Teaching, 1961-64. Sales Assistant, Assembler, 1964. Entered College from St. John's, Rockdale. Catechist St. Luke's, Clovelly, 1966-67. Candidate for Perth Diocese. Reading for B.D.

EYLAND, Edward Peter, B.Sc. (N.S.W.): Sydney Technical High School, 1956-60. University of New South Wales, 1961-64, where Demonstrator. Entered College from St. George's, Engadine. Catechist St. Mark's, Picton, 1966. Reading for B.D.

HOCKLEY, Robert Edward, B.E. (N.S.W.): North Sydney Boys' High School, 1952-56. Electrical Engineer, 1962-64. Entered College from St. Andrew's, Roseville. Catechist St. Alban's, Epping, 1966-67. Reading for B.D.

JEWETT, Thomas John: Bridgend High School, U.K., 1940-44. Quantity Surveyor, 1948-65. Entered College from St. Paul's, Manuka, A.C.T. Candidate for the Diocese of Canberra-Goulburn. Catechist St. Stephen's, Newtown, 1966; Holy Trinity, Erskineville, 1967.

MCCARTHY, Anthony David, B.A., Dip.Ed.: Barker College, Hornsby, 1952-56. University of Sydney, 1957-60. Secondary Teaching, 1961-63. Diocesan Board of Education, 1964. Entered College from St. Andrew's, Roseville. Catechist Board of Education, 1965; St. James', South Canterbury, 1966; St. Mark's, Northbridge, 1967. Reading for B.D.

PETERSON, David Gilbert, B.A. (Syd.): North Sydney Boys' High School, 1957-61. University of Sydney, 1962-64. Entered College from St. John's, Gordon. Catechist St. David's, Arncliffe, 1965-66; St. Andrew's, Roseville, 1967. Reading for B.D.

PRYOR, John Wesley, B.A. (Syd.): Sydney Boys' High School, 1956-60. Sydney University, 1961-63. Secondary Teaching, 1964. Entered College from St. Paul's, Gympie, where Catechist, 1965. Catechist St. Martin's, Wentworthville South, 1966-67. Candidate for Diocese of Grafton. Reading for B.D.

STEWART, Jeffrey John: Kiama Central School, 1949-51. Motor Mechanic, 1952-56. Automotive Spare Parts, 1956-63. Sydney Technical College, Matriculation, 1964. Entered College from The Church of the Resurrection, Jamberoo. Catechist Canley Vale, 1965-66; All Saints, Fig Tree, 1967.

THOMAS, Brian Broughton Ward: S.C.E.G.S., 1952-56. Accounts Clerk, 1957-64. Entered College from St. Andrew's, Roseville. Catechist St. Andrew's, Lane Cove, 1965; St. John's, Asquith, 1966-67.

THOMAS, Warwick Edward: Normanhurst Boys' High School, 1960-61. Clerk, C.S.I.R.O., 1962-65. Entered College from St. John's, Gordon. Catechist St. Clement's, Marrickville, 1965-66-67.

SECOND YEAR

BARRACLOUGH, Raymond George, B.A., Dip.Ed.: Rockhampton Boys' Grammar, 1955-58. Secondary School Teacher. Entered College from Christ Church, Childers, Qld. Catechist St. Peter's, Cook's River, 1966-67.

BARRETT, Stephen Graham: Manly Boys' High, 1957-61. Entered College from St. Faith's, Narrabeen. Catechist St. Columba's, Flemington, 1966-67. Reading for B.A. (Sydney).

BOYCE, Noel James: Tamworth High, 1953-55. Matriculation, 1965. Welder. Entered College from Nundle Parish, Armidale Diocese. Candidate for Armidale Diocese. Catechist St. Augustine's, Bulli, 1966-67.

BOYS, Maxwell Frederick: Trinity Grammar, 1957-62. Junior Trainee, B.P. Aust. Ltd. Clerk. Entered College from St. Luke's, Northmead. Catechist St. Paul's, Riverstone, 1966-67.

BUTLER, John Albert: Balgowlah Boys' High, 1956-60. Clerk, Dept. of Railways. Matriculation, 1965. Entered College from St. Peter's, Manly Vale. Catechist St. Anne's, Merrylands, 1966-67.

COLLINS, John: St. Helier, Surrey, England. Maintenance Fitter. Entered College from Parish of Heywood, Victoria. Catechist St. Barnabas', Broadway, 1966-67.

COX, Hugh Teversham, Dip.Agric. (Wagga): Macquarie Boys' High, 1955-59. Wagga Agricultural College, 1960-62. Jackerooing-Wool Classing, 1963-64. Dairy Farmer. Entered College from St. Mary Magdalene's, Wiseman's Ferry. Catechist St. Augustine's, Bulli, 1966-67.

CRADDOCK, Alan Edward: Canterbury High School, 1956-58. Fitter and Turner, 1959-64. Entered College from St. Andrew's, Riverwood. Catechist St. Anne's, Merrylands, 1965; St. Luke's, Regents Park, 1966-67. Reading for B.A. (Syd.)

DEIN, Terrence Kamball, B.Comm., A.A.S.A.: Canterbury Junior Boys' High, 1954-55, Enmore Boys' High, 1956-58. University of N.S.W., 1958-64. Accountant, 1963-65. Entered College from St. Aidan's, Dulwich Hill. Catechist St. James', Carlton.

DUNN, Struan Huthwaite: St. Edward's School, Oxford, England, 1957-60. Solicitor's Articled Clerk. Entered College from Christ College, Hobart, 1966. Catechist St. Thomas', Enfield.

GARDNER, Glenn Stewart: Sydney Boys' High, 1957-61. Insurance Clerk. Clerk, P.M.G. Entered College from St. Edmund's, Pagewood. Catechist Wentworth Memorial Church, Vacluse, 1966-67.

GORDON, Allan Ross: East Hills High, 1955-59. Armidale Teachers' College. Teaching 1962-64, 1966. Entered College from St. Mark's, Revesby.

HALLS, Thomas James: Wollongong High, 1955-59. Wagga Teachers' College, 1961-62. Secondary School Teacher. Entered College from St. Barnabas', Fairfield. Catechist St. Mark's, Yagoona, 1966-67.

HASTIE, Ronald The Scots College, 1945-52. Teacher. Catechist St. Andrew's, Bondi Beach.

JENNINGS, Garry Frederick: Sydney Boys' High, 1956-60. Audit Clerk. Entered College from St. Luke's, Mascot. Catechist St. Mark's, Brighton-le-Sands, 1966-67. Reading for B.A. (Uni. of N.S.W.)

JENSEN, Peter Frederick: The Scots College, 1956-60. Articled Clerk. School Teacher. Entered College from St. Stephen's, Bellevue Hill. Catechist St. Andrew's, Dundas, 1966-67.

JORGENSEN, Drew Ronald: Church of England Grammar School, Brisbane, 1958-61. Accountancy Clerk. Entered College from St. Stephen's, Coorparoo. Catechist St. Peter's, Burwood East, 1966; St. Clement's, Jannali and St. Anne's, Como, 1967.

KILALO, John Shadrach Musigwa: The Alliance School, Dodoma and Dar-es-Salaam. St. Andrew's College. Study and Temporary Teaching. Entered College from St. Hilary's, Kibondo. Catechist St. Thomas', Kingsgrove. Candidate for Diocese of Central Tanganyika.

LOWE, Desmond Allen: Parramatta High, 1952-56. Assistant to Production Manager at Australian Cream Tartar Co. Entered College from St. Peter's, Campbelltown. Catechist Denham Court with Rossmore.

MASON, John Graham, B.A.: Sydney Church of England Grammar School. Teacher, St. Andrew's Cathedral School. Entered College from St. Philip's, Eastwood. Catechist St. Andrew's, Lane Cove.

NOBBS, Raymond Keith, A.A.I.I.: Canterbury Boys' High, 1958-62. Clerk A.M.P. Society. Entered College from St. James', South Canterbury. Catechist St. George's, Earlwood, 1966-67. Reading for B.A. (Uni. of Sydney).

RAMSAY, James: Randwick Boys' High, 1955-57. Radio Serviceman. Matriculation, East Sydney Tech., 1965. Entered College from St. Luke's, Mascot. Catechist St. Matthew's, West Pennant Hills, 1966-67.

THOMSON, Ian Frederick, Dip.Arch.: Brisbane State High, 1953-54. Evening Tutorial Classes, 1955-56. Architect. Entered College from Christ Church, St. Lucia, Brisbane. Catechist St. Stephen's, Taren Point, Caringbah, 1966-67.

WILLIAMS, Geoffrey Charles: Parramatta High, 1955-59. With firm of Chartered Accountants, Essor-Standard Oil. Entered College from St. Faith's, Narrabeen. Catechist St. Mark's, Avalon and St. David's, Palm Beach, 1966-67.

WINTER, Bruce William, Dip.Pub.Admin.: Toowoomba S.H.S., 1954-55. Public Service Commissioner's Dept., Brisbane. Entered College from West End Methodist Mission. Catechist St. John's, Sefton and St. Mark's, Chester Hill, 1966-67.

WRIGHT, David Stuart: Pulteney Grammar School, Adelaide, 1957-61. Audit Clerk. Entered College from Holy Trinity, Adelaide. Catechist Christ Church, Old Guildford, 1966-67.

FIRST YEAR

BALLANTINE-JONES, Bruce Albert: Katoomba High School, 1956, East Sydney Tech., 1965. Advertising. Youth Secretary for C.M.S. 1963-65. Entered College from St. John's, Darlinghurst.

BARNES, Peter John, B.Sc., Dip.Ed.: Home bush Boys' High School, 1954-58. Science Teacher. Entered College from St. Mary's, Guildford. Catechist St. Philip's, Auburn. C.M.S. candidate.

BERRIMAN, Colin George Frederick: Trinity Grammar School, Matriculation Meadowbank Tech. Clerk, Hairdresser. Entered College from St. Luke's, Rydalmere. Catechist St. Matthias', Centennial Park.

CAMERON, Alan Duncan: Launceston Grammar, 1950-53. Metallurgist. Teacher. Associate Member Institute of Metallurgists. Entered College from St. Philip's, Caringbah.

DAUGAARD, Peter William: Rockhampton High School, 1955-56. Airman, R.A.A.F. Matriculation Hamilton Evening College.

DAVIS, Peter John, B.Sc. (N.S.W.): Parramatta High School, 1949-53. Metallurgist in aluminium and copper industry. Experimental officer at A.A.E.C. Research Establishment, Lucas Heights. Entered College from Christchurch, Blacktown. Catechist Rooty Hill-Mt. Druitt.

FORD, Leonard John: North Sydney Technical High School, 1941-44. Electrical Contractor. Entered College from St. Stephen's, Normanhurst, where Catechist.

GEDDES, Donald Christopher, B.Com., B.Ed. (Melb.): Melbourne High School, 1952-54. School Teacher. Entered College from Otahuh College, Auckland, New Zealand.

GIBSON, Brian Keith: Randwick Boys' High School, 1953-58. Clerk, Sydney County Council. Entered College from St. Luke's, Mascot. Catechist St. Alban's, Belmore.

GRUNDY, Peter Charles: Canterbury Boys' High School, 1960-64. Clerk. Entered College from St. Matthew's, Ashbury. Reading for B.A. (Syd.)

HAMATY, Michael Llewellyn: Trinity Grammar School, 1952-56. Auditor. Entered College from St. Anne's, Ryde. Catechist St. Andrew's, Abbotsford.

HAMILTON, Alan Edward: Gardeners Road Junior Technical School, 1950-52, Randwick High, 1953. Assistant Accountant, Construction Company. Entered College from St. Stephen's, Eastlakes. Catechist St. Peter's, Neutral Bay.

HARVEY, Richard Kenneth: Penrith High School, 1956-58. Hairdresser. Entered College from St. Stephen's, Penrith where Catechist.

HENDERSON, James Eliot: Church of England Grammar School, East Brisbane, 1959-62. University student, Jackeroo, Fork-lift Driver. Entered College from St. Columb's, Clayfield, Brisbane. Catechist St. Mark's, Pendle Hill.

HILL, Michael: North Sydney Technical High School, 1954-59. Primary School Teacher. Entered College from St. John's, North Ryde. Catechist St. Stephen's, Villawood.

HOWELL, Deryck King: North Sydney Boys' High School, 1958-62. Bank Clerk. Entered College from St. Barnabas', Roseville East where Catechist.

HOWES, Stephen Noel, B.Sc., Dip.Ed.: North Sydney Boys' High School, 1952-56. Teacher. Entered College from St. Thomas', Narrandera. Catechist St. Faith's, Narrabeen. C.M.S. candidate.

JENSEN, Phillip David, B.A. (Syd.): Scots College, 1958-62. Entered College from St. Stephen's, Bellevue Hill.

LUSCOMBE, Robert Keith: Berkeley High School, 1957-61. Metallurgist. Entered College from St. Philip's, Berkeley. Catechist St. Augustine's, Bulli.

McDONOUGH, Noel James: Birrong Boys' High School, 1957-61. Parramatta Evening College, 1966. Electrical Fitter. Entered College from St. Mary's, Guildford. Catechist St. John's, Rockdale. Reading for B.A. (N.S.W.)

McEWIN, Robert Gavin Keith: Scotch College, 1957-59. Goodwood Boys' Technical High School, 1960. Metal Machinist, Project Engineer, Planner. Entered College from Holy Trinity, Adelaide. Catechist Christ Church, Bexley.

MEETH, Paul Leonard: Blacktown Boys' High School, 1957-62. Entered College from St. Peter's, Seven Hills. Reading for B.A. (Syd.)

MULCAHY, Patrick James: R.A.F. Technician, Philips Industries. Radio Technician. Adelaide Bible Institute, 1965-66. Entered College from Burnside Christian Independent. Catechist St. Saviour's, Punchbowl.

MULREADY, David Gray: Newington College, 1960-64. Clerk, Qantas. Entered College from St. Mark's, Northbridge. Catechist St. Martin's, Killara. Reading for B.A. (Syd.)

QUINSEY, Brian George: Bondi Junior Technical High School, 1953. Matriculation, 1966. Assistant Sales Manager. Entered College from St. Philip's, Caringbah.

REID, Charles William Henry: Crow's Nest High School, 1949-51. Bank Officer. Entered College from St. Paul's, Chatswood. Catechist St. James', Turramurra.

ROBINSON, Denis Paul: Homebush Boys' High School, 1959-1963. University Student, Omnibus Conductor. Entered College from Holy Trinity, Concord West.

SWAN, Graham John Holme: The Kings School, Parramatta, 1954-61. Stock and Share Broker's Clerk. Entered College from St. Clement's, Mosman. Catechist St. John's, Darlinghurst. Reading for B.A. (Syd.)

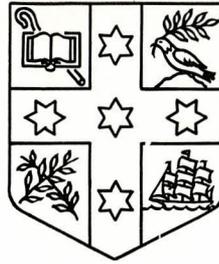
TASKER, Bruce Oliver: Normanhurst Boys' High School, 1959-64. Clerk. Entered College from St. Luke's, Thornleigh. Reading for B.A. (Syd.)

THOMAS, Neville Aubrey: Canterbury Boys' High School, 1934-36. N.S.W. Conservatorium of Music, 1937-41 and 1947. A.I.F., 1941-1946. Studio Musician, A.T.N. Channel 7. Entered College from St. Jude's, Randwick.

WILLETT, John Phelps: Stanwell High School, Victoria, 1953-59. Diagnostic Radiographer — Diploma. Entered College from parish of North Bendigo, Victoria. Catechist St. Paul's, Rose Bay. C.M.S. candidate.

WILSON, Donald Keith: North Sydney Boys' High School, 1955-1959. Commerce (Uni. of N.S.W.), 1960-61, 66. Clerk with Taxation Dept., 1960. Audit Clerk, 1960-66. Entered College from St. Stephen's, Willoughby. Catechist St. Bede's, Drummoyn.

WOODROW, James Frederick: Plumber and Gasfitter. Entered College from St. Barnabas', Ingleburn. Catechist St. Peter's, Campbelltown.



MOORE THEOLOGICAL COLLEGE

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CANON D. B. KNOX, B.A. (Syd.), M.Th. (Lond.)
D.Phil. (Oxon.)

Vice-Principal:

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M.A. (Cantab.)

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Secretary of External Studies:

B. W. Powers, B.A. (Syd.), B.Comm. (N.S.W.)
B.D. (Lond.), Dip.R.E., Th.L.

STUDENTS ATTENDING UNIVERSITY

ADESOLA, Rev. Akin, B.A. (Durham). Principal, Eko Boys' High School, Mushin, Lagos, Nigeria. On Commonwealth Scholarship. Reading for Diploma of Education.

GODDEN, Graham: Wollongong High, Australian National University. Reading for Diploma of Education.

HAN, Ping, B.Sc.: From Singapore. Parramatta High, 1960-61. Reading for M.B., B.S.

HART, Phillip: Randwick Boys' High. Entered College from St. John's, Maroubra. Reading for B.Comm. (Uni. of N.S.W.)

PRESCOTT, Stephen Walker: King's School, Parramatta, 1961-64. Entered College from St. Mark's, Avalon. Reading for M.B., B.S.

SHELLARD, David John: The Illawarra Grammar School. Reading for B.A.

YOUNG, Robert Bruce, B.Ec.: Homebush Boys' High, 1957-61. Entered College from St. Nicholas', Croydon Park. Catechist St. Andrew's, Cronulla. Reading for B.A.

STUDENTS ATTENDING Th. SCHOL. LECTURES

Rev. L. Bartlett
Rev. B. Bovis
Rev. D. B. Cornelius
Rev. D. Davies

Rev. H. J. A. Edwards
Rev. W. T. Gregory
Rev. W. Heyward

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