

SOCIETAS
'61

SOCIETAS

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

... editorial

Why waste time publishing a magazine?

Once one realises the tremendous amount of time and effort involved in the production of this annual publication, one needs to remind oneself constantly of its purpose.

"Societas" allows you, the parishioner, to look into the minds of the men who are training in Moore College, to see what they are thinking. But its real design as a magazine is to provide an opportunity for the students to voice their opinions about matters which they see as vital in our church today. The magazine, therefore, does have a very real aim. It endeavours to be constructive and informative, and to be of assistance to you, the reader, as you serve God in your parish.

A glance at the Table of Contents of this year's "Societas" will show immediately that our aim has been to help each Christian realise that there are further opportunities for service in today's church. Why, you ask, are some churches so lifeless? We believe the answer is that each member of the congregation is not doing all possible with the time and talents available to him. To this end the magazine seeks to make our Christian responsibility clearer, and to offer many suggestions which we trust, under God, will be of great value and benefit, not only to yourself, but to the church in which you serve.

We ask that you read this magazine carefully and prayerfully. Much labour and prayer has been involved in its production, as we believe the magazine has a message this year which God would have brought before you, the parishioner, in order that the work of the church may be more effective.

Its message will be lost, unless heeded.

May God bless you as you continue reading,

... THE EDITORS.

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THE battle is for men's minds, and in this battle politicians, parsons and psychiatrists are fighting to find the most rapid and permanent means of changing a man's beliefs. Those who are leading the forces of the Church of Christ are the ordained ministers of the Gospel.

. . . ministers of Christ . . .

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They are not "peculiar" men, rejected by society and finding refuge in semi-monastic retirement. They are not power-hungry autocrats who could not have a place of respect and dominion without a collar. They are ordinary men, as ordinary as the person next door — but with this difference, they are called and equipped by God. The office of a minister is a Scriptural institution, ordained, appointed, taught and commanded in the New Testament. Paul "ordained elders in every church," we learn from Acts. We must not under-value the office which the Christian minister holds: while he is not a mediator between man and God in the sense that he alone can step between man and his Creator; yet, on the other hand, he has a high honour, for he is under-shepherd of the flock of which Jesus Christ Himself is the Chief Shepherd. John Calvin said, "This is a great and excellent thing, for men to be set over the Church, that they may represent the person of the Son of God." The minister is a "fellow-worker with God." He must not be despised or slandered; but held in high honour and respect.

Entrance to this high office must not be lightly undertaken. He who would be a minister of the Gospel of Christ must first make sure that he is truly called of God. He must know in his heart the internal call of God, confirmed by the conviction of the Holy Spirit. He must, also, know the external call of the Church. That is, he must be held in such esteem for his spiritual character and his experience of spiritual responsibility that he finds sponsors for his entrance to the ministry, and holy men of God approve him on behalf of the Church.

The work of the ministry is the battle for the minds of not only the men and women in society, but also for the hearts and affections of those already committed to Christ. The burden of the minister's work is that of preaching the Word of God. He has other tasks, such as leading in worship, reading the Scriptures and administering the Sacraments, but his first task is to preach. Many congregations, Bishop J. C. Ryle warned, "have to be content with hastily composed sermons, devoid of matter, power, fire and effectiveness." Where in the history of the Church of England, the Word of God has been boldly and faithfully preached, the Church has been at its best. Where the pulpits have been silent, the Church has crumbled and decayed from lack of life. There can be no excuse for the minister who fails in this responsibility, that in season and out of season, he must preach the Word of God to the people. "Woe is unto me," said St. Paul, "if I preach not the Gospel."

. . . and stewards of the . . .

The work of preaching is not unskilled. The preacher must not only keep to the words of Scripture; he must make the truth plain, convince the hearers, and let irresistible light into their consciences. He must, in the words of Richard Baxter, "screw the truth into their minds and work Christ into their affections." Time and energy devoted to the learning of the art of preaching is not wasted or lost, but spent wisely in the service of the Master.

The minister's work is not done in the speaking of it. Unless his life correspond in detail to the Word of truth which he proclaims, his words will have less and less effect upon his hearers, until finally they do not hear the words, but see only his godless way of life.

The man who attracts people to his Master is the one who lives close to Him each day, who studies His Word, who confesses blunders, who is not shaken by life's misfortunes. In our Prayer Book service of Ordination, the Bishop says, "Take heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of His Church." This old-fashioned use of the word "conversation" means "way of life." The minister must be beyond question a godly man in the way that he lives.

St. Paul enjoyed a very close relationship with the people whom by the grace of God he had "fathered" in the Gospel, who had been converted through his preaching and ministry. Calling them "dear children," Paul told the Galatian Christians that he was "in travail," as a woman with child, until Christ was formed in them. So closely associated was Paul with them that he yearned with all his heart and soul that they might mature in Christ. This "involvement" of the pastor with his people is a vital part of the ministry. It is a sacrificial work. He loses his spare time, his day off, and his sleep—in order that Christ may be formed in his people.

The minister, above all other Christians, must be ready to give reason for the hope that is in him. He must be ready to answer the questions of the child, the enquiries of the adolescent, and the sneers and criticisms of the adult. He deals with people on every level of understanding and intellect, and treats them all with respect, tact and love. He becomes, like Paul, "all things to all men," that he might win them to Christ.

To do this effectively, he must forever remain a student of the Word. His theological studies, warmed by his own experiences of the love and mercy of God, never cease; he must be abreast of archeology, philosophy and psychology, as well as informed about theological controversy. He must pore over the Word until it soaks into his soul, not just for his own well-being, but so that the Spirit may apply the Word in season to the person in need. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

The privilege of being a doorkeeper in the house of our God is greater than any earthly reward or honour that man can offer.

. . . mysteries of God . . .

This is not to say that the minister's vocation is a losing battle against lack of time and evil temptations; on the contrary, it is full of comforts and encouragements. How sweet is the comfort from the knowledge that God's call cannot be changed, that His control is everywhere manifest, that the power of the Holy Spirit is clearly seen. How great the joy of the minister in being used by God in the bringing of spiritual rebirth to men and women, to nurture them, teach them, and to see them grow.

In view of these great responsibilities, ministers need the prayers of everyone. They are not infallible, but have the same passions and faults as other men. Pray that our Church may never lack Bishops, Priests and Deacons who are sound in the faith, bold as lions, wise as serpents, and yet harmless as doves, as they give themselves to the preaching of God's Word.

This is the work of the ministry.

END.

. . . cherchez la femme . . .

"Julia Domina married the Emperor of Rome about 200 A.D. Like some other ladies she decided that if she couldn't be the Rector, she was going to be the director."

TO

BE

OR

NOT

TO

BE ?

stuart

"Hi, Rector, how about that game of golf this week?"

"Suits me, Bert. Wait till I have a look at my diary . . . Let me see now . . . Monday . . . that's my day off officially, but old Mrs. Roberts died yesterday, and her funeral service is in the morning . . . hmm . . . and I promised to speak at the Women's Fellowship in the afternoon . . . then later there are several young people coming to see me for their Confirmation interviews. You know we're having the Bishop out on Sunday week for the Confirmation Service! . . . No, Monday is no good . . . What about Tuesday morning? That looks fairly free after about 9 o'clock. There is only an early morning Chapel Service at the Boys' Home . . ."

"Hold on, don't you remember we were going to see that estate agent on Tuesday about land for the Branch Church? He has about six blocks for us to look at, and the morning is the only time that he's available. I guess that will take quite a while, and while we are out I thought that it might be a good idea to get the plumber to have a look at that leaking section of the roof in the hall."

"Yes, thanks for reminding me, Bert. I really don't know how I'd manage all these property matters without your help. I just don't know the first thing about plumbing or land values, and I certainly appreciate all the responsibility that you take."

"It's just fortunate that I'm on holidays at the moment. Now, what about this game of golf? Are you free in the afternoon?"

"It might be a bit awkward then. You see, three of our parishioners are in hospital at the moment, and the old ladies at the Rest Home look forward to my visit on a Tuesday afternoon. Then I have to find some time to prepare for my Scripture classes at the schools on Wednesday . . . It's quite a big task getting around the eight schools in this parish."

abrahams

"What! Don't tell me you try and teach in all eight of the schools? Can't you possibly persuade some of the parishioners to help you."

"They already do . . . We have ten very willing ladies teaching at the moment. Incidentally, they are doing a training course run by the Church's Board of Education, but we actually need more helpers, particularly for the High School work. It's more of a job for a man, and, of course, most men are at work during the day. You know, I'm trying to take one class with 150 in it at the moment! I guess the kids don't learn very much, but the thing that concerns me is that this is a tremendous opportunity to mould the lives of these young people in the right way, and sometimes I wonder how long the Education Department will be so co-operative with us, unless we do our job more effectively."

"Say, I always thought that the clergy had a pretty easy job. I know you work hard on Sundays with three big services here, and the Branch Church services and Fellowship Teas, and all that sort of thing, but I never realised that it went on all the week. Couldn't more of the church folk lend a hand? Why, I'll be retiring myself next year, and I'd gladly take on some sort of regular duty."

"That would be great, Bert. There is plenty that you could do. You know we already have a number of workers in the Sunday School and in the various other groups . . . but there are many things that I just have to do myself."

"What sort of things?"

"Well, there are always people calling in with various problems, and they need counselling on spiritual or social matters; there are weddings and baptismal interviews and arrangements. Then there is the mid-week Bible study and Prayer meeting on Wednesdays, Sermon preparations and the general oversight of all the different group activities — the Ladies' Guild, the Girls' Friendly Society, the Young People's

Fellowship Groups, the Men's Society, and so on. I don't know how many committee meetings I attend each month, as well as the Parish Council and Synod, and even civic functions lately. The sad part is that I'm battling to do any visiting, or to keep up with my general office work."

"Now, surely, this is just the sort of thing where you could get some help. My daughter is a typiste. She could come over one evening a week and type some of your correspondence . . . and there must be plenty of our people who would be happy to visit. The parishioners in the next parish have a most successful visitation programme."

"But that is not the sort of visiting that I mean, Bert. I know that those campaigns are successful, but what the people want is to know that there is a real loving Christian interest in them—stemming from the very heart of the Church, and this, of course, is one of the most important duties of everyone in the Church, and what an opportunity to quietly speak the Gospel message to a person who sees this real love. Somehow, people expect me to do all this visiting."

"What do you think would be the answer to it?"

"If only every Christian member would take the initiative themselves and visit regularly, those fellow-Anglicans in their own street, or those who they know are in need — if they went out of genuine concern for them, I'm sure this would be most effective . . . and helpful for me, too. I could then confine my own visits to those who have the more pressing problems."

"That sounds like the solution to me, but why won't our people do this?"

"I think they need to be taught themselves first . . . —'for all seek their own, not the things which are Jesus Christ's.'"

"You know, Rector, I don't feel much like that game of golf now, even if I could drag you out at 5 o'clock one morning. But what about getting a few of the chaps together on Saturday when they are here for the working bee, and we would talk this matter over? At least, we ought to be able to find a few more helpers with the school work, even with your hospital visiting and some of these other routine matters. Then you would be better able to get on with this task of really teaching people the reality of the active love of Christ for all men."

"That sounds like an excellent idea. I'll be looking forward to putting this into action."

END.

NEIL
PROTT



On the Outside, looking in . . .

The large room is hushed and a voice asks: "Who is prepared to help us in the Sunday School? We look anxiously about us, hoping that someone will volunteer, only to see the same group of set faces which always greet this type of question. The excuses come easily enough: "He is much better with children than I am, why doesn't he volunteer?" or "I couldn't be expected to teach. I've never done it before, and I can't spare the time."

And God says: **"There are varieties of gifts, but the same Spirit"** (1 Cor. 12:4).

Now it may be that you are not gifted as a teacher. If you truly know this, the important thing to discover is just how the Lord would have you serve Him. Our belief in Christ as Saviour must go hand in hand with our obedience to Him as Lord. It is in this service that we must use the gifts which He has given us.

Let us listen to the unchanging Word of God: **"There are varieties of gifts, but the same Spirit."**

From the time of the early Christian Church to the present day, the great truth of this passage has been largely ignored or misunderstood. It is necessary for us to grasp the significance of the word "gifts." As God through Christ has freely given us redemption, so in the same way has He given each of us the abilities that we have. Now, although "there are varieties of gifts," it is the same Spirit that works through all.

It is plainly seen at the practical level how our lack of understanding on this point is hindering our Christian work and witness. Frequently we have the situation where one person who is gifted to do a particular job, is attempting to do many more besides. At the same time, another who is gifted to do one of these jobs, is both prevented from doing it, and, in any case, unwilling to try.

The question echoes: "Who is prepared to help us in our Sunday School?" Mrs. K—— is sitting near us; we know that she has been teaching for twenty years, and that she sternly disapproves of anyone sharing her branch of Christian service. No one must seem to encroach upon her territory, for she helped to begin the Sunday School in this parish, and she has run it the same way ever since. We all remember with awe the lash of her tongue when people have chosen to disagree with her in the past. So we just sit and think of all these things, and say nothing.

"... but the same Spirit."

God says that all who trust in Him must glorify Him in all that they do. We have varieties of gifts, but the same Spirit. Is there someone who will say: "There is nothing I can do"? Christ says: "... **without Me** you can do nothing." (John 15:5). Paul says: "I can do all things through Christ Who strengthens me" (Phil. 4.1-3). Or is there another who will say: "I can do all that is needed, and I don't need your help." God says: "... the eye cannot say to the hand, I don't need you" (1 Cor. 12.21).

We have taken as an example, a Church meeting called to discuss the various needs in the Church, particularly the need of Sunday School staff. But this merely illustrates the situation in most kinds of Christian work today. Most Christians look at one particular branch of service, decide they can't do it, and rest self-contented.

Now you may not be able to preach, but perhaps you could drive an elderly person to Church. You may not be able to teach, but you might be able to make teaching aids. Perhaps you can sing in the choir, but you can minister to that bed-ridden person in your street. And if Christ Himself has given us the ability to do a work for him, shall we be discontented in that work?

Jesus Christ, Who came that we might have life, came not to be ministered to, but to minister. He Who washed the disciples' feet requires us to humbly serve all men for His sake. In every task, no matter how important or mundane, we must strive in His strength to glorify Him.

"Whatever you do, do all to the glory of God" (1 Cor. 10.31).

It must be a cause for deep regret that in Christian circles there are many who are striving for the praise of men rather than for the glory of God. The standards of the materialistic world are being used to test the effectiveness of the Church. We must beware of judging our usefulness in the cause of Christ by outward status. All too often we are deceived into thinking that, for instance, because Mr. J—— is Rector's Warden and Mr. S—— keeps the grounds in order, that Mr. J—— is doing the greater job.

The question is, what does God want us to do? Above all else, God requires us to be faithful (1 Cor. 4.2). The Church in Corinth, where squabbling and human ambition was rife, was told to look to God. The great apostle Paul wrote:—

" . . . every man will receive his commendation from God. I have applied all this to myself . . . for your benefit, brethren, that you may learn by us to live according to the Scripture, that none of you may be puffed up in favour of one against another. For who sees anything different in you? What have you that you did not receive? If, then, you received it, why do you boast as if it were not a gift?" (1 Cor. 4:5-7).

Are you a preacher, secretary of the Mothers' Union, Church Warden, Sunday School Superintendent? "What have you that you did not receive?"

And does your job seem to be of less importance? "On the contrary, the parts of the body which seem to be weaker are indispensable" (1 Cor. 12:22). What we are to show is entire

and true faithfulness, so that in everything we adorn the doctrine of God our Saviour (Titus 2:9-10).

There is work for you to do in the glorious service of our Lord Jesus Christ. Pray that He will show you what it is. When you know what He wants you to do, give yourself without reserve, for "what have you that you did not receive?"

*Lord, let my life be given,
And every moment spent,
For God, for souls, for heaven,
And all the earth's ties be rent,
Thou gavest Thyself for me,
Now I give all for Thee.*
(Frances R. Havergal)

WITHOUT CHRIST WITHIN

**fred
hanson**

"MEN AT WORK" — Familiar words. No doubt this warning has saved us from trouble on several occasions.

There is danger in Christian work, too, but here the danger is not so much in the work as in the men, or women, doing it. Looking back on my service as a lay Church worker, I see many ways in which my work was performed wrongly, resulting in difficulties and dangers. Often we resist, rather than assist, the extension of God's Kingdom, and it is with the thought of hanging a flashing red light on the above warning sign that this article is written.

The Bible says: "... let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us" (Heb. 12:1). Here we are encouraged to avoid two sources of danger — the external and internal.

The danger from within is that spiritual disease of which we are all inheritors, ever since mankind first turned away from God. In God's sight "...the imagination of man's heart is evil from his youth" (Gen. 8:21). Further, we cannot save ourselves from this crippling condition which the Bible calls "sin." ... It is not in man who walks to direct his steps" (Jer. 10:23).

In the light of such factors concerning our spiritual condition, dare we trust ourselves? Knowing of real men of God and seeing the fruitfulness of their work, we long to follow the ir example. But when we set our hands to God's work, can we rely on our judgment? Scripture says, "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (1 Cor. 2:14). It is possible then that in God's sight there are two kinds of men—"natural" and "spiritual." Prompted by this thought, we search the Word of God, and perhaps with surprise find that time and again the need to be born again, to become children of God, confronts us. In our natural or sinful state we are not acceptable to God—an ordinary life with a spiritual flavour is not good enough. God's norm for us is a life in the Spirit (Rom. 8:9), and unless we are changed, we are, and ever shall be, outcasts from His kingdom. Somehow we have to be rid of the spiritual disabilities that are within us by nature, and have the resulting vacuum filled with that which enables us to understand and perform the will of God.

I have seen a building which, outwardly, was solid, but inwardly was being ravaged by white ants. It became shaky and useless. To avoid collapse, tiles were removed from the roof to lighten the load.. All efforts to halt the internal decay were fruitless. The building was doomed. It was not protected from destructive forces at work within.

The only course was for the structural timbers to be replaced. The very heart of the building had to be renewed. The roof load was then replaced, and the building was able to perform its intended function.

It is this re-creative work that Jesus Christ alone can perform within us. He longs to give us the victory He has achieved on the Cross over the destructive force of sin.

When this is ours, He dwells within and we see things differently. We possess a new power (Acts 1:8). Our aims and aspirations change (II Cor. 5:17). We work, not **for** the Lord, but **with** the Lord. We seek and find the guidance of the Holy Spirit. "For all who are led by the Spirit of God are sons of God" (Rom. 8:14).

Much of my lay service was fruitless because I was largely self-sufficient. I wanted God to fit into my plans. My faith was of the mind rather than of the heart.

Yet it was that very lay service that God used to draw me to Him. A ship is able to be steered only when it is under way. But it is essential that the Master has full control of the vessel. If it resists the Master's skilled hand, the ship will either drift aground in fair weather, or be driven on the rocks by the storms of life.

The dangers from without are the distractions placed along the Christian way by the Evil One, whose desire it is to obstruct those who journey thereon. Because of our human nature, we are prone to fall to these distractions, believing them to be either harmless or helpful. They may appear insignificant at first, but as time passes they gain in importance until much, or even all, of our effort is directed away from the main work. Our progress becomes slow and wearisome, perhaps even ceasing altogether as we follow the many side paths. Some folk discover that the garden, hobbies, dancing, or even one's employment, can restrict and divert one's efforts to serve the Lord with **all** one's heart, as He requires. Others find that, on the Lord's Day, such activities as reading of newspapers, viewing of T.V. programmes, attendance at sporting fixtures, are weights which cause them to have increasing difficulty in keeping His Day holy, as He commands.

My early layman's work was more than weakened by an attraction followed years previously. I joined a men's secret organisation and there learned, amongst other things, that man can come into a relationship with God other than through Jesus Christ. Jesus had become a stumbling-block to me, and I allowed this other teaching to impose itself on, then almost completely replace, my former Christian training. I opposed those who believed salvation a necessity, and only to be found in Christ Jesus. This was my distraction, and it prevented my having full fellowship with God, in Christ.

Surely we need to continually examine, in the light of God's Word, the things we absorb into our lives, to see if they will distract us.

For the Christian, **every** weight must be laid aside.

Having then obtained forgiveness of sin, and having laid aside every weight, is there a further guide for us? Our first-quoted Scripture goes on to say "... looking to Jesus, the Pioneer and Perfecter of our faith ..." Oh, the joy of looking unto Jesus!

A time and motion study of this three-point work plan reveals it is the only way — as He is the Only Way — of fruitfulness in our Christian service. "In all your ways acknowledge Him and He will make straight your paths" (Prov. 3:6).

Can we now take down that warning sign and put up one reading:

'CLEAR AHEAD—NEW MEN AT WORK'?

END.

NO doubt your eyes, in common with those belonging to the vast majority of churchgoers, have often roved around the assembled worshippers during the course of a Sunday service. Have you ever noticed the composition of those present? Not the composition of each individual, but the ratio of males to females, of bald heads to frilly hats?

... BUT WHERE

It is a common and significant feature of many churches today that the ranks of the men are sadly depleted, and in some cases missing completely in the body of faithful church attenders. It is very well to speak of utilising and educating the services of the laymen in the present-day church, but more often than not a minister could easily find himself with no laymen at all upon whom he can depend—perhaps a few at the most. The primary problem he must face is not how to deal with men already in the church, but how to bring men into the church in the first place.

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If I were Mr. Average-Australian-John-Citizen-Who-Doesn't-Go-To-Church-Regularly (as a recent Gallup Poll showed 75 per cent. of Australians to be), I should see no reason why I should go to church at all. The minister serves a function in officiating at weddings, etc., teaching children the right things, and so on, but has nothing which would concern me or be relevant to me in my daily life. I know vaguely that church services and the like are necessary, but I'm quite happy and content as I am, and there would be no need to disturb me or my way of living at this stage. My parents did not go to church, neither did their parents, and I don't think I will either. Let sleeping dogs lie! . . . and yet . . . if I could see a vital need in my life, if strength were really provided to help me through daily problems, I might be interested after all.

How can this problem best be approached? Let us realise at the outset that this is not only the work of the clergyman, but of every individual member of the church.

Obviously in some way the indifference and complacency surrounding the ordinary man must be broken down. If men won't come to church, then the church must go to them: visit them in

their homes; take a lively interest in their activities, even participating actively; sincerely trying to win their friendship, open our homes to them, and be constantly and unashamedly prepared to introduce them to the Bible. A closing prayer after a visit to the home, a natural drift in the conversation to Christian matters — there are many ways in which it will become easier to show men that the Church has, and stands for, a Message about which they should be concerned. When the occasion arises naturally in the initial stages — and “naturally” is an important word — the Bible can be opened directly, and the Holy Spirit will, as always, do the work in the hearer's life.

Having gained a footing, even a shaky one, in the lives of the men around him, one can then freely invite them in a more direct manner to a suitable meeting — to regular Men's Teas, Socials, for example; a Men's Society could be formed, with opportunities for recreation, etc. The consistent witness of the Church must be maintained at all times, and Christianity shown to be practical and necessary in every situation of life. This can be done by means of a film, for example, an eminent speaker, a Bible Study given by the minister, or in some other manner. A meeting devoid of some spiritual content becomes merely another social, which any organisation outside the Church could just as easily have provided.

Gradually, as God works in their lives, the men could be organised to bring other men, and also could be banded together to participate in some type of service, such as a community effort of some kind, financially, or in an advisory capacity.

The men can thus be reached and pointed to God. However, in such work it seems that two things are primarily required:—

- (i) A keen and deep appreciation of the way the average Australian male thinks and lives, coupled with a sincere desire to draw alongside, to know him effectively, and to understand his spiritual complacency and shyness.
- (ii) A personal life that is positive, dynamic and attractive, so that he might be a worthy ambassador for the Christ Whom he loves and serves.

END.

ARE THE MEN?

ASK yourself this simple question:—

“Why do I read the Bible?”

Many good lay folk of the Church might answer:

“So that I can understand what the Rector is saying when he preaches.”

***geoff
butler***



SEEK YE OUT OF THE BOOK OF THE LORD AND READ

Although this answer may be correct, and indeed supply a necessary reason for reading the Bible, it is only of a secondary nature. The answer contains within it, perhaps unconsciously in the case of many, the idea that the Rector should know and understand his Bible well, while the congregation need only know it as an aid to their Christian life, and not as an essential part of it. A distinction of some magnitude, between lay people and clergy, exists in the minds of a lot of people. “The clergy are a separate race.—” Such a phrase is all too often correct. It is true that the clergy have been given a special responsibility in their Christian life; but it is not true to say that Christianity is any more their business or way of life than it is for the lay people. We expect the Rector to be seen using his Bible, and consider it an important part of his calling, yet many think that for anyone else to use a Bible to the same extent, is to become either a religious fanatic or a candidate for the ministry. Both clergy and lay-folk have a life to live before God, by faith in Jesus Christ, and both have been given the means by which they can learn to do this — the Bible.

A brief glance at the history of the Reformation will show that it was the Bible’s message that turned men to seek salvation by simple trust in the Son of God. As individual men turned and searched its pages, they were made aware of what God required of them. Luther, one of the Reformation’s giants, found in his study of the Scriptures the error of his former beliefs.

It was in and through the Bible that he heard God speaking to him. The Bible made him aware of what God wanted him to be and do; it told him of the riches of God's salvation offered in Christ; it told him to accept this offer, and he found the peace its pages spoke of when he did. True, Luther was a monk, but many others who had the opportunity to read and digest the message of Scripture, testified to these truths. Peasant folk listened eagerly to the wandering preachers, who came and recited the Bible stories. In short, there was a hunger for the Word of God. People wanted to know what God had done for them, and how they could have these gifts of grace.

Because the Bible is what it claims to be, God's message to sinful man, we must seek to understand its teaching and bring it to full effect in our lives. To neglect its message is to lose the meaning and direction of Christian life. To reject it is damnation. God expects of every person who has put his faith in Him to continue growing in his Christian life. Paul in writing to the Thessalonians, having praised them for their love for one another, exhorts them to abound more and more, to continue growing. Paul was conscious of this, even in his own case, despite the great heights to which he attained in living the Christian life; for he says, "I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

Or, as he says elsewhere, to be conformed to the image of God's Son. But to do this we must know what God requires of us, and how we are expected to walk along this path. We must know what God is and where man stands in relation to Him, before we can even begin on this road. The only place where we can find this knowledge is in the Bible. Even the Rector's sermon comes from the Bible; it is the only place to which we can safely turn. But the Bible's idea of knowledge is somewhat different from our own. When it speaks of knowing God, it means not merely knowing about Him so that we can write an essay on the character of God, but it means to know Him personally in our own lives. The teaching of the Bible not only needs to be studied, but to be carried out in our own lives, for this is the only way we pass from knowing **about** God, to knowing Him personally in our daily experience. Yet at all times it still requires a knowledge of the teaching of the Bible, for it is here that God has revealed Himself. It becomes obvious when we look

at the Bible in this way that it is not just an aid to our Christian life, but the most important material possession that God has given us. Its use is far more important than as an aid to understand the Rector's sermon. By its very nature—God's Word—it requires both laymen and clergy alike to mould their whole lives by its message, and use it at every opportunity.

Although the Rector may have more opportunities to use the Scriptures than a member of the congregation, there are still many openings for the layman. Here are some of them:—

In the home. The family is one of the greatest gifts God has given to man, and yet one where he has great responsibility. Children must be taught of their need of God, and be encouraged to grow in their Christian life. Many parents who are regular Church attenders leave this entirely to the Sunday School, while in actual fact it is far more their own personal responsibility. As we have seen, this growth can only be encouraged and made possible as God's nature and His love in Jesus Christ are made known by diligent teaching of the Bible. There is a great need today in our society for family devotions, where the Bible is read and explained to the children, and where all are taught to pray to the One of whom it speaks.

At one's place of employment. Opportunities for personal counselling of others in the knowledge of God often arise, and require wise and thoughtful use of the Bible. In some places of occupation there are regular opportunities for group Bible study. These are all God-given ways in which we can learn more of what God requires of us. As these occasions present themselves, we should be willing to use them. Yet all these opportunities at home and at work are dependent on a knowledge of the Scriptures that will be of benefit to others. This comes through our study of the Bible.

We, as layfolk of the Church, should be searching the Scriptures ourselves daily, seeking to apply the truths we find to our own lives. Only as we do this will we grow in the **true** knowledge of God and be worthy lay members of our Church, working alongside our Rectors for the extension of God's Kingdom in our own district.

The motto of Scripture Union week is an appropriate note on which to conclude:—

*"This book speaks"—but with the addition,
"to both clergy and lay-folk alike".*

END.

COMMUNISM is increasing today at a far greater rate than Christianity." Almost daily is this deplorable cry raised by God-fearing Christians. Over the last half-century many doors into countries of the world have been slammed in the face of the Christian Church. And why? Because of a careless, half-hearted, and indifferent attitude in the matter of prayer. Much of the dynamic of our lives has been sapped, leaving us open to the repeated attacks of Satan. Against the Church, Satan's greatest weapon is the prayerlessness of the people of God.

... by still waters

E R N E S T
C A R N A B Y



In order to live well-balanced and ordered lives in the service of our Lord Jesus Christ, the place of prayer must be understood. Prayer is an essential and vital part of the Christian's equipment, as is shown by Jesus Himself, Who taught His disciples how to pray. Its great importance is found in one of His statements, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Paul also, throughout his lifetime of work, made tremendous use of this valuable weapon, for in prayer lay the power of his ministry. In his letter to the Philippians, Paul says, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Prayer is power, spiritual power, transmitted to the people for whom we intercede, but only as we pray according to the will of God do we receive the promise of being heard and answered. Free access to this power is given only through Jesus Christ, as it is only through Him that we can approach God.

An understanding of why we pray is necessary before prayer can be offered to God intelligently. The Christian is called out of darkness into light for the purpose of glorifying God, and prayer is an important means whereby this is effected, for the simple reason that prayer must be characterised by a desire to glorify the name of God. Also the Holy Spirit uses our prayers to display the power of God unto salvation. Prayer, as a God-given means whereby souls may be saved, is a responsibility which must be approached with great care, as well as with a searching of our own motives.

Prayer is meant to be exercised individually and corporately. The witness of the Church depends on its prayer life, as a prayerful church is an active, out-reaching church. Of more importance, however, is the private devotional life of the individual Christian. Here we draw aside each day from the pressures and rush of modern life to be alone with God. In prayer we meditate upon God's Word, seeking His will for our lives, and in doing so strength for the day's work is imparted to us. "They that wait upon the

Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Professor Hallesby, in his masterly book on Prayer, likens prayer to the process of mining. The Holy Spirit convicts of sin by blasting the rebellion and hardness of the heart of the sinner. The awakening of the soul to God corresponds to the firing of the blasts. Before the awakening occurs deep holes must be dug to penetrate the hard rock. The holes are difficult to dig, requiring much patience and effort, as the process of digging is a slow and arduous one. Further, those engaged upon the digging are not conspicuous. Many keen Christian workers today are willing to do the surface work by lighting the fuses, but very few the humble task of boring. Only too often are results sought for at missions and house parties, without laying the foundations in prayer. It is easy to light the wicks and see results, but the real spiritual work lies in the mining. Every one of us desires spiritual awakenings, as seen in the Billy Graham Crusade, although extremely limited are those who are willing to persevere in prayer without being noticed, save by God. The dynamite, the real power, of the Christian life lies beneath the surface, in that, of itself, it is known only to God. It is this power which is seen in the effects upon the individual's life.

Effectiveness in God's service is continually being impaired by a deficiency in our use of prayer, the sacred weapon given and ordained by God. The work and witness of the church depends largely on its lay men and women spending time in prayer. As Paul found the secret of his amazing life bound in his dependence upon God in prayer, so ought we to tap the sources of spiritual power, in order to equip ourselves for our task in the work of spreading the Christian message. "O God, Thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee: in a dry and thirsty land, where no water is. To see thy power and thy glory, so as I have seen thee in the sanctuary" (Psalm 63:1-2).

END.

said one monkey to another . . .

"Man is not an accident though it may look like it."

I was recently asked by a sincere 17-year-old youth "What can Christ do for me?" By the grace of God his heart no longer questions, but knows as an experience what Christ has done for him! This is the burning question in the lives of informed young people throughout the world (and in your parish), but unfortunately the response of most lay personnel in our churches is cold-hearted indifference. The world in its endeavour to benefit materially, slants its appeal to the appetite of the young; resulting in disillusion, degradation and juvenile crime. This becomes of overwhelming concern to public authorities in seeking the solutions to educational and social problems — but does it particularly concern your parish? It should, because we possess, in the Gospel of Christ, the only solution to these problems. Faithful Christian youth work will result in dedicated young Christians fitted to take their place in the home, the church, and society.

The duty of encouraging youth work in the parish is placed upon the whole church. That is, each individual member. Some, however, because of age, circumstances, or previous commitment to other spheres of service, are unable to actively participate. However, it remains still that person's responsibility. There are ways and means by which the most unlikely person can become the parish's most effective youth worker. Perhaps the greatest of these means is through prayer — receiving the fellowship prayer circular, if one is available, or finding out special requests for prayer — following programmes, house parties, etc., with a real earnest prayer interest. Teenagers respond to truth, challenge, and love — firm friendliness on the part of an older Christian could be of eternal significance to a young person. Those of position in the church, parish counsellors and church committee members, often overlook their responsibilities to youth work. Instead of the frequent murmurings concerning damage to property and disturbance in the community (often justifiably levelled at the results of youth club activities), plans should be made to increase the efficiency and effectiveness of bringing the Gospel to "tomorrow's citizens." The planning and construction of modern facilities, providing of adequate equipment, etc., as well as being concerned with leadership, should be foremost in the minds of those elected to authority in the local congregation.

The home is a primary factor in the youth work of a parish. Firstly, Christian parents who bring up their children "in the discipline and instruction of the Lord" (Ephesians 6 v. 4) bless

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the community with young lives who know and love their Saviour Christ. Secondly, the practice of hospitality in the home, as commended in the New Testament, is a means whereby the light of the Gospel will shine out to those young minds "whose eyes have been blinded by the god of this world." In most suburban, and certainly in industrial areas, there are those young folk who have left home to find work in the city, where greater opportunities prevail. Seek them out, extend friendship to them, invite them home to tea or supper, and make your home a place of welcome and Christian love.

for Christ

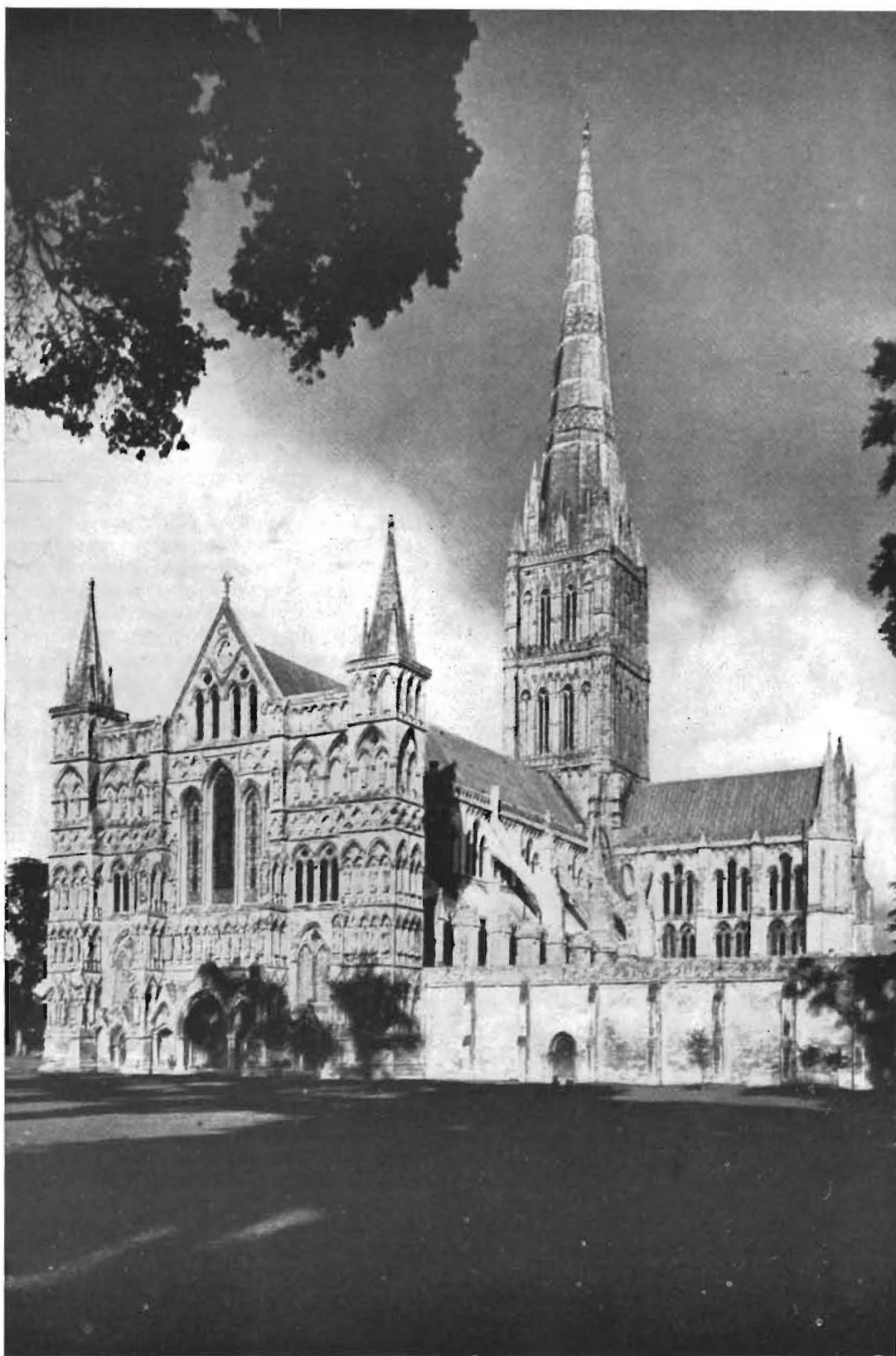
Why not open your home to the youth fellowship for an occasional "squash" or social meeting? Such a deliberate participation does, by God's grace, result in mutual blessing.

There are within the fellowship of our church, however, those whom God has equipped for an active participation in work amongst the young. Several opportunities of ministry are opened to them in most parishes; for example, C.E.B.S., G.F.S., the Senior Bible Classes at the Sunday School, and Youth Fellowship work. Normally, such openings are available to those within the organisations concerned, but in no way should this become the rule. Youth leadership suffers in many parishes because the gifts of many are latent and need cultivating. Each believer should seek their Lord in this matter, not looking to his own gifts, but to the fact that God is able to develop gifts sufficient to the task of His calling. Remember that a good youth worker, the successful youth worker, is the one who really **loves** young people. Not necessarily the "film star" type or the "comic," or the "personality plus" variety, but the person who sees the infinite possibilities of a young soul won for Christ, and is prepared to share his own life with them, so that they might come to share the life of Christ. This person could be an invalid.

It has been said that "the youth work of our parishes ought not to be one whit inferior to that of secular youth movements." To this end, the person led of God ought to submit themselves to proper training in leadership and teacher training courses; specialising, in fact, in guiding young people to Christ. Privilege of this kind involves sacrifice at all levels, and oft-times at great cost to the one who works for God in this realm. Besides that of time and energy, the enthusiastic leader will be found to be devoted in interest as well—interest in each member as an individual for whom Christ died. The youth worker will need to identify himself with the situation in which young people find themselves from day to day, that by all means some might be saved. In developing a lovingly tactful and easy manner of approach, he shall display by both life and lip "the unsearchable riches of Christ."

With every church member prepared to give positive and constructive aid to parish youth endeavour, the apostle Paul's message to youthful Timothy will be reflected: "So shun youthful passions and aim at righteousness, faith, love, and peace, along with those who call upon the Lord from a pure heart" (2 Timothy 2:22. R.S.V.).

END.



Except the Lord Build the House

GRAHAME

HYNARD

Wartime and post-war restrictions, together with a vigorous immigration programme and increased birth rate, have helped produce the current Church and Sunday School's acute accommodation problem. Lack of finance, vision and resourcefulness in many cases has added to the post-war hardship, while rapidly improvised "temporary" accommodation has often not been replaced with up-to-date structures to cater for the growing Church community needs. Never has the need been greater, nor the Church embarked on such an extensive building programme, and while much has been accomplished the need still grows daily.

While modern science in this chrome-plated, electronic age serves youth with a "silver spoon," the Church has, in the mind of youth, become associated with poor standards, second-rate buildings, and a failure to meet their needs. This has resulted in a declining respect for the things of God.

Only when clergy and laity alike humbly face this responsibility under the leadership of Christ in a true spirit of co-operation, can they hope to turn back the tide. All eyes look to the Church for a practical expression of her faith in meeting the moral, social and physical, as well as spiritual, needs of the community.

In this era of specialisation, the necessity of engaging a competent architect before embarking on a programme of development has been realised. Minister and layman have been relieved of a responsibility for which they have in the main had no special training. Each member of the team — layman, minister and architect — can make his contribution in the application of God-given skills and capabilities employed in daily life. Whether businessman or clerk, tradesman or labourer, each will need to use his experience and training in the efficient conduct of church affairs.

In any group there will be differences of opinion. This is the blessing of God, although often not appreciated in this light. When we disagree, we need to pray that God will guide us, show us where we are wrong, and make us humble enough to admit our mistakes, seeking only to do His will and glorify His Name.

Our responsibility, whether layman or cleric, is to faithfully, by the grace of God, undertake the job He has given us, realising our own limitations, and that without Him we can do nothing. As we plan for the future, we must remember the need for closer co-operation with one another, each subjecting himself rigorously to the will of Christ.

Pulling together as the servants of Christ means progress for His Church. There is a need for vision, planning and hard work to combat our present problems. This can only be achieved by prayer and co-operation in Christ and personal committal to Him, so that what we build is actually what He has built, using us as His workmen. Truly, "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

END.

OUT ONTO THE FIELD

*brian
king*

Whatever a man's beliefs, whatever his principles and ideals, there is no doubt that if such are to him important, then they should be important enough to be evidenced clearly in his life. This is so in the case of, say, a Communist, but even more should it be so for a Christian. His flag should fly boldly in whatever circumstances he finds himself, and always should he remember he is an ambassador for the Person in Whom his belief is grounded.

Particularly are sporting circles opportune for this purpose. The man-in-the-street often regards the Church as being removed from everyday circumstances, and so an occasion to show that God is personally interested in every department of his life should be eagerly and thoughtfully grasped. And if a person shares bruises with you, is jumped on and abused with you, and generally joins you in all such things that a sport such as Rugby entails, it seems that he might perhaps be more willing to look at your life and listen to your words when quieter moments are found.

The Bible says that a Christian's flag should be seen at the masthead in two ways: By life—"Let your light so shine that they may see your good works," and by word: "Whosoever shall confess me before men, I will also confess him before my Father in Heaven."

On the playing field, of course, a Christian is called to exercise discipline, to approach a match (and his opponents!) as well as training and other conditioning requirements, in a proper, whole-hearted and enthusiastic manner. I well remember one game in which I was playing when an opponent took an apparent dislike to me, and connected mightily with a lusty swipe. Unfortunately, I didn't "turn the other cheek" in the approved manner, and we had a lively time together before the referee interfered and lectured us at some length. That in itself was bad enough, but imagine my shame when, after the booing of the crowd had subsided, a sarcastic voice, obviously directed at my misdemeanour, came hailing over the field for all to hear—"and he's supposed to be a Sunday School teacher too!" Such indiscretions are hardly helpful to Christian witness, and in the moment of heat, whatever sport it is, firm control must be continually exercised.

It is off the field; however, that one's life is perhaps more closely watched. In the dressing-room, at practice, during whatever social engagements are entered into, annual sport services, etc.—all these have as much importance attached to them as the game itself, as far as fellow-players are concerned. It is useless to ostracise oneself completely, yet it is just as obvious that pursuits such as drinking, Sunday activities, poker machines, unclean talk, etc., must be avoided if a firm witness is to be achieved. The very attitude of a Christian to his teammates, his response to a call for further effort, his readiness to help others—all are vital in the gaining, by a player or supporter, of a worthwhile impression of the Christian's Commander, and such impressions can be strong links in a person's chain of salvation.

By word, too, the Bible calls for action. It could be defensive action, such as a rebuke for blasphemy, a good-natured reception of leg-pulling, or it could be direct action when the opportunity arises naturally, as God arranges the circumstances. Such occasions I have encountered — sitting side-by-side while lacing boots before a match, in the midst of a jostling, thronging dressing-room, crowded with tired

players and happy supporters, in front of the empty grandstand after the tumult has died and the oval is darkened.

And so by life and by word can one witness in sport. How much easier and more satisfying does such become if one is willing to step out unashamedly for the Christ in Whom one believes — even as He stepped out so many years ago.

Ron

Keynes

FISHERS OF MEN

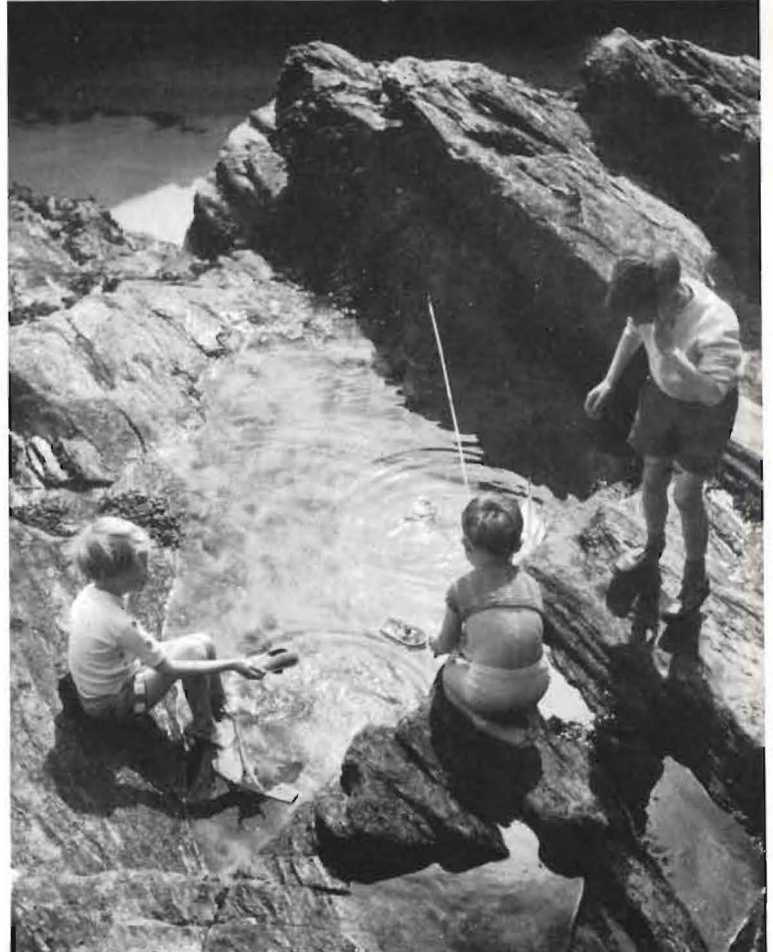
PAUL, standing up in the middle of the Areopagus in Athens, said, "Men and brethren, I perceive that in every way you are very religious. For, as I passed along and observed the objects of your worship, I found an altar with this inscription, 'TO AN UNKNOWN GOD.' What, therefore, you worship as unknown, this I proclaim to you." . . . "And God has fixed a day on which He will judge the world by a Man Whom He has appointed, and of this He has given us assurance to all men by raising Him from the dead" (Ac. 17:22-31).

Two main factors arise from this passage, viz., the subject and the method of witnessing. Surely there is no disagreement with the statement that we, in witnessing, should "so present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in Him as Saviour, and to serve Him as King." Our prime responsibility is to bear witness, not to any experience of ours, however wonderful, but to the Person and work of Jesus Christ. It is a valuable exercise to see what the New Testament expects of a witness. It looks for one who, by first hand experience certainly, can give testimony to Jesus, His Life, His Death and His Resurrection.

Method, however, is our present concern. Looking at the above passage from The Acts of the Apostles in its entirety, consider Paul's approach to the people of the Aeropagus of the ancient university city of Athens. People here "spent their time in nothing except telling or hearing something new." And Paul took this into consideration in his preaching, going as far

Courtesy QANTAS

*"... henceforth
thou
shalt
catch
men."*



as he could in agreement with the local ideas and philosophies. He started from a common point, the altar to the unknown god, and upon it built his argument. If you follow his sermon closely, you will see that he agrees in part with Epicurean and Stoic ideas of God, though he denies the Athenian feeling of racial superiority.

Yet further, Paul quotes Greek poetry in support of his point of view. So before Paul parts company with them in his sermon, they are "on side."

Certainly, the time came when the "offence of the Gospel" proved too much for many of the Council to accept, but the whole point to notice is that the "offence" was not in Paul's presentation of the Gospel, but rather in the content of the Gospel message.

Having seen this approach of Paul's, it behoves us in this "Age of Science" to see if that gentle art of psychology cannot be put to good use in our witnessing to the Death and Resurrection of our Lord. All that is meant by this is, that having a firm faith and understanding of the truth and implications of the Gospel, we should then go out of our way to understand and to love more those to whom we bear witness, so as to present the Gospel to them in a relevant way, and reduce to a minimum the offence of our approach.

How can these things be? For a start, psychology is not just another technique to be perfected so that witnessing can go on. It does not absolve us from the constant, close walk with God. Far from it. Nor does it absolve us from having a deep, genuine love for those around us. But this art can be of great help to us in expressing both these things, in such a way as to be of greatest benefit to the hearer. It can channel that shallow "passion for souls" into a deep outgoing concern for the whole person to whom we minister. Yet realise that this is not something perfected in a moment, but with hard work and much time.

Have you realised that most people are human? We all respond to friendship, and appreciate confidence being placed in us, and being able to place confidence in others. We are certainly not perfect, either, yet we expect it of others. Remember Jesus' illustration of the mote and the beam! Nor are we entirely consistent. Quite often our heart will override our head in taking us into inconsistencies of thought and action. There is so much, both within us and external to us, that fashions our ideas of rightness and wrongness — our homes, our past experiences, influences of other people, especially teachers, all contribute, by way of our accepting or rejecting them, to what we now are, and to how we will react in a given circumstance. Don't condemn others because this is true of them — you are in precisely the same position. If this is so, what a great help it is to know a little about a person to be able to understand them, and so to give more relevance to your witness to them.

Let us, therefore, look at some of the implications that this will have for us, and in us. How do we work this out in practice? Already we are aware of the close scrutiny of our lives by those who know of our faith. This is a warning not to use this of which we have been speaking in a shallow, untrue way — you'd soon be found out, anyway! But our whole aim must be to show Christlikeness in our lives — not by any pharisaic piety, but by genuine love and concern. Then, too, most of us spend a great percentage of our lives amongst people who have exactly the same trials and troubles that we have. And those resources which are within us, enabling us to rise above circumstances, will be desired by those outside Christ.

The call is to be Christ-like, also, in our attitudes to those with whom we have the opportunity of "personal work." Follow Jesus in this, too. He had no short cut methods or half-rate conversations with people. He looked at them in love and not condemnation, in spite of the fact that "He knew what was in man" far more clearly than we do. He loved them, despite their deficiencies, and if one line of approach proved fruitless, He did not force that issue, but approached along a different line. Notice, too, how generous with His time Jesus was. A need presented was a need met, even to the exclusion of His rest and sleep. His friendship was available to all who would ask it — including some whom we would be inclined to refuse.

Have you ever been charged with "ramming religion down another's throat?" Recently I noticed this motto in a student's room—"Nothing is so easy as the denial of an idea that is not agreeable with our wishes." Do you see how that a forced issue can so easily cloud over a person's whole thinking of things spiritual, so that he will refuse to face the matter? Certainly the Christian who does "ram" only does so because of the fear that this "may be the last time that he will hear the Gospel." But what Christian can assume that his witness and experience will provide **all** the answers for one who is looking for the Lord? We must go as far with people as the circumstances permit, and leave them to think. Ultimately, it is the Spirit of God Who draws men to God by revealing Jesus Christ to them. We remain merely witnesses. Are we not able to trust Him Who has begun the good work in those to whom we witness, to bring it to completion in the Day of Jesus Christ?

END.

Hosea's
cry
was:—

***“MY PEOPLE
ARE DESTROYED
FOR
LACK OF
KNOWLEDGE”***

(Hos. 4.6)

There is no true Christian who is not growing—growing in knowledge of God. Yet today the Church faces the frightening consequences of containing a laity many of whom, while well-trained and competent in secular knowledge, retain a Christian understanding little in advance of a Sunday School child.

This is a matter of concern, because the Bible speaks of the knowledge of Scripture as the means of our becoming more holy (John 17:17; Eph. 5:26), of the "new man" being "renewed in knowledge" (Col. 3:9-10), and exhorts us to be spiritual **men**, not children (Heb. 5:11-6:10; I Cor. 14:20; Eph. 4:11-14). That is, growth into Christ-likeness, or spiritual adulthood, takes place by the principles of the Bible becoming part of us, our thoughts and our behaviour. To put it another way: in the Bible we see the character and purposes of Christ, and as we are willing, the Spirit of Christ gives us the power to act in accordance with what we see.

God gave us the Bible, not so much as an aid to private "devotions," nor as an instrument for converting the unbeliever; rather, it is a **manual** or text-book on the ways of God and on Christian living. It contains all we need to know for living a perfect Christian life. The Bible, that is, provides the basis for a persistent, obedient and conscious adjustment of a Christian's life to the principles it contains — which is one way of describing how Christians grow (and how the Holy Spirit works).

ISN'T

THE

BIBLE

ENOUGH?

No! As we have seen, it will fully equip us for Christian living (2 Tim. 3:16-17). Yet the Holy Spirit as He reveals its teachings to each person, will use a variety of means—namely, the insights and learning of other people, such as are recorded, for instance, in Christian literature.

The Bible cannot be understood until the Holy Spirit explains it to us, and He uses others, that is, Church teaching and tradition and the fruits of men's reason, to do so. Thus it appears that it is only through Church traditions and teaching, and the use of our reason, that the Holy Spirit will teach us the meaning of the Bible.

SOCIETAS, 1961

robert

withycombe

In Christian literature we have preserved for us a rich heritage of this Church tradition and teaching and the fruits of men's reason. Through Christian literature we enjoy the ministry of God's appointed teachers and pastors, both past and present. As such, we are practically under divine obligation to read their works. Their works become His means of our grasping the principles of the Bible, and of our translating and interpreting them for everyday action.

We deepen our understanding of God's ways as we examine the experiences of others through their writings. (There is a danger, however, of allowing their experiences to become normative, or of expecting the same things to occur in our own lives; just as we must remember that no true knowledge of God exists without obedience to Him!)

All Christian literature, as all Church teachings and traditions, must be judged by its faithfulness to Scripture; but that is not to say it ought not to be read and enjoyed at all (as some by their practice would appear to believe)—for is it not rather a God-used means of understanding that very Scripture?

We are all today being taught to read. Furthermore, God has given us varying capacities for thinking and understanding. He has provided us in this decade with a greater amount of good and cheap Christian literature than in any other previous age. When we recall that the Bible teaches plainly that we will be examined according to our faithful use of the various abilities and opportunities God has given us, do we not fail in our duty to God when we do not use our talents in undertaking more Christian reading?

Page 29

Christian literature is a vital means the Holy Spirit used to train and equip us to serve God the better. He guides us thereby into those attitudes of mind, values and ways of thinking that result in godly behaviour. By such pages He supplies us with "the words to speak." Many are the profound problems that hinder the earnest non-Christian, and Christian alike, which may be solved at least in part through the study of the works of wise and learned Christians. It is through Christian literature that the Spirit illumines our study of the Word and lightens our paths, opening our eyes to behold His truths, and perfecting our conversations, our Sunday School lessons, our Bible Studies, our talks, and even our preaching.

Not all have the gift of writing — but some do! At such a time of opportunity this gift ought not to be left idle, but exercised in contributing, for instance, to the local Church or Youth paper. There is great need and scope for child, youth or adult literature in the Church today.

HOW CAN I GO ABOUT IT?

It is not enough to resolve to read more. We must have books and other literature at hand and before us, so that we may browse, borrow or buy them. It is at this point we fall down;

we do not know **what** literature is available nor **where** it is — small wonder, then, the use of Christian literature is so absent among us!

One good and tried method of counteracting this is to appoint a Parish Literature Secretary or Committee. Such a person (or persons) can, by simple arrangement with Christian bookshops in the city or suburbs, set up a regular or permanent parish bookstall. The bookstall could be arranged on an all-parish basis, or be conducted separately for various groups: for instance, Sunday School teachers and scholars, the Youth Fellowship, or the Men's Society. In this way Christian literature becomes accessible, and through the interest it arouses, good literature soon passes into hands of Christians who would not otherwise have been able to read it.

Once literature is on display, personal example in using and referring to books is necessary, and affords the best recommendation. Carry books about with you and speak of them, having as the end in view each individual building his own private library for reference and lending. It is wise to encourage the reading of Christian classics and the use of Biblically-based works, and here the advice of more mature Christians is invaluable.

These thoughts on knowledge in the Christian's life and the place of literature in growing in this knowledge of God are not made simply in order that we might "jump on the band-waggon" of cheap literature. Rather, they are to encourage the development of those means (gifts) which God has chosen to edify His Church (by each members assisting the other's growth into Christ-likeness or spiritual adulthood), while at the same time increasing her impact on the thought and life of the non-Christian world.

many a true word spoken in jest . . .

*When we speak of pests in the garden we do NOT include
the children of the Lecturing staff.*

*"I'm sorry — that's a quotation from 'Puss in Boots' which
I read recently."*



a milestone in
College history . . .
Sat. 13th May, 1961

The late
Governor-General
The Rt. Hon.
Viscount Dunrossil
lays the
foundation-stone
of the
now-completed
Dining Hall.

wisdom literature . . .

Glossary to the Psalter:

"Adhaesit pavimento" — I am stuck to the footpath.

*"It is better to start singing low, and build up, rather than
to start high and break down."*

*"A good local study of archeology can be made on the Prin-
cipal's desk where you will find several layers of documents,
the more recent on top."*

"I want to know one thing, the way to Heaven... God Himself has condescended to teach the way... He hath written it down in a book . . . O, give me that book... at any price give me the Book of God... I have it... here is knowledge enough for me . . . I sit alone: only God is here. In His presence I open, I read this book... I meditate thereon... and then the writings... they yet speak... and what I thus learn, that I teach"

... John Wesley

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what should ..

TWO things are required of the layman by the Lord, with regard to others — to speak to them by word, and by life, of all that He has done for them. And to a large extent both the word of the layman, and his life, will depend upon his attitude to the Bible.

It is the Word of God which frames a man's word and his life. If he does not know the Word of God; if he knows the Word of God but does not obey it; if he knows the Word of God and obeys it, yet is mistaken in what he thinks it to say — then to the extent of each, others will not be able to see God in his word, or in his life.

The effective layman, then, is the one who knows his Bible, knows it correctly, and obeys—then the Bible says he is the man who does **know** the Word of God. As long as a man knows the Word of God, and does not live it in practice, or knows incorrectly — then the Bible says he does **not know** at all.

We are not concerned here with when, or where, a layman should use his Bible in his service for Jesus Christ. If he knows what it says, and his life is based upon its teachings, the Spirit of God will show him these things.

We must become **disciples** before we become **apostles**. That true understanding of Scripture, which is absolutely essential to its right and worthy use, cannot be gained just by offering a prayer before we read. We must be prepared to take time and trouble, to become students, to labour over the Scriptures, to use our God-given powers of intellect and judgment. Let us not forget that Paul, writing to Timothy, commanded: "Study to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (2 Tim. 2.15).

.. my attitude to ..

We are, then, concerned with the way in which a layman should gain a deep knowledge of his Bible, and to do this, as we have seen before, he must:—

- (i) understand correctly what it teaches,
- (ii) obey what it teaches.

He will then, under the guidance of God, be able to speak to others by word and life of the things of Jesus Christ.

Firstly, then, if the Bible is the medium through which God speaks to us, it is surely wrong to use it carelessly, or casually, to presume to know what it teaches without first taking great pains to discover exactly what it does teach. Because we all have our own particular views, and we have all been brought up to look at certain things in Scripture in a certain way, it is all too easy to see in Scripture only what we want to see, and to miss its true meaning. Even worse, it is all too easy to read our own ideas into Scripture instead of listening to what it has to say — and sometimes we take the further step of insisting that others all conform to our beliefs.

This means that each day a definite time must be set aside to **study** the Scriptures — to have open before us not only our Bible, but perhaps a Commentary, a modern translation, and a notebook in which to record the result of the day's searching of the Scriptures.

To gain the true meaning of the passage before us we must keep certain principles in mind:

- (i) seek to discover the type of literature in the passage before us. Is it a narrative, history, poetry, parable? Is it to be taken literally, or figuratively? The writers of the Bible use many other methods than history to teach its message. The type of literature before us will affect the way in which we approach the passage.
- (ii) look at the context of the verse or passage before us — see its place in the chapter, in the whole book. Many mistaken ideas result from choosing verses of Scripture at random to prove a point — without looking at the meaning of the whole passage in which they are set.

- (iii) see the passage in its place in the whole Bible. Each part of the Bible teaches the truth, but often only a segment of the truth. The meaning of many passages, especially in the Old Testament, must be supplemented by looking at passages on a similar theme in other parts of the Old and New Testaments. Any good Bible will give, in its margin, references to such passages.
- (iv) realise that the Old Testament is the background, pointer and preparation to the New Testament and Jesus Christ; that the New Testament is a fulfilment of the Old, and cannot be understood apart from it. Christ is the theme of the Bible from beginning to end.
- (v) remember that the difficult parts of the Bible can largely be understood by cross-checking with the clearer sections, and also that our minds can never grasp the meaning of **all** that God has revealed to us.
- (vi) consult the views of others in the form of commentaries, etc., for they may be able to see more deeply and clearly than we.
- (ii) be doers of the word and not hearers only. Let us be continually on the lookout for fresh things to do, which the teaching of the Scriptures demands, or things which we need to be stirred to do afresh.
- (iii) learn what the Bible teaches about God's way of salvation for sinful men — for our own sake, and for the sake of others to whom God directs us.
- (iv) know Scriptural reasons for our faith in Jesus Christ—so that we may defend our faith when our beliefs are attacked by others.
- (v) work out from Scripture rules of conduct for our own life — certain things to do and not to do in Christ's service — realising, however, that circumstances may alter cases, and that others may see differently in their situation.
- (vi) never stop seeking to make further progress in understanding and obedience.
- (vii) pray that Word of God which we read, hear and see, till it becomes a part of our lives.

.. *God's Word be?*

- (vii) ask the help, at all points, of the Holy Spirit. In God's own time He will give us the true understanding of all that He desires us to know.

Secondly, we must **obey** the Word we understand. This is the most important factor in all our handling of the Bible (James 1:22-25).

- (i) aim to discover what it is that God is saying to us; to take to heart the commands, warnings and promises contained in the Scriptures; to ask this question: What may I learn here concerning my daily life, and how to live it to please God?

If any person is willing to study the Bible in this way, so as to **know** and **obey** its teachings, that will be the person whom God will use in teaching those truths to others, that will be the person whom Christ uses to draw others to Himself.

***This
is
the
way
we
walk
in
it***



Courtesy Canadian National Film Board.

MOORE COLLEGE

June, 1961

Dear Fellow Collegians,

THE academic year began with an enrolment of 117 students, which is the largest in the history of the College. Unfortunately, the new dining hall, which it was hoped would be ready for the beginning of the term, was not available till the second term. It is now in regular use, and is proving a great boon. It is a pleasant dining room. The College was honoured by the visit of the Governor-General in July last year, to lay the foundation stone of the new building, in the presence of a large gathering of friends of the College. On May 13 of this year, the Premier of New South Wales declared the building open, and it was dedicated to God's glory by the Archbishop of Sydney.

The Fourth Year, which began last year, with three students, this year has swollen to a total of eleven, and may be said to be fairly launched. In this connection, as well as in others, the College has felt the benefit of the Rev. R. A. Cole's presence on the teaching staff. Dr. Cole and his family returned from Malaya at the end of last year, and are living for this year, and for part of next, in 44 Carillon Avenue, before returning to work in Singapore.

At the end of last year, Mr. Turner relinquished the post of Sub-Warden at "But-Har-Gra," on taking up his appointment as Youth Director for the Diocese. Mr. Smith, with the able support of his wife, whom we are glad to welcome to the College, is now in charge of the "But-Har-Gra" Hostel.

Academic results for the year have again been satisfactory. Three candidates sitting for the Final B.D. in connection with Moore College, all attained to Honours standard. Eight candidates passed the Intermediate B.D. London University has now substituted a new examination for the old Intermediate B.D., and it will be taken by Moore College students for the first time this year. In the Th.L. examinations of the Australian College of Theology, held in November, 25 out of 26 candidates sitting to complete the examination passed, 13 were awarded Honours, 23 passed the first stage of the exam. In the examinations for the Diploma of Religious Education of the Melbourne College of Divinity, held in March, five students were awarded the Diploma, and four passed the first part of the exam.

In July of this year Mrs. Gwen Morley relinquishes her post as Principal's Secretary. I am grateful for the efficient and pleasant way she has fulfilled this office, and we welcome in her place Miss Pat Tindale.

I am grateful to the Vice-Principal, and to other members of the teaching faculty, for the constant help they render; and to Matron and her staff for their diligence in caring for the domestic side of the College, and to the members of the College Committee for the time and care they give to College affairs.

D. B. Knox

THE SENIOR

STUDENT WRITES . . .

THE fact that in 1958 the circulation of Societas was 900 copies, and this year, just four years later, it will reach 3,500, serves to underline the rapid expansion which is taking place at all levels of college life. To look at Societas again, it is only seven years ago that the Editor, assisted by three others, adequately handled its compilation and publication. This year the Editor is assisted by three sub-editors, a photographer, and a circulation staff of four.

Within the last seven years the numbers in college have more than doubled, and the student body from time to time experiences growing pains. It has become increasingly obvious that our greater numbers make it difficult for men in different years to come to know one another as in former years. While this problem will remain as our growth continues, there are ways in which it can be mitigated.

The prayer groups, which meet weekly, draw men into closer fellowship, as do also the informal suppers held in students' rooms.

At a different level, the College Prayer Meeting, drawing all years together, continues to play a vital role in the corporate life of the college. One other activity which draws us together without much trouble, and which perhaps is not adequately appreciated, is our meals. Perhaps there is no place at which one realises the presence of one's fellows so much as at meal times.

peter

watson

Sporting activities take up considerable amounts of our time and interest, and we are thankful to the Warden of St. Paul's College for his kind permission for our use of the St. Paul's oval and tennis courts, which makes much of this possible. This year squash has become a sport much played, with a large group playing at Tempe, others at the University courts. Together with the sport played amongst ourselves, we take an active part in the competitions between the theological colleges of the various Protestant denominations.

In the past we have been host to students from Ridley and Morpeth Colleges, Church of England Theological Colleges in Melbourne and Newcastle Dioceses respectively. This year exchange visits are again being planned.

Probably the most spectacular development in our life together this year has been the opening and use of the new dining hall and lecture rooms. As someone has said, we have crossed the Jordan, i.e., Carillon Avenue, and have entered the Promised Land, i.e., the new dining hall. Much as we miss the togetherness of the original dining room, it is nonetheless pleasing to lift one's fork and be reasonably certain it will not enter the mouth of one's neighbour.

As Mr. Robinson prepares to leave us for some six months' reading at Cambridge, we assure him of our prayers, both for the well-being of himself and that of his family, while he is absent from them. All of us will look forward to his safe return.

We are very conscious of the sacrificial efforts of the Principal and teaching faculty, and matron's domestic staff in working for our well-being and happiness. It is not out of place to record our sincere thanks for all that they have done for us.



TENNIS TEAM

Back Row: B. Johnson, J. Humphries,
B. Bevis, E. Carnaby.

Front Row: H. Craft, The Vice-Principal,
J. Painter.

**we
won**

SOCCER

The College Soccer Team drew with the Baptist College in the inter-collegiate competition last year, but as yet no games in this competition have been played this year. In the Saturday afternoon Churches' Competition, the college team has been holding its own, and with the improvement which is becoming evident in the team, we should be up near the top when the competition ends.

TENNIS

In the inter-college competition this year, the college were runners-up to Woolwich College (Church of Christ), being defeated by ten sets to nine. The college was represented by John Painter (captain), Hugh Craft, Jim Humphries, Barry Bevis, Brian Johnson, and Ern Carnaby. John Painter was successful in winning the singles championship.

TABLE TENNIS

Last year the college retained the Inter-Collegiate Table Tennis Trophy, after a very close final against the Baptist College. This year the college team, Paul Barnett (captain), Lloyd Bennett, John Painter and Barry Bevis, defeated Leigh College in the first round of the inter-collegiate competition. The final will be played off between Moore College and Woolwich College, in the near future.

A large number of students played off for the 1961 College Championship. Paul Barnett won for the second year in succession, by defeating Lloyd Bennett in the grand final.

CRICKET

At the conclusion of last year, the college played its annual fixture against the clergy, and batting first, ran up what appeared to be a match-winning score. In reply, the clergy lost three quick wickets, but rain after afternoon tea prevented further play.

This year two games have been played. A combined team from first and second years met a third and fourth year eleven, resulting in an easy win for the senior years. The following week Moore College played the Baptist College, and was victorious in a close game. An inter-college final will be played in third term.

ATHLETICS

At last year's College Athletic Carnival, the point-score competition was won by third year. The cup for the sprint championship was won by Tudno Rees, and John Painter was successful in winning the individual point score.

At the Inter-College Carnival, the college came a close second to the Church of Christ College, Woolwich.

SQUASH

The college has entered a team for the last two years in the Inter-College Squash Competition, and on both occasions came second to Woolwich College.

From small beginnings last year, an ever-increasing number of students are playing on a regular weekly basis. However, the fact that the nearest public courts are some four miles away, and that court hire is expensive, keeps quite a number from participating in this energetic sport.

DEBATING

Success last year was moderate when in the Inter-College Competition, Moore defeated Woolwich Church of Christ in the first round, but was defeated by a narrow margin by the Baptist College in the semi-finals.

This year we have moved into the semi-finals with Leigh, as a result of a default by the Church of Christ.

An inter-year contest within the College is also under way — marking a revival of interest in debating.

EVANGELISM

This year there has been a marked increase in the number of meetings taken by students in hospitals.

A rearrangement of Nurses' Christian Movement meetings has been undertaken at our request, so that consecutive studies may be taken on the great themes of the Bible. Also, meetings have been taken at youth hostels and the Teachers' College Fellowship have been approached concerning Bible Studies.

Some students have been participating in a regular Saturday night open air meeting in Newtown. Our increased interest in this type of work may result in its expansion in the near future.

...sometimes



SOCCER TEAM

Back Row: H. Robertson, K. Stephens, G. Thomas, J. Humphries, N. Collins, B. Grace, M. Herbert.
Front Row: V. Cole, G. Butler, The Vice-Principal, L. Bennett, C. Barton.

FOURTH YEAR

ARNOLD, John Frederic, B.A., Th.L.: North Sydney Boys' High, 1950-54. University of Sydney, Faculty of Arts, 1955-60. From St. John's, East Willoughby. Catechist, St. George's, Earlwood, 1959-60. St. Swithun's, Pymble, 1961. Reading for B.D. (London).

COLE, Victor Roland, Th.L.: Hurstville Tech. High, 1949-51. Sydney Tech. High, 1952-53. Real Estate Agent, 1954-57. Matric., 1957. From Holy Trinity, Bexley North. Catechist, St. Mark's, Brighton-le-Sands and Kyeemagh, 1958-59. St. Luke's, Mascot, 1960-61.

KEYNES, Ronald Philip, Th.L.: Fort Street Boys' High, 1947-49. Accountancy, 1950-53. Building, 1954-57. Matric., 1957. From St. John's, Beecroft. Catechist, Parochial District of Berowra-cum-Asquith, 1958, and St. Augustine's, Bulli, 1958. St. Luke's, Tharnleigh, 1959. St. Alphege, Kyeemagh, 1960. St. Luke's, Miranda, 1961. B.C.A. Candidate.

LANCE, John Edward, Th.L.: Sydney Grammar School, 1947-51. Life Assurance Clerk, 1952-58. From St. Clement's, Mosman. Catechist, St. Mark's, Brighton-le-Sands, 1958-59. Berowra-Asquith, 1960-61.

MACINTOSH, Neil Keith, Th.L.: The King's School, 1948-52. Wagga Teachers' College, 1953-54. L.C., 1955. Teacher, 1955-57. From St. Swithun's, Pymble. Catechist, St. Anne's, Ryde, 1958-59. St. Columba's, Homebush-Flemington, 1959. St. Mark's, Revesby, 1960-61.

Reading for B.D. (London).

MOON, Geoffrey Narramore, Th.L.: St. Andrew's Cathedral Choir School, 1946-52. Trinity Grammar School, 1953-54. Bank of New South Wales, 1955-57. From St. Paul's, Canley Vale. Organist, St. Martin's, Blakehurst, 1958. Catechist, St. James', South Canterbury, 1959-61.

Reading for B.D. (London).

NICHOLS, Alan Charles, Th.L.: Sydney High, 1948-53. Faculty of Arts, University of Sydney, 1954-55. Reporter, "The Sun" Newspaper, 1953-58. From St. George's, Hurstville. Catechist, St. Andrew's, Summer Hill, 1958-60. C. of E. Homes, Carlingford, 1960-61. Reading for B.D. (London). Candidate, C.M.S.

O'BRIEN, Peter Thomas, Th.L.: Fort Street Boys' High, 1948-51. Bank Clerk, 1951-57. From St. Philip's, Eastwood. Matric., Moore College, 1957. Catechist, St. John's, Darlinghurst, 1958-60. St. Paul's, Chatswood, 1961.

Reading for B.D. (London).

Candidate, C.M.S.

PAINTER, John, Th.L.: Penrith High, 1951. L.C., 1957. Sydney Tech. Clerk, 1953-57. Entered College, 1958. Catechist, St. Augustine's, Bulli, 1958. Christ Church, Old Guildford, 1959. C.M.S. Youth Teams, 1960. St. James', Turramurra, 1961.

Reading for B.D. (London).

PLATT, Reginald Thomas, Th.L.: North Sydney Boys' High, 1947-49. Private Study, L.C., 1956-57. Shipping Clerk, 1950-52. Local Govt. Clerk, 1953-58. From St. Paul's, Chatswood. Catechist, St. Mark's, Northbridge, 1958-60.

Reading for B.D. (London).

WATSON, Peter Robert, B.Sc., Th.L.: Canterbury Boys' High, 1952-53. Commonwealth Bank, 1954-58. University of Sydney Faculty of Economics, 1954-59. From St. George's, Earlwood. Catechist, St. Barnabas', Broadway, Sydney, 1958-61.

The Rev. E. G. NEWING, B.D., Th.L. Rector of Holy Trinity, Miller's Point.
Reading for M.Th. (London), till July.
C.M.S. Candidate.

The Rev. R. E. LAMB, Th.L.: Curate, St. Stephen's, Normanhurst.

Reading for B.D. (London), till August.

FOURTH YEAR

(Part-time)

The Rev. R. J. BARHAM, D.S.O., O.B.E. (St. Philip's, Eastwood).

The Rev. R. N. BEARD, Th.L. (St. Nicolas', Coogee).

The Rev. P. F. GEORGE, Th.L. (Holy Trinity, Boulkhom Hills).

The Rev. J. R. HENDERSON, Th.L. (Holy Trinity, Kingsford).

The Rev. B. G. HIGGINBOTHAM, Th.L. (St. John's, Parramatta).

The Rev. A. H. McMAHON, Th.L. (St. Clement's, Marrickville).

The Rev. N. J. PILCHER, Th.L. (St. Matthew's, Bondi).

The Rev. T. REES, Th.L. (St. John's, Darlinghurst).

The Rev. J. R. SEDDON, Th.L. (St. Albion's, Epping).

The Rev. C. D. TURNER, Th.L. (Christ Church, Blacktown).

The Rev. J. H. WYNDHAM, Th.L. (St. Anne's, Ryde).

The Rev. E. B. WYNN, Th.L. (St. Faith's, Narrabeen).

THIRD YEAR

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

ABRAHAM, Stuart Noel: A.C.I.V., F.R.E.I.: North Sydney Tech. High School, 1938-42. Estate Agent, 1943-59. Entered College, March, 1959. From St. Barnabas', Roseville East. Catechist, St. Barnabas', Roseville East, 1959-60. St. Paul's, Carlingford, 1961.

ALAIS, Gerald: Bournemouth Collegiate School, England, 1937-40. Apprentice Fitter and Turner, 1940-44. British Army, 1944-48. Royal Australian Air Force, 1950-56. Qantas Empire Airways, Fitter and Turner, 1957-58. Entered College, March, 1959, from St. Stephen's, Bellevue Hill. Catechist, St. Stephen's, Bellevue Hill, 1959-60. St. Luke's, Mascot, 1961.

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

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

BUTLER, Geoffrey Thomas: Prince Alfred College, Adelaide, 1950-53. Part A Second Marine Engineer's Certif., 1958. Apprentice Fitter and Turner, Adelaide, 1954-56. Cockatoo Docks, 1957-58. Entered College, March, 1959, from St. Paul's, Chatswood; St. Andrew's, Roseville, 1960-61.

CLARK, Colin Ashley: Christchurch Boys' High School (N.Z.), 1946-50. Christchurch Teachers' College, 1951-52. School Teacher (N.Z.), 1953. Bookselling-Publishing, 1954-57. School Teacher (N.S.W.), 1958. Entered College, March, 1959, from St. Martin's, Christchurch (N.Z.). Catechist, St. Paul's, Chatswood, 1959-60.

CLARK, Reginald: Hurstville Central Tech., 1941-43. Reading for B.D. (London). Sydney Tech. High, 1944. Apprentice Fitter and Turner, 1945-50. Engineering Draftsman, 1950-59. Entered College, March, 1959, from Holy Trinity, Peakhurst. Catechist, St. Mark's, South Hurstville, and St. Martin's, Blakehurst, 1959-60. St. John's, Sefton, 1961.

CLOUT, Ronald Charles: Temora High School, 1939-41. R.A.A.F., 1944-46. Builder, 1946-58. Entered College from St. Michael's Wollongong, March, 1959. Catechist, St. Mark's, Harbord, 1960.

COLLINS, Neville Eustace: Homebush Boys' High School, 1952-54. Clerk, M.W.S. & D. Board, 1954-59. Entered College from St. Andrew's, Summer Hill, Morch, 1959. Catechist, St. Nicholas', Croydon Park, 1959-60. St. Mark's, Brighton-le-Sands, 1961.

CUTHBERTSON, Trevor Albert: Sydney Tech. High School, 1950-54. Faculty of Arts, 1955-61. Driving Instructor, 1956-58. Entered College, March, 1959, from St. Paul's, Oatley. Catechist, Wentworthville-Pendle Hill, 1959-60.

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

DOUST, James Athol John: Mosman Inter. High, 1947-49. Apprentice Carpenter and Joiner, 1949-54. Journeyman Carpenter, 1955: Pest Control Operator, 1955-57. Leaving Certificate, 1958, Sydney Tech. College, March, 1959, from St. Peter's, Neutral Bay North. Catechist, St. Columba, Homebush-Flemington, 1959-60. St. Augustine's, Neutral Bay South, 1961.

FARRINGTON, Peter C.: Geraldton High School (W.A.), 1942. Granville Tech. College, 1958. Positions various, 1942-52. Captain Evangelist Church Army in N.S.W. and Queensland, 1952-57. Clerical, 1958. Entered College, March, 1959, from St. Thomas', Auburn; St. Thomas', South Granville and Delwood, 1960-61.

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

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

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

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

HUGGETT, Barry David: Knox Grammar School, 1947-53. Advertising Agency, 1954-56. Day Matric., Sydney Tech. College, 1957. From St. Paul's, Chatswood. Catechist, St. Bartholomew's, Pyrmont, 1958; St. Mary's, Guildford, 1959-60. St. Paul's, Chatswood, 1961.

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

MORLEY, Keith Dudley: Randwick High School, 1948-50. Matric., 1958. Electrical Fitter, 1951-58. Entered College, March, 1958, for Matric., from St. Anne's, Merrylands. Catechist, St. Luke's, Regents Park, 1959-60. St. Stephen's, Willawood, 1961. Diocese of Tasmania.

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

OLIVER, Phillip Newton: North Newtown Inter. High. Leaving Certificate, 1957-58. Private Study. Drapery and Mercery, 1951-57. Catechist, Picton, full-time, 1958. Entered College, March, 1959, from Parish of Picton. Catechist, Picton, 1959-60. St. Mark's, Yagoona, 1961.

SHEPPARD, Elwyn: Sydney Grammar School, 1944-50. L.C. Fort St. Evening College, 1957. Clerk, Perpetual Trustee Co., 1951-58. From St. Paul's, Emu Plains. Hon. Catechist, St. Paul's, Emu Plains, 1958. Catechist, St. Luke's, Mascot, 1959. Hon. Catechist, St. Stephen's, Penrith, 1961.

WOODBIDGE, David Charles: Croydon Park Junior Tech., 1947-50. Q.C., Sydney Tech., 1955-57. Bank of New South Wales, 1951-57. From St. Thomas', Enfield. Catechist, St. Stephen's, Bellevue Hill, 1958; St. Paul's, Gympie, 1959-61.

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

ASSOCIATE STUDENTS

BLOXHAM, William: Univ. College of Swansea. South Wales, 1932-36, and Carmarthen Theol. Coll. Congregational Minister, Wales, 1936-41. R.A.F. Chaplain, 1941-46. Cong. Minister, Stockport, 1946-48. New Zealand, 1948-54. Chaplain to P.I.R., New Guinea, 1954-61. Entered College March, 1961.

McLAUGHLIN, Arthur Melville: Canterbury High, 1934-37. Structural Steel Worker, 1938-46. Lay Missionary, Roper River, 1947-48. B.C.A. Hostels, Braken Hill and Bowral, 1949-60. Entered College, March, 1961. Catechist, St. Columba's, Homebush-Flemington, 1961.

SECOND YEAR

BARNETT, Paul William: Manly Boys' School, 1947-50. Gosford High School, 1950-52. University of Technology, 1953-57, as Quantity Surveyor. Entered College from St. Stephen's, Willoughby, 1960. Catechist at St. Alban's, Lindfield, 1960-61. Reading for B.D. (London).

BARTON, Charles Denis Hampden: Wellington Intermediate High School, 1946. Royal Australian Naval College, 1947-50. Royal Australian Navy, 1947-60. Catechist at St. Paul's, Wahroonga, 1960-61. Reading for B.D. (London).

BAXTER, John: Sydney High School, 1949-53. Balmain Teachers' College, 1954-55. Primary School Teaching, Woollahra, 1956; Vacluse, 1957; Carroona, 1958-59. Entered College from All Saints', Woollahra, 1960. Catechist at All Souls', Leichhardt, 1960; St. Andrew's, Sans Souci, 1961. Reading for B.D. (London).

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

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

BOVIS, Bert Lindsay, J.P.: Enmore Technical High, 1931-33. Served in A.I.F., 1941-43. Part owner of dry cleaning business. Entered College from St. Andrew's, Sans Souci, 1960. Catechist at St. Philip's, Caringbah, 1961.

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

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

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

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

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

GREGSON, Roger Granville: Dubbo High, 1943. Trinity Grammar, 1944-45. Sydney Technical College, 1946-51. Industrial Chemist, 1950-51. Jackaroo, 1952-53. Oenpelli Mission, N.T., 1955-58. Catechist at St. James', Berala, 1960-61.

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

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

HORTON, Bruce Robert: Homebush Boys' High School, 1952-56. Insurance Clerk, 1957-60. Entered College from St. John's, Campsie, 1960. Catechist at Holy Trinity, Panania, 1960-61.

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

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

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

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

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

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

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

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

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

Candidate, Diocese of Armidale.

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

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

SMART, Peter James Robert: Manly Boys' High, 1949-51. Clerk, 1952-55. Leaving Certificate, 1955. Bathurst Teachers' College 1956-57. Education Officer, Papua, 1958-59. Entered College from All Saints', Balgowlah, 1960. Catechist at Marsfield-Denistone, 1960-61. Candidate, Diocese of Armidale.

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

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

TASKER, Peter John: North Newtown Intermediate High, Enmore High, 1952-56. Leaving Certificate, 1958. Clerk. Entered College from St. Luke's, Thornleigh, 1960. Catechist at St. Mary's, Picton, 1960-61.

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

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

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

WALLACE, Thomas Raymond: Wollongong High School, 1950-54. University of Sydney, Faculty of Science, 1955. Sydney Teachers' College, 1956-57. High School Teacher, 1958-60. Entered College from All Saints', Moree. Catechist at St. Bartholomew's, Pyrmont, 1961. Candidate, Diocese of Armidale. Reading for B.D. (London).

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

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

WEARNE, Mervyn Spencer: Granville Tech. College, 1944-48. Electrical Fitter, Diploma, 1958. Entered College from St. James', Smithfield, 1960. Catechist at St. David's, Surry Hills, 1960-61.

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

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

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

FIRST YEAR

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

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

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

CARROLL, Peter John: Canterbury Boys' High School, 1949-55. Rural Bank of N.S.W., 1956-57. Sydney University, Faculty of Economics, 1956-57. Cost Clerk, 1958-60. Entered College from St. Andrew's, Riverwood. Catechist, Holy Trinity, Panania, 1961.

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

CHIN, Michael Shoon Chion: St. Gabriel's School, Kuala Lumpur, 1949-59. Yuk Son Chinese Mission School, Kuala Lumpur, 1954-59. Teacher in a Government Chinese School, 1960. Camp Secretary of Scripture Union, 1960. Entered College from St. Mary's Church, Kuala Lumpur. C.M.S. Deputation Work, 1961.

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

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

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

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

HERBERT, Malcolm Stanley: North Sydney Boys' High School, 1953-57. University of N.S.W., Civil Engineering, 1958-61. Water Conservation and Irrigation Commission, 1958-61. Entered College from St. Andrew's, Lane Cove. Catechist, St. John's, Greenacre, 1961.

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

JOBLING, William Jeffree: Sydney Boys' High School, 1954-58. Clerk, 1959-60. Sydney University, Faculty of Arts, 1959-61. Entered College from St. Stephen's, Bellevue Hill. B.C.A. Candidate.

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

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

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

LIVINGSTONE, John Robert: Sydney Boys' High School, 1954-58. Stock Control Officer, 1958-60. Entered College from Holy Trinity, Kingsford.

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

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

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

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

SMALL, John: Hurlstone Agricultural High School, 1951-52. Matriculation, Sydney Technical College, 1958. Clerk, 1956-58. Labourer, 1958. Clerk, 1959. Psychiatric Nurse, 1960. Entered College from Christ Church Gladesville. Catechist St. James' Croydon 1961.

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

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

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

MATRICULATION YEAR

DONALD, John Andrew: Fort Street Boys' High School, 1948-52. Apprentice Electrical Fitter, 1953-56. Roofing Contractor, 1958-59. C.M.S. Staff Worker, Oenpelli Mission, N.T., 1959-60. Entered College from St. Oswald's, Haberfield.

GOODFELLOW, Robert Francis: Albury High School, 1952-54. Clerk, N.S.W. Government Railways, 1955-59. Lysaghts, 1960. Entered College from St. Alban's, Corrimal. Catechist, St. Mark's, South Hurstville, 1961.

MIDDLETON, Trevor: Westmead Technical, 1951-53. Electrical Fitter, A.E.I., 1955-60. Entered College from St. John's, Wallerawang.

MILTON, Thomas Charles: Granville Technical School, 1953-55. Fitter and Turner, Clyde Engineering, 1956-60. Entered College from St. Anne's, Merrylands.

NON-THEOLOGICAL STUDENTS

HULME-MOIR, Francis Ian: S.C.E.G.S., North Sydney, 1948-54. Nelson College (N.Z.), 1955. Faculty of Medicine, 1956-61. From All Saints', Nelson (N.Z.).

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

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THE REV. A. A. LANGDON, B.A., B.D., Dip.Ed., Dip.R.E.

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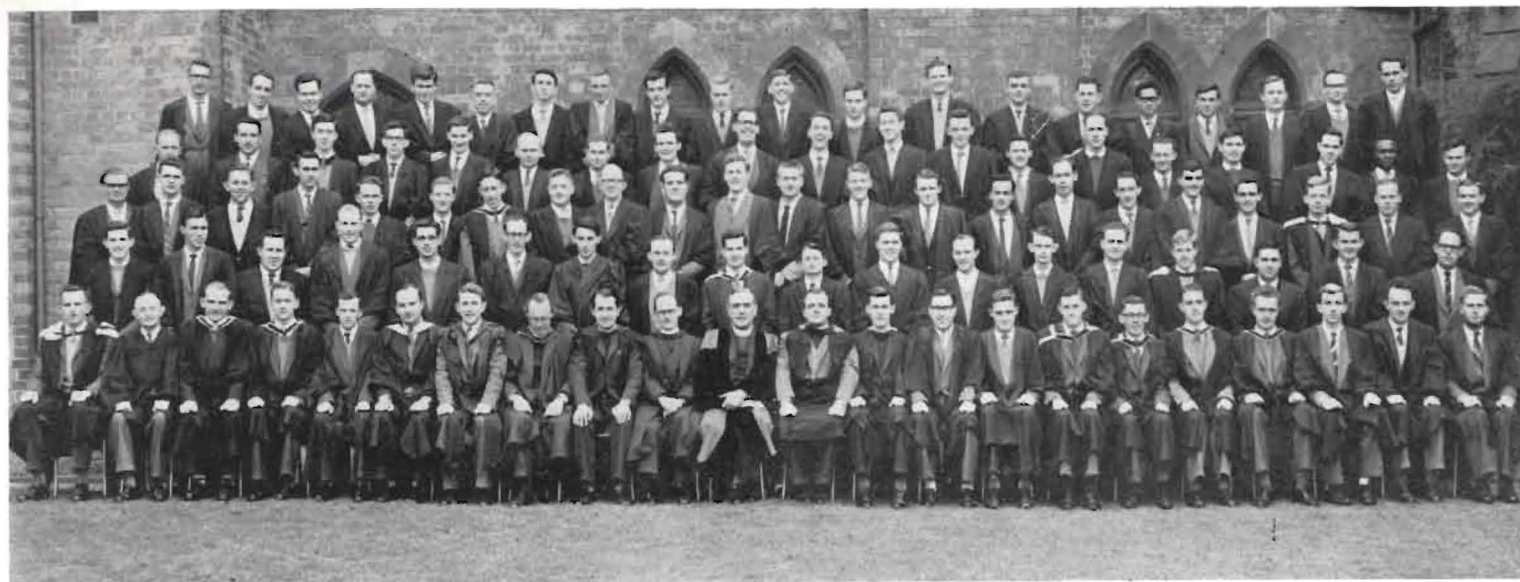
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