

MOORE COLLEGE
LIBRARY

S
O
C
I
E
T
A
S

'60

*Cover by
Neil Prott*

Societas

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

E D I T O R I A L

FROM the start we felt that God wanted us to try and say something important through this magazine, and so we asked Him to show us what that would be. There was no vague answer. He pointed to the world about us . . . a world without God . . . a people without God . . . men and women, young men and young girls, even the tiniest of youngsters — all without God . . . why not, they have never been told. He pointed to a church, too, alone, upon a hill, and far away from the throng and mass of people.

There, He said, there is your problem.

We looked at each other, and the same thought ran through our minds . . . we are writing to show people what we men are thinking . . . let us not mince words, let us not waste paper . . . but with the help of God let us try and grapple with this question, and come out with some sort of answer, so that we can start and do something about it. After all, this is no minor difficulty. The most desperate problem of the twentieth century church is how it can take its Christianity into the twentieth century world.

We have tried, and the answer is all too poor but thank God we have tried. For what we have discovered has been born of the sweat of many prayers, and the way ahead is a little clearer for some of us.

The first five articles attempt to deal with this problem, the first seeing it through the eyes of Scripture, the second setting it its modern context, the others trying to answer it at a practical level.

The other articles we have also tried to bring down to earth, and among them are those on prayer, guidance revival, and the call to the ministry. Finally, there is a most important discussion of the place of the Bible in the world of today.

May God use this magazine to His glory.

. . . the editors.

MOORE COLLEGE
LIBRARY

WALK

IN

THE

TOWN

J
O
H
N

PAINTER

I said: "Let me walk in the field."

He said: "No, walk in the town."

I said: "But there are no flowers there."

He said: "No flowers, but a Crown."

*I said: "But the sky is dark — there is nothing
but noise and din."*

"There is more," He said, "there is sin."



He passed Levi, as he sat at his place of business.

"Follow me."

He arose, and followed Him. So, in a few words, we learn how one man began to follow Jesus Christ. This man is called to be holy, because the one who has called Him is holy.

The history of the church in part, tells the story of the call of Jesus, and the answer of the people He has called. Called to be holy — to be God's people — to be like God. To some this was to be expressed in seclusion. Shut off from the world a man could be holy. In the monasteries men were lost to the world. There they devoted themselves to prayer and meditation on the things of God. There they were away from all the temptations of the world. Here the error was the thought that the "world" was only to be found in the secular world of the day.

Then there have been those who have compiled sets of rules, in their efforts to be holy, and have striven to conform to them; thinking, he who does this leads a holy life.

Both these schemes are still with us. Some would withdraw from the life of society. Others it seems would seek to live according to the current standards of holiness. Both feel that therein lies the Christian life — both feel that this is the way to become a man or woman of God. They are mistaken.

It is impossible to conceive of a holiness separated from the contacts and influences of daily life, work, pleasures, housing, the opinions of friends, the outpourings of the cinema and television, the press and the wireless. Sooner or later the problem of reconciling life and holiness arises.

Jesus Christ did not retire from the world — He came **into the world**. He revealed the holiness of God by very much entering the world scene. Nor did he live by the current rules of holiness. In fact, in the eyes of those who considered themselves to be holy, the Pharisees and priests of the day, He broke them all. He ate with publicans, He was the friend of sinners, and those with bad reputations. It is in these circles that the Son of God moved, and it is to this life that He calls, "Follow Me."

There is the story of the marriage in Cana of Galilee. Jesus had just gathered His disciples around Him. It was usual then to withdraw to a desert place, and there to teach the newly found followers. But it was not so with Jesus. He led them back from the loneliness of the

Jordan Desert to their homes in Galilee, and there placed them in the midst of the hustle and bustle of life. Those who follow Christ, find themselves following Him back into the world of men.

We know of His entering into the affairs of men. But **why** did He come to be the friend of publican and sinner? The answer is clear — His overpowering concern. He cared for them.

On these two commandments hang the whole law and the prophets. "Thou shalt love the Lord thy God . . . and **thou shalt love thy neighbour as thyself.**" We are called to love God — yes. But we are also called to love our neighbour. How do we do this?

It has been written — When I pray for love, God shows me the world I live in, the needs of those around me. He tells me of the Good Samaritan, and says to me, "Go and do likewise."

Levi was called to follow Christ as are we, to bring the love of Christ to those with whom we live. The criticism which is brought against the church by many: "How can we as Christians act the way we do?" will not be without foundation until we learn to live as "holy men" in the world of men. Then, the accusation that we are out of the world, that we are living in the clouds, that we are living with one foot in heaven already, will no longer be levelled against us. And the accusation that we are legalists living by pious laws as to what we should and should not do, living by Victorian standards in a twentieth century world, will no longer have any ground.

"Holy" men, in a world of men.

This is practical Christianity. This is the religion of Jesus Christ. It takes Jesus Christ into the lives of people and shows that His love extends to all, even to the worst of men. It talks the language of the day, that men may understand the message it brings. It penetrates wherever men and women are to be found, and no longer remains cloistered in the churches of God.

I said: "Let me walk in the field."

He said: "No, walk in the town."

I said: "But the air is thick and fogs are veiling the Sun."

He answered: "Yet men are sick, and in the darkness undone."

I said: "I shall miss the light, and friends will miss me they say."

He answered: "Choose tonight, if I am to miss you, or they."

A

T W E N T I E T H

C E N T U R Y

C H R I S T I A N I T Y

ON a recent warm, sunny Sunday morning, a car stopped for temporary repairs outside a Sydney church.

The young husband, wife and family, all dressed for a beach outing, fussed busily over the car and its contents, but paid not the least attention either to the church, or to those, the majority of them elderly women, who were entering it for the morning service.

It may be that this particular family group had already been to church, however as symbols they provide a good illustration of what some have called the general rejection of Christianity in the community.

It is this rejection of Christ by the world that makes us ask the question of the church — what lies ahead?

In the first article we looked at the problem from the point of view of Scripture and the Christian. There, the first difficulty emerged. Christians are commanded to “walk in the town,” but there are too many who want only to “walk in the fields.”

In this article we are going to look at the problem from the point of view of the present situation. There we shall see the other difficulty. The world in general has rejected Christianity, leaving a gap between Christian and non-Christian which will not be easy to bridge. The intention of the present article is to discover why the gap exists. Once this has been done it will be able to point the way to a solution to the dilemma, the results of which shall be discussed more fully in the following three articles.

Firstly why do people not come to church?

(i) the great proportion of people who do not go to church are the children of parents who did not go to church, who in turn were the children of parents who did not go to church. “More commonly than is often recognised, abstinence from public worship is not a positive gesture of protest, but a life-long habit.”

(ii) largely due to this, these people have never been placed in the position where they deliberately accept or reject Christianity. There can be little doubt that the vast majority believe in a vague general way that there is a God. In America at the beginning of this year, 97% of teenagers affirmed such a belief. But because the church, or the Christians which belong to it have never made any impact on them, they never associate God with the “building on the corner with the cross on top of it.”

It is here that we are reaching the crux of the problem. The fact that the church has made little or no impression upon these people, has the inevitable result that they never dream they can find anything there. The people who are seen to frequent the building on the corner are rather strange folk who are a bit of a mystery.

The church seems to be a lodge, with secret rules and strange practices — a kind of closed

p e t e r

w a t s o n

club, in fact. Its members they rarely seem to see, while the only time the Minister has ever been glimpsed was at the nephew's wedding, and at the last funeral.

Never have they had any contact with or been challenged by a Christianity which they can understand and which makes an impression upon them.

Here then is the diagnosis of the problem:

(i) Christians are not generally willing to take Christ with them into the town, and away from the fields;

(ii) as a direct result of this an attitude of indifference has grown towards the church and its God. That the church has made little impact upon the modern world and the person in it, leaves them no choice but to think that the church is “wholly other,” with no relevance to them.

We have a diagnosis. Do we have a remedy?

The Christian is the remedy. The gap between church and world will never be healed until every Christian realises that he is Christ's man wherever he is, whatever time it is, and whoever he is with. No minister can ever hope to bridge the gap, at least not without his whole congregation behind him making a concerted effort.

Three answers suggest themselves:

(i) There are already certain levels at which Christians and non-Christians have contact with each other. The home, the factory, the train, etc., are some examples. Christians must make the most of these meetings. They must take Christ right in with them whenever they are with other people. (See “Witness.”)

(ii) This still leaves many people untouched. If they cannot be contacted through these normal channels, we must try to meet them through other means. The street, the hotel, and the milk-bar, could well be examples of these. Perhaps we need to rethink, in terms of the example of our Lord Jesus Christ, just where we Christians ought to be found. (See "The Untouchables.")

(iii) Finally, there are many avenues of contact which the church alone has, but which, through lack of support from the individual Christian, have lapsed into disuse. Relationships between the church and the outsider through baptism, confirmations, marriages, etc., here have a definite place if the opportunity given by them is really grasped. Radio, films, television also come under this group. (See "The Case of the Missing Contacts.")

END

" . . . The LORD saveth not with sword and
spear: for the battle is the LORD'S . . . "

—I Sam. 17:47.

O THOU who not with sword and spear dost fight,
But with the sword of thine eternal Word
Which heavenly principalities trembling heard
As through this darkness pierced its shimmering light:
O send thy light, thy sword, and cast away
From this poor sombre soul the engulfing night,
And put the inward enemies to flight
That hold in hidden depths their hellish sway;
And so as nearer draws the battle's end,
And thicker fall the blows from Satan's throng,
May I, with that God-given sword defend
The right, and so keep guard against the wrong,
That when the myriad ages all shall end,
I with thy saints may sing the glorious song.

N. K. MACINTOSH

P E R S O N A L

W I T N E S S

"Tell others about me," says the Man on the Cross, "tell others why I came."

This is what we do, when we witness.

Witness — I had often wondered why we must witness, and one day I sat down, took pen and paper, and asked God to show me why. This is what I found.

Every individual has been created so that he might glorify God. If this is true of every person, how much more is it true the one who has not only been created by God, but who also has been saved by Him. To tell others about the Man on the Cross is one of the ways by which God is glorified. Following from this, there would seem to be two reasons why we should witness.

Firstly, in gratitude and love for the Man on the Cross who has loved men, and given His life for them. This is one of the most powerful motives for witness. The hearts of the New Testament believers overflowed in gratitude to Jesus for what He had done for them.

Secondly, from concern for those who do not know this Man, who will die eternally if they do not hear about God's Christ. This is compassion. This was the motive that took Christ to the Cross.

These then are the reasons.

Where lie the opportunities?

It can be put this way. Whenever a Christian comes into contact with another individual, an opportunity is given him to witness. Paul even managed to do it in prison. To put it quite bluntly, every moment of the day, in one way or another, is an opportunity to witness to God and the Lord Jesus Christ. This is so because at nearly every point throughout the day we are in contact with other people. The person who lives at home with his family; the person who travels by tram, bus or train; the person who spends his day working; the person who shops or meets others in the street — to each is given opportunities to witness.

This is not to say that every contact with a person is an opportunity to speak about the Man on the Cross — often it is only the silent witness of life that can be made. Outward appearance, behaviour, attitude, a smile, a laugh — there are many ways to witness for Christ. Both must go hand in hand, and neither can be neglected.

It is very easy to say: "I will witness by my life," and then reject deliberately the chance given to speak on behalf of Christ. On the other hand, to be constantly talking about God and His love without living a life that measures up to the standards He has set, is mere sham.

Furthermore, this witness by life and by word must be to both believers and unbelievers alike. Paul expected that both he and the Romans would be strengthened by each other's faith when they met at Rome. The charge directed at many evangelical Christians, that they witness only to the unconverted in order to "collect scalps" is too often true.

Finally, how does one witness on behalf of Christ? God's promise is that the Spirit will teach us, and guide us. In any situation if we ask Him for help, He will point out the way.

At home He will lead us as we talk with our families, as well as on the many occasions when our witness is to be a silent one by life. Moreover, it is the silent witness that sometimes speaks the loudest — the loving attitude we have as we do the daily chores — the extra thing that we did when we were not asked to do it — the phone call made when we missed the last train and know those at home would worry — the present we gave when it wasn't someone's birthday — often it is the little things that count, and that are imprinted clearly on the minds of others.

So at work — people are watching the way you tackle the burdensome and monotonous tasks — your attitude — your cheerfulness in doing whatever you are asked. Little things — but they are little things that count.

Not every time we enter a shop, or step on a bus are we granted an opening to speak, and sometimes it is impossible to speak at all. But our actions are continually being observed by others, and if these show a concern and love for people, which can only be prompted by the Spirit of God, then others will be attracted to the Man on the Cross and drawn to Him.

"Tell others about me," says the Man on the Cross, "tell others why I came."

This is what we do when we witness.

— PETER O'BRIEN

FIRST LESSONS IN AFRIKAANS

(Pronounce as in English)

CALVINIST: VUN GELOOKEN BEHINDEN GELOOKEN FORWAART PEEPERIST.

ARMINIAN: BE VOT EFFER VIL BE NON VUN GELOOKEN BEHINDEN GELOOKEN FORWAART PEEPERIST.

QUAKER: VUN ALL BESHOOKEN UPPENIST FRIENDEN.

BAPTIST: VUN INNEN EN RITENN UNDERREN DEWAATER BEDIPPENIST.

ANGLICAN: ALL SORTTEN INNEN VUNNEN BASKETTENIST.

—"South Africa."

r o b e r t
b a n k s



Courtesy O.A.C.

T
H
E

U N T O U C H A B L E S

IF every committed Christian lived out the Christian life through every thought, word, and action, every moment of the day, we could be certain that much of the problem faced in the first three articles would be solved.

But this is not the case.

Despite the fact that one dedicated Christian can have an influence greater than that of ten ordinary men, and this because he is not alone but has God always beside him, there are still far too few for the task at hand. Many of his contacts with people would be too brief; many at too great a distance; many too far separated in time.

As a result, though an ideal solution to the problem, in practice it just never works out that way. It is certain that if we are going to depend upon existing relationships which we have with people, in the home, at the factory or office, on the sports field, or wherever they may be, many will still remain completely untouched.

It is here that the crux of the problem lies. If we cannot reach them at church, if we cannot reach them in the normal places we meet them, then just how are we going to contact them.

It is plain enough what Christ did. He ate with sinners. He talked with them. He moved among them and told them about God, and about Himself. It meant nothing to Him that people sneered at Him and accused Him of being a Friend to them.

It is plain enough what He taught. The servant in His parable was commanded to go out into the highways and the byways and compel them to come in.

And what of the mission fields? Taking the Gospel to those who have never heard the word "Christ" is essentially doing the same thing. It is taking Christ into the lives of people who are living as far removed from Him as those in the more civilised countries of the world. It is meeting people with His message as they live out their own Godless existence, no matter how sinful or how distasteful it may be to the one bringing the message.

The Untouchables in our own country must be looked at in the same way. They are a mission field, as much a mission field as their coloured neighbours on the other side of the world, and we should take the Gospel to them in the same way.

But that is only half the picture. If we Christians had one-tenth the compassion of Christ we would see these people as they are, lonely, forsaken, not knowing what they are doing, and would go into them not fearing the atmosphere of pleasure, money, and sin hanging about them.

But we balk. We are cautious. This has been done but little before.

Perhaps so — but nineteen hundred years ago Christ was doing it.

What does this mean then? Surely this — that as we cannot reach these people, mostly men and teenagers, through ordinary channels of contact, we must make new ones with them wherever else we can meet them. How else will they hear?

There would seem to be four main ways in which this can be accomplished, each supplementing the other.

(i) Church missions are the first step towards an answer. God has blessed such mission through the centuries to bring in the untouchables. The pamphlet dropped in the letter-box, the door-to-door invitation, the pamphlets given out in the street, in the hotels, the milk-bars, all are a way of bringing Christ into the lives of these people.

(ii) Secondly, there is a definite place for street-corner evangelism, and for this we can thank God for John Wesley. But, with the other, it is by no means the full answer. Open air evangelism, focussed on the areas where the church has the least impact, with the love of Christ as well as the wrath of God shining through the preaching, is an essential part of the solution. These could be an answer to the often made criticism, usually an unjust one, "we never see the minister."

(iii) Thirdly, as Christ went out among them, and as in the parable He sent the servant, surely it is the task of the minister of Christ to follow His example. The church is indeed the meeting place for Christians, but it is the outside world that is the meeting place for sinners. They will not come to him unless he first goes to them. Moreover, these are all part of his flock no matter how far they have wandered from the things of God. To visit them at home bridges part of the gulf between them, but many can never be reached at home. More is needed. The people who gather together in the espresso, the milk-bar, and the hotel and make it their home are not opposed to the man in the turned-around collar. They are merely indifferent. It is only interest in and concern for these people that can overcome this indifference.

(iv) But the final answer is this, and this is the only one that can ever make an impact for Christ upon the untouchables. All Christians,

young and old, as well as witnessing for their Lord where they normally meet people must be willing to go out into these places, taking their Lord with them, and there mix and talk with these people. They will have an impact. It is the Christian teenager willing to talk to the leather-jacketed youths on the street, the middle-aged man willing to talk to the men at the club or hotel, and not the man with the turned-round collar who will make the deepest impression upon these people.

This is the ultimate fact we must face.

Sooner or later we Christians have got to have our hands soiled. As someone once put it: "when you see a man sitting in the gutter, ankle-deep in slime, it's no good going up to him and stretching out a hand to help him up. No. You've got to be prepared to step down into the gutter and sit beside him, your own feet ankle-deep with his, and from there, with God's help, try to raise him on to the footpath."

END

THE CASE

OF THE

MISSING

CONTACTS

neil

macintosh

TO say that a great gap exists today between the Christian church and the semi-Christian world is merely to state the obvious. What is perhaps not quite so obvious at first sight is the fact that the world takes great pains to preserve this gap — and while it may do this subconsciously and mainly by psychological means, what the Church needs to do is to face the problem realistically: Christians should not imagine that the gap is merely an unhappy accident that everyone deplores. We need to learn the meaning of Christ's words, "The world hateth you."

It is not the purpose of this article to discuss either those people who deliberately expose themselves to Christian influence because they feel a vacuum in their souls, or those Christians who deliberately cross the gap in order to stand beside another soul and point the way to Christ. Rather, I want to remind you of two ready-made opportunities of bridging the gap which could and should be exploited far more than they are.

The first of these opportunities is when non-churchgoers cross the gap and enter the Church's territory but do it for purely social — not spiritual — reasons: I refer to the hordes of friends and relations who attend Baptisms, Weddings and Funerals. The second opportunity gives the Christian a means of crossing the gap and penetrating to the very inner citadel of the world's fortress — and yet to do so in an acceptable manner: Namly to enter the non-churchgoer's living-room, kitchen or bedroom by means of Television and Radio.

First then, what can we do to exploit the opportunity presented by occasional services? The only times Mrs. Kerfoops has been to Church in years are when she has attended The Ministration of Publick Baptism of Infants, The Form of Solemnization of Matrimony or The Order for the Burial of the Dead severally appertaining to one or more of her relatives. Do her comments at the family gathering afterwards run to: "Huh! He certainly didn't waste much time!" and, "Wouldn't you think a parson would show more interest in people?" Or is she struck by a feeling that the Church isn't so out of touch with people after all, and maybe it might even be nice to come to Church one Sunday? More important, does this brief contact with a clergyman give her the impression that here is someone who may be able to help her to sort out her own problems?

Weddings, I suppose, offer the least opportunity of this kind if only because the guests are too engrossed in having a good time. Funerals, on the other hand, are an obvious occasion on which real spiritual help can be given in the course of the sermon. This can apply just as much to mere acquaintances and associates of the deceased person as to close relatives. The important thing is that for twenty minutes, men and women, who rarely if ever darken the door of a Church, are willing to listen with interest and sympathy and without the least antagonism, to anything the minister might have to say. Behold the field white unto harvest!

These things apply equally well to Baptisms, except that in this case a few practical matters can greatly improve the effectiveness of the contact. A Visitors' Book where people who wish to do so can leave their names and addresses; a course of studies for young parents

on the meaning of Baptism; a supply of Parish Papers and free Christian literature in the Church; a team of lay visitors to follow up contacts made. Such things as these, together with clear explanations of what is said and done, will produce dividends which will amply repay the time and energy spent.

Turning now to the possibilities of TV, let us first note the main difference, as far as a broadcaster is concerned, between Radio and TV: In these days of Radios in every room and transistors galore, the chances are that there will be only one person listening to one Radio at a time, whereas when the TV is on it usually attracts two or three or more viewers. In other words the person who broadcasts over Radio is in effect doing personal work, while the one who appears on TV is dealing with a family or a small congregation.

In either case there are endless opportunities for preaching the Gospel without arousing immediate feelings of annoyance and antagonism. Sad to say, it often seems that the sects are making better use of this medium than the Protestant Churches are, but this very fact should challenge us to make greater efforts to use TV to spread the Truth. History has shown that God has blessed the work of those who have gone ahead and used new methods of reaching people with the Gospel and there can be no doubt that the Church must go to the people where they are. If the people are sitting in front of TV sets when they should be at Church, then it is the Church's responsibility to see that the Christian message appears on the screen.

The cost, you will say, is prohibitive! True, the cost is great, but a great work calls for great sacrifices, and if we believe in both the urgency of the need, and the wealth of God's Grace, the money will be forthcoming. Someone may say: "There is no substitute for visitation by the clergy." This is true, but that visitation should be made more fruitful than it often is. At the same time, these suggestions could be related to the ordinary Parish Lay Evangelism Programme and thus made even more effective.

Our Lord's words "Go out . . . and compel them to come in," need to be seen and understood in the light of Twentieth Century Psychology and Electronics if we are effectively to bring the Gospel to Homo Suburbensis.

END



I TAKE AS MY TEXT

THIS MORNING . . .

I want a volunteer to go and see where this gas is escaping from — not a candidate for the Diocese of Sydney.

If I took a vow to slice your throat tonight, I would be wrong.

A child knows he is not a pram.

Now if I had been writing the Epistle to the Romans I would not have gone on to say what Paul does . . .

Is Santa Claus the highest being that you conceive of?

Why should the tadpole turn into the frog? That's the question.

Lecturer: ". . . Tatian."

Student: "Tatian?"

Lecturer: "Tatian!"

Student: "Who's Tatian?"

Lecturer: "Tatian? Oh, just some second century bod."



Was Luke written in Greece . . . or in ink?



Palestine is like a ping-pong ball between players on both sides.

When you try to describe the crossing of the Red Sea, you get into a bigger bog than the Egyptians did.



It would be very disturbing to teach Church History for 50 years, saying that Mark was never in Alexandria, and then the next year to go to Glory and find out personally that he had been.

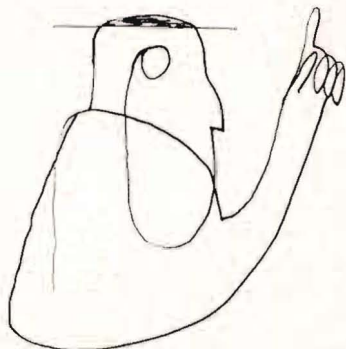
Don't you know the commandment — Thou shalt not mock the lecturer.

The Romans always had their bets both ways . . .

I don't know why . . . but half way through the sermon my heresy bell began to ring . . .

Moore College boys singing plain songs in chapel sound like a group of tomcats sitting on a back-fence at midnight . . .

I used to run in school races once . . . I was like a bandy sheep with foot-rot . . .



Woe unto those that drink Coca-Cola, and lay up long-playing records for themselves.

The

Quieter

Hours

morning

. . . . Father, I thank you for a night of rest and sleep; that you have brought me to the beginning of another day, a day that is a free gift from you, a day to be used for your glory

. . . . I ask that you will go before me today, guiding me and directing me in all that I do; and also that you will dwell in me, taking and using my eyes, my hands, my words, my thoughts, my actions, and all the gifts which you have given me; taking my will and making it yours, that I may be used by you today, and know the peace in my heart that comes from being in your control

. . . . give me wisdom to use faithfully, the hours and minutes of this day, taking opportunities as you give them to me to tell others about my Lord; give me the words to say to those with whom I will come in contact today, with those at breakfast time, with my friends, and those with whom I work

. . . . I lay open my heart to you, and my mind with all its doubts, fears, and anxieties; you know them better than I do Lord, because they turn my eyes from you at this time; so deal with them as you consider best, and let them not come between myself and you today

. . . . bring me to the place where Jesus died, and there teach me to trust in you alone, so that trust in all other things — my own strength — my own abilities — may die, and that a relying upon you, moment by moment, may take its place

. . . . I come to you this morning with an uneasy heart, for I am very conscious of my failings in your sight, my falling short of what I should be for you; I thank you that you do not condemn me for this because you have already condemned another in my place; and so you forgive me

. . . . Master, you know my every thought, weakness and desire, and I thank you that you understand me, and that I can leave all my burdens in your hands; help me to put away my weakness and day by day become more like you

. . . . knowing you are near, and knowing that you have given me peace and strength for the day, I turn now to pray for those whom you have laid it on my heart to remember before you; as I do Father, teach me to pray, grant me your Holy Spirit

THE QUIETER HOURS



evening

. . . . Father I thank you for this day that has now ended, that you have lifted me from that feeling of hopelessness that I felt when I looked at my own shortcomings, and that I have been able to feel you near throughout the day

. . . . thank you for the times you restrained me; those words of anger I almost spoke, those times I wanted to push myself into the conversation, those thoughts which threatened to take over my mind

. . . . forgive me for all that I have said, or done, or thought which has not been worthy of you or of those who follow you

. . . . forgive me for the opportunities you gave to me to speak a word for you which I never realised, because I was not looking for them

. . . . forgive me for those which I did not take because I was afraid what others might say or think

. . . . forgive me for my wandering thoughts during times of prayer, when my mind drifted on to things which were not important

. . . . forgive me for not putting into practice in my life those things which I know I should do yet will not do them

. . . . forgive my weakness and sin.

Father I pray for those working overseas as missionaries — give me your Holy Spirit, that He might teach me to pray for them in love

to ask that their needs be met
that through prayer I can share in their work.

Help my thoughts to go beyond the written list, that I may rejoice in answered prayer, and pray with earnestness and faith for the needs not yet met.

I thank you for all that this day has brought me; your Word to read . . . the time to pray . . . the food to eat . . . the friends I have . . . the work I have been able to do . . . the things I have learnt . . . the ones I love . . . for my Lord on the Cross — in my place.

Watch over me as I sleep.

GEOFFREY T. BUTLER

I take as my text this morning . . .

*This has compelling power for the Platonist, but is sophistry
to an Aristotelian. It depends on your epistemology.*

CHRISTIAN

GUIDANCE

- what should I do?
- where should I go?
- when should I act? _____

IT is reported by a Youth Leader in England that Christianity in many homes means being kind to granny and the cat. Probably to many of our friends this is the popular opinion, and we know that even in our own minds there are many vague ideas about the Christian life and its responsibilities. Consider the point in question . . . just how does God guide a person in this day of space ships and rock 'n' roll?

Often, as you read the Bible, it appears that everyone else has been helped in their situation, but God has left you without help. You have been faced with problems, you have eagerly longed to know what to do, and yet no angel has come with words of guidance, and no gate has opened the prison door of circumstances; and consequently, you have been uncertain what to do.

Know this from the start . . . it is God's will to guide you. This is clearly seen in His guidance of the children of Israel, and in the promises of His Word:

"I will instruct you and teach you the way you should go: I will counsel you with my eye upon you." (Psalm 32:8.)

And in the gospel of John, referring to Himself as the Good Shepherd, Jesus says:

"The sheep hear his voice, and he calls his own sheep by name and leads them out . . . he goes before them, and the sheep follow him, for they know his voice."

The importance of our following this leading, and being in the place God has chosen for us, is seen when we consider that wherever we are, we are meant to be "Ambassadors for Christ," witnesses to the Gospel.

This means that in the office, or workshop, or wherever your employment finds you God's purpose is that you be Christ's Ambassador in that place, and just as Jonah was sent to Nineveh, and Billy Graham to Sydney, God has a place and purpose for you.

Many of the problems about which we seek guidance concern the everyday things of life . . . e.g.:

"How shall you use your money?" or

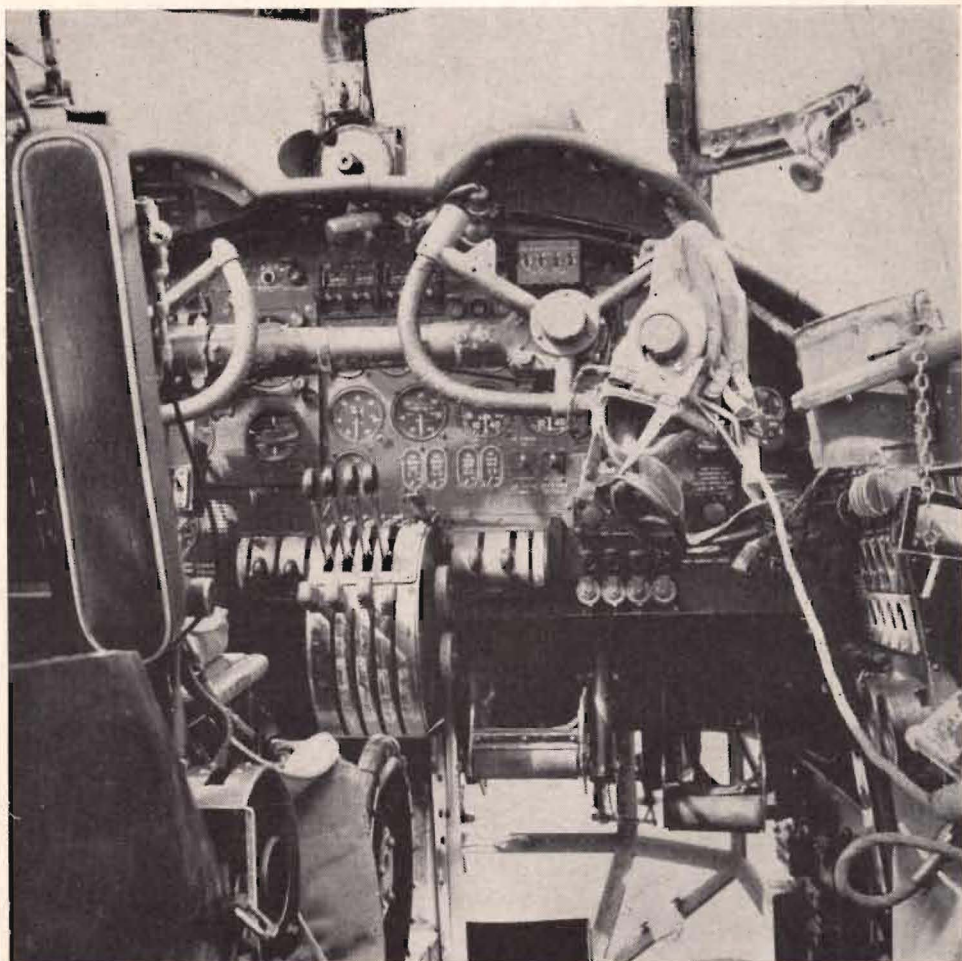
"How shall you dress?" . . .

"Should I accept that invitation?"

"What is the best way to witness to my friend with whom I work?"

B
R
I
A
N

T
E
L
F
E
R



"It's not so much the question, 'What should I do?' or, 'Where should I go?' but rather this, 'Who is at the controls?'"

Then, too, we are faced with more important decisions with regards to our present employment, friendships or perhaps our calling in God's service.

The Bible gives explicit guidance on many of these problems . . . With regards to friendships, we are told:

"Be not unequally yoked together with an unbeliever . . . What has a believer in

common with an unbeliever?" (11 Cor. 6:14.)

To pray for guidance about such a friendship is pointless! God has given His command. His guidance is "Be not . . ."

Primarily, in all your decisions, you will want to study God's Word, which the Psalmist declares to be a "lamp to our feet, and a light to our path." (Psalm 119:105.)

As we read God's Word we find His purpose for the world and our part as individuals in that purpose. No number of meetings and no amount of advice from Christian friends can overtake the place of the devotional study of God's Word.

Secondly, commit your way to Him in prayer, and He shall direct your paths. This prayerful attitude of trust honours God, and brings us into line with His will. And as all the great crises in our lives stem from the small, seemingly unimportant happenings, we need to commit every decision to Him. God not only sees to the corner, which is the limit of our understanding, He sees around the corner and knows what lies ahead of us. Therefore we can confidently leave the ordering of our ways to Him.

God may also choose to use the counsel of mature Christians to advise you; He may close doors of service and open others to show you clearly the path He has chosen, so that you

may know His will and that therein His Name might be glorified.

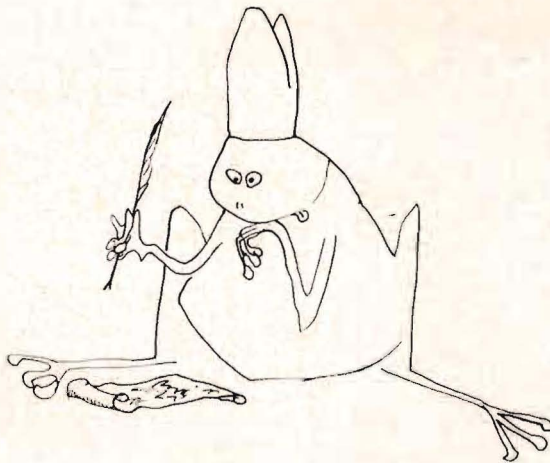
The final advice of one faced with the same problems is:

1. Investigate the subject conscientiously.
2. Use all the means provided to come to an intelligent decision.
3. Be perfectly submissive to the revealed will of God. Then make your decision, trusting Him to lead you on in paths of righteousness. After all, it's not so much the question — what should I do or where should I go? — but rather this, who is at the controls?"

"Lead me O Lord in Thy righteousness,
Make Thy way plain before my face."
(Psalm 5:8.)

END.

I take as my text this morning . . .



This was written by a Papist Frog.

Revive Us O Lord

NEIL
PROTT

YOU CHRISTIAN . . . are you earnestly praying for a mighty outpouring of the Holy Spirit in our midst?

Can you deny the tremendous need for a great spiritual awakening in Christ's Church here on earth?

Look at any part of the Christian Church, and see there dissension, disunity and petty jealousies. They contradict the teaching of our Lord, and hinder the advance of His Gospel. They make our work for Him less effective. Meanwhile for our comfort, we compare ourselves with those about us and think we are doing our best for Him. We delude ourselves.

We become satisfied with less than the best . . . we turn our eyes from Him and we lose His power. Recall how Jesus cursed the barren fig tree, and "His disciples heard it." Returning later, Peter was astonished.

"Master, look! The fig tree which you cursed has withered."

And Jesus answered them:

"Have faith in God." (Mark 11:21-22.)
Contrast the faith of Abraham:

"He did not weaken in faith . . . no distrust made him waver concerning the promise of

God . . . fully convinced that God was able to do what He had promised." (Romans 4:19-21.)

In order to unify and strengthen our Church and further the spreading of the Gospel it is necessary for us to humble ourselves and have faith in our Master. He alone has power to overcome the influence of Satan and through faith in Him alone we are enabled to do this. In our own spiritual experience we have sometimes known the power of the Holy Spirit and yet like the disciples we seem hesitant to trust in it.

But see what happened when the Seventy did trust in it . . .

"They returned with joy, saying:

'Lord, even the demons are subject to us in your name.'

And He said to them:

'Behold, I have given you power . . . over all the power of the enemy, and nothing shall hurt you.' (Luke 10:17-19.)

This promise of power is to you today — **POWER**. Our realisation of this power is lessened in two ways, both subtle, and both denials of Scripture.

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



Firstly, we compare our lives and witness with that of those about us. We take as our yardstick the standards of men and not God. But for our Lord and His Apostles, it was not a matter of living a good life, and preaching the gospel every so often. The Gospel was their life. They lived the Gospel.

"I decided," said Paul, "to know nothing among you except Christ and Him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of man's wisdom, but in demonstration of the Spirit and power."

(1 Cor. 2:2-4.)

It was this Spirit, and this power which enabled him to stand alone, before the greatest philosophers and thinkers of the day, and preach Christ crucified. (Acts 17:16.)

Secondly, there is the general apathy of the Church as a whole, and of the Christians as individuals. Time and time again the Gospel has not been preached where it might, because the catch phrase has been:

"We've never done it before."

"We haven't got the money."

"Somebody else will do it."

"How do we know it'll work."

"It's just impossible."

"I hope they don't ask us."

We seem unable to lift our gaze above the earthly obstacles to glimpse the heavenly power, freely offered to overcome them.

This is the lesson we learn from the incident following the Transfiguration . . . the healing of

the epileptic. The disciples were unable to cast out the devil. Later, they ask Jesus why.

In Matthew the answer is: "Because of your **LITTLE FAITH!**"

In Mark: "This kind cannot be driven out by anything but **PRAYER.**"

Little faith and lack of prayer . . . the two go hand in hand.

We, like the father of the lad, lack both. While the child is rolling on the ground, the father finally cries out:

"If you can do anything . . . help us." Jesus replies indignantly: "If you can!"

Then follows a statement shattering in its enormity.

"All things are possible to him who believes."

Immediately the father cries out:

"I believe; help my unbelief."

Let us make the cry of this man to Christ, the cry of our hearts to God,

for faith,

and for power.

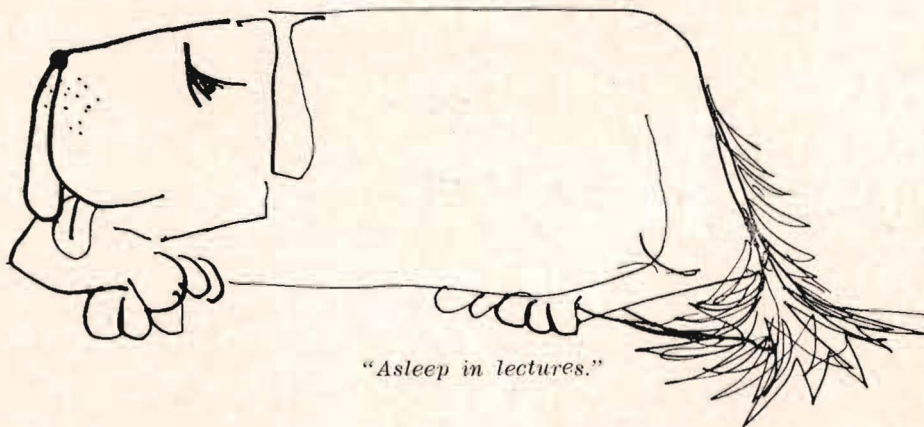
The world around us changes. In less than 2,000 years we have progressed from hand-to-hand conflict to warfare which threatens us with total destruction. Our Lord told us that things in the world would change, but His command to preach the Gospel has never changed. Christ is still the only hope for a lost world.

Let us pray that the Spirit of the Living God will show us, firstly our faults, and secondly His power, that knowing our own helplessness we will rely on Him to use us and our Church to lead a lost world to Jesus Christ."

"For the Kingdom of God is not in word, **BUT IN POWER.**

Amen.

I take as my text this morning . . .



"Asleep in lectures."



• **NUMEROLOGY**

AND

THE

CHRISTIAN

• **ALAN**

NICHOLLS



more. I hope Luke is keeping an accurate account of all this."

A likely conversation?

I doubt it.

Not that having decision cards, nursery classes, and follow-up literature is wrong because it's not apostolic. Don't get me wrong. What I want to draw out of this (imaginary) New Testament story is the Biblical doctrine of Numerology (numbers), and its relation to the Christian Church. In other words — how important should **numbers** be in **your** church?

Look first at the example of Jesus Christ Himself. What effect did huge crowds have on Him? When **He** saw the multitudes He was moved with compassion for them, because they fainted, and were scattered, as sheep having no shepherd. (Matt. 9:36.)

Is that our reaction to the crowds in our churches, or do we just count the heads and pat ourselves on the back? Many of the pats we give ourselves should be administered lower, harder, and more often.

True, there are times in the Gospels, and particularly in Acts, when numbers are recorded. We all know the reference in Acts 2:41 — "the same day there were added about three thousand souls." But the figure is simply the approximate estimate of a reporter. His next reference a few verses later states: "And the Lord added to the church daily, such as should be saved." From here on, the emphasis is never on numbers.

What then, is the Biblical idea of a successful church; of a church which is progressing? Paul says that the reason for the church's existence is for the building up of the saints to adulthood in Christ. (Eph. 4:12-14.) In other words, the task of the Church is to bring sinners not only to birth, but to maturity. **This** is the test of a progressive church . . . are the people becoming mature Christians, able to discern the truth, able to teach others, no longer carried about by every "wind of doctrine."

Numbers are no test of a Church's or a minister's success.

Now the world will tell you differently. It will say that no meeting is worth having unless you have at least twenty; that it is hardly worth preparing a Bible study if you know only three people will come; that a Church is not worth supporting which cannot interest a regular con-

THE tall fisherman, in rough clothing that still seemed to smell of fish and the Lake of Galilee, walked into the Temple with the elderly Levi. They were in animated conversation, discussing the results of the day's preaching on street corners.

"Were you with us at the Pool of Siloam when I gave my testimony?" Peter asked. "You know, when Andrew made the appeal, seven people came forward despite the pouring rain. It was marvellous!"

Levi, with his scholarly and orthodox Jewish background, was in charge of the follow-up classes. So his next question was a natural:

"Did you get them all to sign one of the Decision Cards? Have you got their names and addresses? Where do they come from?"

Peter laughed at the unusual excitement of the former taxation official. "Not so fast, old boy. They all come from Caesarea, so we can draft them into Judas Barsabbas' nursery class. That makes fifteen in his group now. Aren't things going magnificently?"

The other smiled. "But what about the follow-up material. We'll have to get that along to them as soon as possible."

"You're right there. Philip can't possibly do it. He has to take forty-three sets of notes to Antioch by the end of the week. Paul will come down on the next caravan to stir things up if he's not there with them by then." He paused a moment. "I guess we'll have to send Barnabas."

Levi counted up names on a sheet of paper, and said: "You know, in the last three weeks we've had 469 converts including 23 priests from the Temple itself. It's been the most blessed three weeks since Pentecost."

Peter made a rapid calculation. "That makes 5,847 since we started six months ago, and the mission at Samaria should add twenty or thirty

gregation of at least thirty or forty (and that a branch church); that no minister is worth his socks who can't preach well enough to fill his church. This is the world's reasoning and it is utterly false.

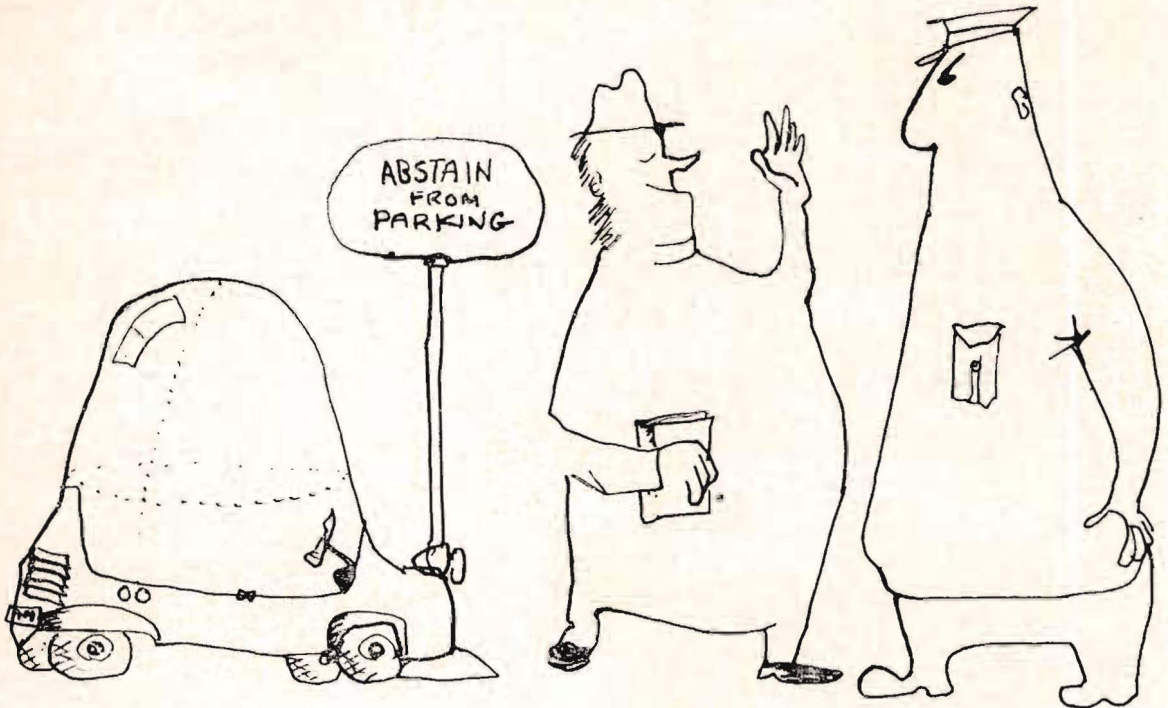
The simple Biblical picture is expressed in Christ's words: "If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine upon the hills and go in search of the one that has gone astray?" (Matt. 18:12-13). Moreover, if he finds it, he rejoices more than over the ninety-nine which did not go astray.

This is crazy reasoning surely, the world will say. But it is the way the church should think and act.

Beware of counting the heads, of hunting the scalps. Beware of judging spiritual progress by increase of numbers. Beware of the world's reasoning and pride, that it doesn't become yours. Beware of pride and covetousness in your Christian service. This is the doctrine of numerology. Beware of numbers.

END.

I take as my text this morning . . .



Some clergymen put badges on their cars to avoid parking fines

**john
arnold**



**. . . . and
he
gave
some**

THE hallmark of Christianity is nothing less than undivided devotion to the Lord Jesus Christ, a fact which may be seen in the lives of innumerable men and women in the past. Mary poured her precious ointment on the feet of Jesus rather than give it to the poor; Paul

confirmed: "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord." (Phil. 3:8.)

. . . for

the

work . . .

In more recent times, Ed McCully, one of the five missionaries martyred in Ecuador, expressed it in these homespun words: ". . . it's like putting all your eggs in one basket . . . we've already put our trust in Him for salvation, so why not do it as far as our life is concerned." With this increasing realisation of one's indebtedness to the Saviour, comes the awareness that He has given gifts with which to serve Him, and bring glory to His Name. Then one desires to know what is His good, perfect and acceptable will.

There are many walks of life into which God may lead a person who has chosen to do His will, but in particular one is urged by the Scriptures to consider the sacred ministry. "Make love your aim," says St. Paul, "and earnestly desire the spiritual gifts, especially that you may prophesy," (1 Cor. 14:1) where "he who prophesies speaks to men for their upbuilding and encouragement and consolation."

It is true that laymen can and do exercise this ministry, or its modern equivalent, the ministry of the Word, but the opportunities afforded them cannot compare with those of the ordained minister. The ministry of the Word occupied a place of primary importance in the ministry of Our Lord and of the Apostles, and has continued to do so in the church down to our present day. How important it is then that you should pray earnestly whether God is calling you to this important task.

A call by God to the ministry is indispensable, for no man would take upon himself the solemn responsibilities of a minister of the Gospel apart from God's definite call. Nor would a man endure the rigours of parish life unless he knew with certainty that he was

called by God, Whose commands are His enableings.

That God's way of calling men cannot be stereotyped is amply illustrated from the Scriptures by the call of Samuel while still a boy, of a number of the disciples from secular employment, and of Paul from a fanatical Judaism. God may press home to the soul of man His will in this matter in many different ways, and it is your duty to be willing, and to be listening for His leading.

Ordination does not impart any new gift to a man, but rather is the public recognition of gifts that are already present. The time of waiting and of seeking God's will therefore should be spent in exercising those gifts through the outlets provided in one's local church, such as lay preaching, Sunday School, Youth work and Parish visitation, in order to discern whether one possesses the necessary gifts. St. Paul tells Timothy that among the requirements of a person who has the oversight of a church, there should be personal integrity, a capacity to bear responsibility and to teach, an ability to help people, as well as an indifference to money-making.

An ability to teach is a very important requirement since the minister is constantly giving instruction whether in public or in private as he applies the Word of God to different situations. A liking for reading and an ability to arrange one's thoughts and express them clearly is another advantage, but is often attained only after much experience. Likewise a loving concern for people in the spirit of the Good Samaritan, sacrificing time, money and comfort, is a gift to be sought after.

For many people invaluable experience is gained from their secular occupation. These

often provide an excellent opportunity for learning how people "tick" and for maturing in tact and understanding. Often this wisdom has to come in other ways, and through the experiences of others. Study on a full-time or part-time basis can be a valuable preparation, particularly in the discipline of thinking, and a study of the humanities and the classics can provide an excellent background for theological studies. Would that more graduates and undergraduates of our Universities would enquire whether God would have them turn from a secular career to enter the ranks of the Christian ministry.

No matter how great or how small a person's experience and qualifications may be, he who considers the call of God to the ministry is bound to feel his personal unfitness for the task, and to find a multitude of hindrances and difficulties in the way. Such as the family's attitude,

financial security, academic qualifications, limited experience.

Obedience to God's call then, is an act of faith, faith in the one who has promised that His strength is made perfect in human weakness, and who works all things for good to those who love Him. If the call is of God, then these hindrances will only strengthen rather than weaken faith.

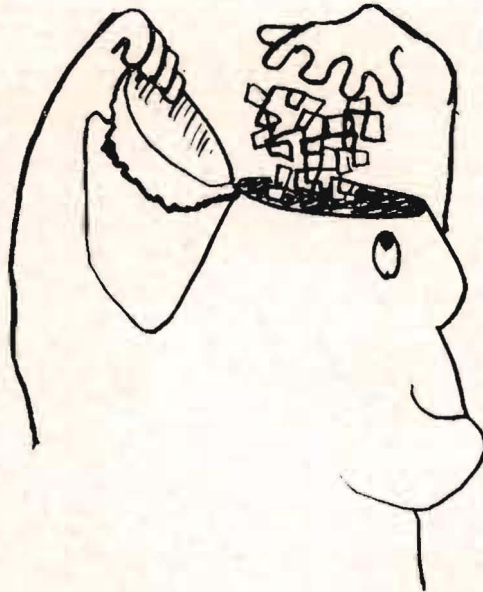
If you have trusted in Christ as your Saviour, your Lord, and your God, and you have a desire to live for His glory and be involved in His plan to meet the needs of men and women through His Son, pray earnestly to the Lord of the Harvest and enquire of Him as did Saul of Tarsus:

"Lord, what will you have me to do?"

END

. . . . of the ministry

I take as my text this morning



When you take away the brain, your thought processes are interrupted.

. . . for

the

work . . .

In more recent times, Ed McCully, one of the five missionaries martyred in Ecuador, expressed it in these homespun words: ". . . it's like putting all your eggs in one basket . . . we've already put our trust in Him for salvation, so why not do it as far as our life is concerned." With this increasing realisation of one's indebtedness to the Saviour, comes the awareness that He has given gifts with which to serve Him, and bring glory to His Name. Then one desires to know what is His good, perfect and acceptable will.

There are many walks of life into which God may lead a person who has chosen to do His will, but in particular one is urged by the Scriptures to consider the sacred ministry. "Make love your aim," says St. Paul, "and earnestly desire the spiritual gifts, especially that you may prophesy," (1 Cor. 14:1) where "he who prophesies speaks to men for their upbuilding and encouragement and consolation."

It is true that laymen can and do exercise this ministry, or its modern equivalent, the ministry of the Word, but the opportunities afforded them cannot compare with those of the ordained minister. The ministry of the Word occupied a place of primary importance in the ministry of Our Lord and of the Apostles, and has continued to do so in the church down to our present day. How important it is then that you should pray earnestly whether God is calling you to this important task.

A call by God to the ministry is indispensable, for no man would take upon himself the solemn responsibilities of a minister of the Gospel apart from God's definite call. Nor would a man endure the rigours of parish life unless he knew with certainty that he was

called by God, Whose commands are His enablings.

That God's way of calling men cannot be stereotyped is amply illustrated from the Scriptures by the call of Samuel while still a boy, of a number of the disciples from secular employment, and of Paul from a fanatical Judaism. God may press home to the soul of man His will in this matter in many different ways, and it is your duty to be willing, and to be listening for His leading.

Ordination does not impart any new gift to a man, but rather is the public recognition of gifts that are already present. The time of waiting and of seeking God's will therefore should be spent in exercising those gifts through the outlets provided in one's local church, such as lay preaching, Sunday School, Youth work and Parish visitation, in order to discern whether one possesses the necessary gifts. St. Paul tells Timothy that among the requirements of a person who has the oversight of a church, there should be personal integrity, a capacity to bear responsibility and to teach, an ability to help people, as well as an indifference to money-making.

An ability to teach is a very important requirement since the minister is constantly giving instruction whether in public or in private as he applies the Word of God to different situations. A liking for reading and an ability to arrange one's thoughts and express them clearly is another advantage, but is often attained only after much experience. Likewise a loving concern for people in the spirit of the Good Samaritan, sacrificing time, money and comfort, is a gift to be sought after.

For many people invaluable experience is gained from their secular occupation. These

often provide an excellent opportunity for learning how people "tick" and for maturing in tact and understanding. Often this wisdom has to come in other ways, and through the experiences of others. Study on a full-time or part-time basis can be a valuable preparation, particularly in the discipline of thinking, and a study of the humanities and the classics can provide an excellent background for theological studies. Would that more graduates and undergraduates of our Universities would enquire whether God would have them turn from a secular career to enter the ranks of the Christian ministry.

No matter how great or how small a person's experience and qualifications may be, he who considers the call of God to the ministry is bound to feel his personal unfitness for the task, and to find a multitude of hindrances and difficulties in the way. Such as the family's attitude,

financial security, academic qualifications, limited experience.

Obedience to God's call then, is an act of faith, faith in the one who has promised that His strength is made perfect in human weakness, and who works all things for good to those who love Him. If the call is of God, then these hindrances will only strengthen rather than weaken faith.

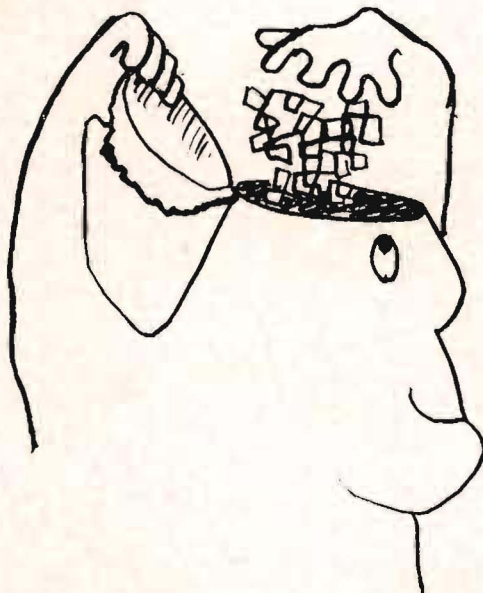
If you have trusted in Christ as your Saviour, your Lord, and your God, and you have a desire to live for His glory and be involved in His plan to meet the needs of men and women through His Son, pray earnestly to the Lord of the Harvest and enquire of Him as did Saul of Tarsus:

"Lord, what will you have me to do?"

END

. . . . of the ministry

I take as my text this morning



When you take away the brain, your thought processes are interrupted.

CAN

YOU

SWALLOW

JONAH

AND

THE

WHALE ?

CAN you swallow the Bible?

The bristles of the average Bible-loving Christian immediately stand on end. That anyone should question the reliability of "Holy Writ!" It is almost blasphemous!

I repeat, can you swallow the Creation story, Noah and the Ark, the Crossing of the Red Sea, Jonah and the Whale, etc., etc. If so, can you give me three good reasons why?

W
I
L
L
I
A
M

G
R
A
H
A
M

Because the Bible says so?

Let's face it. Many keen Christians accept the Bible by blind faith. "But," says some indignant believer, "isn't the Christian life one of faith?" Yes! Ultimately we accept the Bible by faith alone. But — notice the kind of faith we are told to have — "Be ready always to give answer to every man that asks you a **reason** concerning the hope that is in you." I Pet. 3:15.)

Paul reasoned with Felix. (Acts 24:25.)

God invites us to reason with Him. (Is. 1:18.)

So you see the Christian faith is never presented to us as unreasonable. To him who will reason honestly it is reasonable. This includes our faith in the Bible.

Many Christians have never come face to face with the question "Why **do** I believe the Bible?" Consequently, when they encounter someone who does not share their view, and has a firm reason for it, their faith so often suffers.

There is no doubt about it. Those of us who accept the Bible as the infallible and authoritative Word of God **have got problems**. And what is more, those who have no sympathy for our beliefs, have not allowed us to forget them. From the earliest days of the Church there have been those outside it who have attacked the Scriptures. But in more recent times, the number of critics has greatly multiplied, many of the attacks coming from within the ranks of the Church itself.

The attacks have been many and varied, but fall roughly into three groups — the Scientific attack — the Historical attack — the Textual attack.

But all make one fatal mistake. They all try to force upon the Bible something which it **never** claims for itself. It never claims to be a text-book of science. It never claims to be a text-book of history. What then does it claim for itself? This is important, so read it slowly. It claims to be **the interpreted history of God's revelation to sinful man, for the purpose of saving him, the Bible itself being part of that revelation**. In other words, the Bible is the **text-book of salvation**, and for the purpose of salvation it is absolutely reliable and absolutely trustworthy. It never claims this for itself in regard to historical or scientific facts. Even so, science and archaeology continue to point to its trustworthiness in these areas.

So long as we accept this claim that the Bible makes for itself, we need never fear, however strong the attacks from critics may be. God is Truth, and truth can never contradict truth.

The

scientist

and

jonah

The most common scientific attack comes from the theory of evolution.

It is a problem which troubles many Christians. They feel that if the first three chapters of Genesis are exploded, their faith in the Bible is exploded with them.

Can Genesis be reconciled to science? Yes! God is not just the God of Religion, but also the God of Creation, and of Science. Indeed He is the God of all true knowledge. There is no **real** clash between the Bible and the Scientist.

Science deals with material facts; the Bible with spiritual facts. Science seeks to tell us **how** the world was created; the Bible tells us **why** the world was created, and **who** created it. It is not particularly concerned with telling us **how** it came about, and only mentions it insofar as it is necessary to show us **who** created it, and **why**.

There is no clash here. These are different areas of knowledge. The clash only comes when scientists take the Bible as a scientific text-book, and when the Christian tries to defend it as such.

The purpose behind the writing of Genesis 1-3 is this. It is to tell us that **God** made man, gave him free-will, man used his free-will against God; this incurred the wrath of God and the sentence of death. It is **not** its purpose to tell us how, or where, or when, this creation took place. Leave that to the scientist.

Does this mean that the framework story of Genesis 1-3 is not historical, or not scientific? No. By no means. First of all, it is, as we have seen, only a framework for what the writer of Genesis is trying to tell us; and secondly, the Hebrews had a different view of history to that of the twentieth century. Their use of imagery is strange to us, and we tend to take it literally. We attempt to force a 20th century Western interpretation upon centuries old eastern documents.

The second attack is centred upon **miracles**. Many people regard them as impossible. They cut across fact.

But here there is less reason for concern. **Firstly**, scientists now agree that there are no such things as unchangeable and never varying facts. The most they can say is that when something happens, something else **usually** happens as a result. For example, by observation we know that when a hammer hits a piece of iron there will be a noise. But we do not know that this will happen every time. We only know that every time it has so far happened this effect has ensued. Thus there are really no unchangeable facts for miracles to cut across. This leaves room for miracles.

Secondly, taking up what we have said earlier, the writers are not interested in how a certain thing happens, but rather in **why** it happens, and **who** causes it to happen. The miracle is for them, not that what happened is a supernatural act, but that God acted at a particular point of time. Thus the miracle of the crossing of the Jordan is not so much that the waters dried up in a supernatural way, but rather that the waters dried up when God said they would.

Thirdly, once again we must not confuse our view of history with that of the Hebrews. The Bible is not fact by fact history, but **interpreted** history, interpreted in the light of their faith in God. We cannot take the miracles apart fact by fact and examine them scientifically. To the Hebrew there was no distinction between the natural and supernatural. To them it was all one. Miracles were not to them supernatural events. Many miracles may have, and indeed probably have, natural causes. The drying up of Jordan may well have been due to an earthquake damming up the river higher up, but this would not have made the miracle less of a miracle to the Hebrews, nor should it to us. The miracle is that God acted when He said He would. To the Hebrew, **every** act of God is a miracle. This is how we should regard them.

If the Bible allows then, that some miracles **may** have a natural explanation, and the scientist allows the possibility of supernatural acts—where lies the conflict?

the

historian

and

jonah

Many have attacked the Bible as being historically inaccurate. Dates, names of towns and cities, names of people, and even the authenticity of events, have been questioned. During the last half century archaeology has made tremendous strides in its reconstruction of events, and the environment in which they took place. Professor Albright, the undisputed leader in this field, has this to say: "There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition."

This does not mean that archaeology has solved all our problems, or deny that it has not raised new ones. But, as Albright says: "these divergencies seldom result in serious modification of the Biblical picture."

For example, the once common attack, that Abraham's religion was primitive in character, and that the stories have been touched up by later writers, has now been abandoned. Though written much later, the picture is nevertheless an accurate one.

To the attacks upon dates, and places, etc., what has been outlined before can again be stated here. To the Hebrew mind mathematical and geographical accuracy were not the important emphasis; they are only the framework for the interpreted narrative of God's acts. Secondly, on both counts it is hard to tell where symbolism ends and pure accuracy begins. That

an event may be out of place in the Bible is of no importance. It is the significance of the event that counts. That momentous events should remain unrecorded is likewise of little concern. They may not have been of any great significance for the salvation of man, and that is why these men are writing the Bible.

the

textual

critic

and

jonah

Many critics however, have not been content to deal with external things such as science and history, but have turned to the very writings themselves. This is called textual or form criticism.

Their most widely held findings lie in the realm of authorship. They have come to the conclusion that Moses was not the author of the Pentateuch, the first five books of the Bible; that though parts of it may have come from his hand, it is certain other parts (such as Leviticus) were added later. In a similar vein, they have found that some of the prophetic books are not the work of one man, so much as the compilation of prophecies from the one school which originated from the one main prophet. Thus they have divided Isaiah into two or three main blocks of material.

This does not affect our position. Nowhere in the Bible does it claim that Moses wrote all

the first five books as we have them, though it does say he wrote parts of them. It is clear there are some parts he did not write — they come from a much later age (laws in Leviticus and Numbers). There is no reason to believe that God has to limit Himself to any one man. He can inspire any number of men to write His Word, and can also inspire them to edit the material in various ways.

Let us follow these principles then.

1. Let the Bible speak for itself. Don't force upon it claims which it does not make for itself. It is not a text-book of history, but interpreted history; not a text-book of science, but interpreted science; does not always claim to have been written by specific men.

2. Do not always take it literally. Western minds think always in terms of facts. Not so the Hebrew. The Bible contains within it imagery, symbolism, which are to be taken as such, which were never intended to be taken literally.

3. Believe what it does claim for itself. That is, it is the inspired text-book of salvation, and in this regard only, claims to be authoritative, infallible, and absolutely reliable. It may thus be so in the field of history and science to a very great extent, but does not anywhere claim to be wholly so. This is not part of the purpose for which it was written.

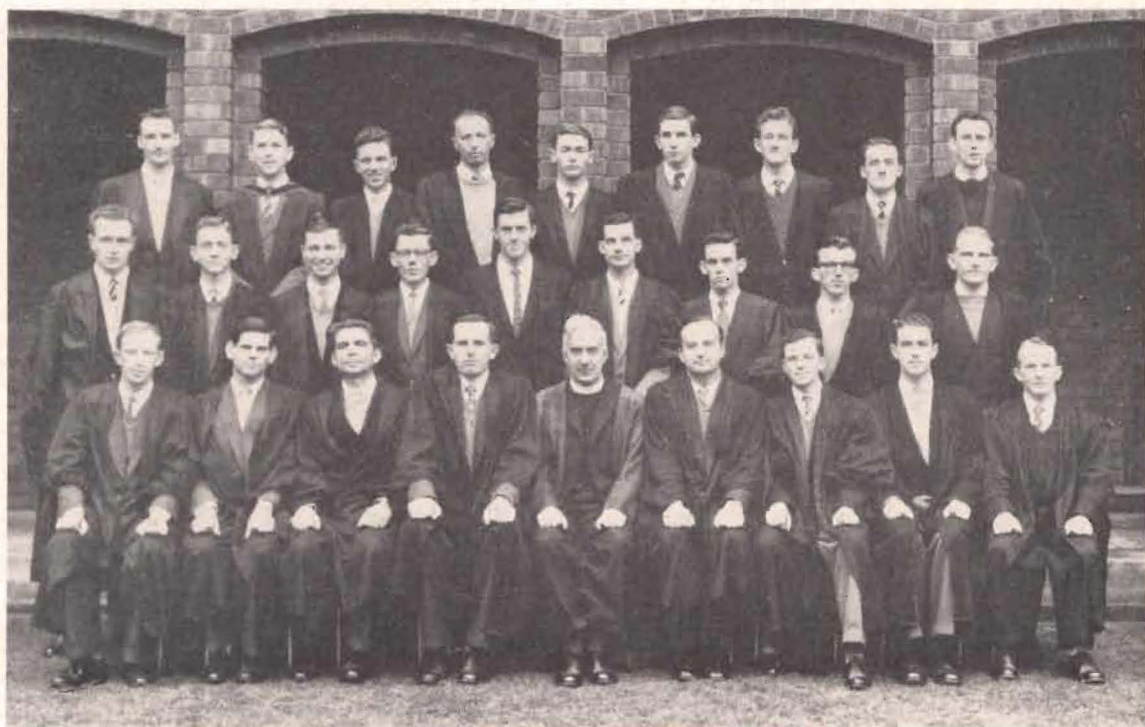
4. We have no need to apologise for our faith in the Scriptures for Our Lord has set an example in this regard for us to follow. **If men accept Jesus, they must likewise accept His teaching in regard to the Scriptures.**

END.

I take for my text this morning . . .

"You know how tired your brain becomes when you try to hold two thoughts together in your mind at the same time."

Moore College 1960



FINAL YEAR

BACK ROW: P. George, P. Watson, R. Goodman, A. McMahon, B. Wynn, P. Ferguson, B. Higginbotham,
W. Lewis, J. Seddon
MIDDLE ROW: V. Cole, P. O'Brien, J. Henderson, G. Moon, N. Macintosh, A. Nichols, N. Pilcher, T. Rees,
R. Keynes.
FRONT ROW: J. Wyndham, C. Turner, P. Clifford, J. Arnold, The Principal, R. Platt, J. Painter, J. Lance,
R. Beard.

DEAR Fellow Collegians,

The last year has seen several important developments in the life of the College. The most significant is the increased enrolment. Forty-nine new students commenced full-time study at the College this year — bringing the total enrolment of full-time students to 113. “But-Har-Gra” at Croydon Park has been used to the full from the beginning of the year, as a hall for Matriculation students, and for some First Year students. The Rev. J. J. Turner has been in charge.

One of the most significant developments, from the point of view of the future, has been the provision for the first time in the College’s history, of a full-time Fourth Year course. Up to the present, the College Fourth Year has been a part-time course, and for the most is still continuing as such; though it is hoped that more and more students will do the course full-time.

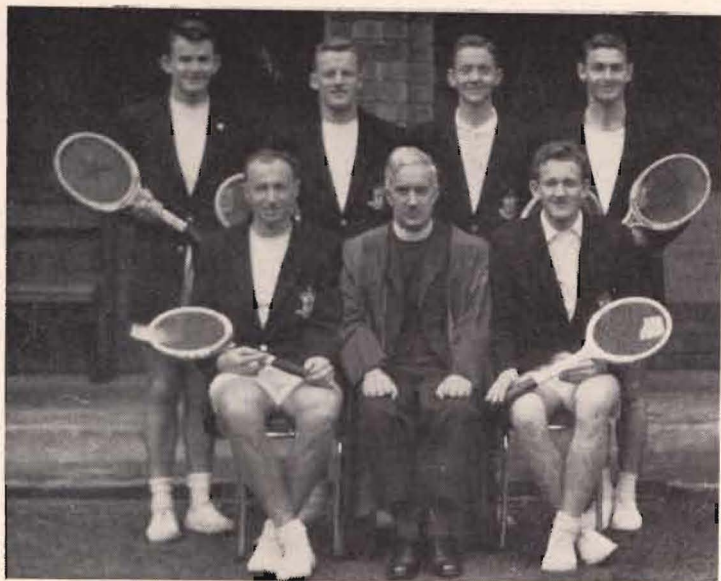
The erection of the eagerly awaited new dining hall and kitchen block, with common room and lecture rooms, has now commenced, and it is hoped that it will be ready for use at the beginning of the next academic year in March, 1961. The new building will relieve the strain on the present inadequate dining and kitchen facilities, and it is planned that the old dining room, kitchen and pantries should be used to house part of the College library. This will be a great boon. At present the library is scattered over several rooms and corridors, and the bringing of it together in one location will make it much more usable. It is hoped that once it has been re-housed, the facilities of the library will be available more widely.

The academic results during the year have been satisfactory. All the members of the College who sat to complete their Th.L. Diploma passed — 17 being awarded Honours. Two First Class Honours were won by Moore College students, who also filled the first and second places in Australia in the examination. The four members of Moore College who sat for the Final B.D. at London were all successful — three obtaining Honours. A new development this year on the academic side was the submission of candidates from Moore College for the Diploma of Religious Education of the Melbourne College of Divinity. Eight sat for Part 1. All were successful.

In the second week of May the annual College missions were held. This year, in view of the large enrolments at Moore College and Deaconess House, seven missions were held simultaneously in seven parishes. Once more they proved a source of blessing and inspiration both to the missionaries and the parishes concerned.

In conclusion I would like to welcome the Rev. E. D. Cameron and his family, who have moved into the lecturer’s house and to express my appreciation to members of the College Committee and the Women’s Auxiliary, to Matron and her staff, to the visiting lecturers, and to members of the College faculty, for the contribution that all are making to the welfare and happiness of the College.

—D. B. KNOX



College Activities

TENNIS TEAM

BACK ROW: H. Craft, J. Baxter, P. O'Brien, B. Wynn.
FRONT ROW: A. McMahon, The Principal,
B. Higginbotham.



SOCCER TEAM

BACK ROW: K. Stevens, G. Butler, C. Clark, N. Collins, C. Barton, B. Grace, K. Yapp.
FRONT ROW: A. Nichols, J. Baxter, B. Higginbotham, The Principal, T. Rees, R. Platt,
V. Cole.

ATHLETICS

Last year the annual athletic carnival between the various theological colleges was held on the oval of St. Paul's College. The college team was again successful in topping the aggregate point score, with 49 points. Woolwich followed with 45.

CRICKET

Early in first term, First Year fielded a team against one of the combined Th.L. Years. The Th.L. Team won by a handsome majority. At the end of Michaelmas term 1959, the college played a team of clergymen, in what has become an annual event, and despite the presence on the clergy side of such "stars" as the Rev. Roy Gray and the Rev. B. L. Smith, the college team won by 32 runs.

DEBATING

For the first time for a number of years the college entered the inter-collegiate debating. So far one debate has been held against Camden College, the home team defeating them 92 to 82. The team was: Neil MacIntosh, Bill Graham, and Paul Barnett.

EVANGELISM

Activities coming under this heading have been: Speakers sent regularly to speak at various A.N.C.M. groups. Some open air meetings have been held in the city in conjunction with the O.A.C. Also it is hoped in the near future, to conduct factory meetings.

MISSIONS

Again this year the students took part in missions just prior to the May vacation. It was a time of pastoral experience and spiritual blessing, both to those in the teams and the parishes in which the missions were conducted.

RETREAT

Before the commencement of the academic year most students attended the College Retreat held this year at Chaldercot. This was an opportunity for the incoming freshers to get to know those in the senior years. It was a time which had its lighter side, as well as the more serious things concerning the task to which we all have given our hands.

SOCCER

The College Soccer Team has thus far accredited itself very well. It is coming second in its division of the Saturday afternoon Churches' Competition. It has suffered only one defeat, at the hands of Leigh College, tying with the leaders of the competition, Annandale Methodist, and winning all other matches. In Inter-Collegiate matches, both Leigh College and Woolwich have been defeated. No matches in the competition have yet been played.

TABLE TENNIS

This is probably the most universally played sport in the college, and already shows signs of being a scene of further college victories. Early in Trinity term the home team defeated the Church of Christ team, and looks forward to playing the Baptist College in the near future. The College Championship was played off between Paul Barnett and Peter Ferguson, the former winning.

TENNIS

The College Tennis Team comprising Alan McMahon, Hugh Craft, Brian Wynn, John Baxter, Peter O'Brien and Brian Higginbotham came second in the Inter-Collegiate Tennis Competition. Woolwich 8, Moore 7, Baptists 6, Leigh 3. Tennis against Morpeth College has yet to be played.

DEACON'S YEAR, 1960

The Rev. F. H. J. Brady, B.Sc., Dip. Ed., Th.L.	(St. Paul's, Burwood)
The Rev. P. G. Carman, Th.L.	(St. Alban's, Corrimal)
The Rev. R. L. Coleman, Th.L.	(St. Edmund's, Pagewood)
The Rev. R. C. Feldman, Th.L.	(St. Anne's, Strathfield)
The Rev. R. C. Fowler, Th.L.	(St. Michael's, Wollongong)
The Rev. W. D. Girvon	(St. Matthew's, Manly)
The Rev. G. L. Harrison, Th.L.	(St. Clement's, Marrickville)
The Rev. D. Johnstone, Th.L.	(All Saints, Parramatta)
The Rev. R. E. Lamb, A.S.T.C. (Dip. Met.), Th. L.	(St. Philip's, Eastwood)
The Rev. S. F. Lees, B.Ec., Th.L.	(St. Andrew's, Wahroonga)
The Rev. J. S. Lewis	(St. Luke's, Thornleigh)
The Rev. P. R. Payn, Th.L.	(Parish of Pittwater)
The Rev. D. S. Richardson, B.Ec., Th.L.	(St. John's, Parramatta)
The Rev. B. K. Skellett, B.A., Dip. Soc. Wk., Th.L.	(Christ Church, Gladesville)
The Rev. G. Taylor, Th.L.	(St. Thomas', Kingsgrove)

JUNIOR FELLOWS

ADAMS, John Henry: Sutherland Inter High, 1948-50, L.C., 1953. Clerk, Sheriff's Dept., Supreme Court, N.S.W., 1950-56. From St. Silas', Waterloo. Catechist, St. Alban's, Belmore, 1957-58, St. Saviour's, Punchbowl, 1959-60.

DEFTY, Graham John: Canterbury Boys' High, 1947-49. Intermediate Accountancy, 1952-53. Sydney Tech. Qualifying Exam., 1955-56, Clerk, Metropolitan W.S. and D. Board, 1950-55. Storeman and Packer, 1956. From St. Thomas', Kingsgrove. Catechist, St. Thomas', Kingsgrove, 1957; St. John's, Padstow, 1958-59. St. Swithun's, Pymble, 1960.

LEE, Maurice Charles: North Newtown Inter. High, 1948-50. Clerk, Sheriff's Dept., Supreme Court, N.S.W., 1951-56. From St. George's, Mt. Colah. Catechist, St. Andrew's, Sans Souci, 1957; All Saints', West Lindfield, 1958-59. St. Saviour's, Punchbowl, 1960.

THIRD YEAR

ARNOLD, John Frederic: North Sydney Boys' High, 1950-54. University of Sydney, Faculty of Arts, 1955-58. From St. John's, East Willoughby. Catechist, St. George's Earlwood, 1959-60. Reading for B.D. (London).

BEARD, Ronald Noble: Naremburn Inter. High, 1947-49. Clerk, Dept. Government Transport, 1950-56. Sydney Night Bible School, 1954-55. Missionary and Bible Training College, Croydon, 1956-57. From St. Paul's, Chatswood. Catechist, St. Peter's, Cook's River, 1958-60.

CLIFFORD, Peter Gilbert: St. Dunstan's College, Catford, London, 1937-42. H.M.S. Worcester, The Thames Nautical Training College, 1943-44. Cadet and Navigation Officer, Merchant Navy, 1945-56. Sydney Missionary and Bible College, 1957. From Holy Trinity, Miller's Point. Catechist, Holy Trinity, Miller's Point, 1958; St. Mark's, Malabar, 1959-60.

COLE, Victor Roland: 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, Mascot, 1960.

FERGUSON, Peter Thomas Devlin: South African College School, Capetown 1951-1952, Grey High School, Port Elizabeth, 1952-54. Chemical Technologist 1955-58. From Capetown, South Africa. Catechist, St. Stephen's, Newtown, 1959. All Saints', West Lindfield, 1960.

GEORGE, Peter Frederick: Homebush Boys' High, 1946-48. Clerk, 1946-57. Matric., 1956. From St. Luke's, Thornleigh. Catechist, St. Mark's, Picton, 1958; St. John's, Beecroft, 1959.

GOODMAN, Richard George: A.B.S.M. Bendigo Junior Tech., 1945-48, Bendigo School of Mines, 1949-52. Engineer with A.I. & S., Port Kembla, 1954-55. Sydney Bible Training Institute, 1955-57. Engineer, Gibbes Sepik Airways, New Guinea, 1957. From St. Francis', Goroka, T.N.G. Catechist, St. Jude's, Dural, 1958-60. Candidate, Diocese of Bendigo.

HENDERSON, John Raymond: Sydney High, 1949-54. Commonwealth Bank, 1955-56. Catechist, St. Mark's, South Hurstville, 1956-58. From St. Mark's, South Hurstville. Catechist, St. Luke's, Miranda, 1959-60.

HIGGINBOTHAM, Brian Gordon: North Sydney Tech. High, 1947-49. Day Matric., Sydney Tech. College, 1957. Advertising Agency, 1954-57. From St. Paul's, Chatswood. Catechist, St. Columb's, Camdenville, 1958-59; St. Andrew's, Sans Souci, 1960. Candidate, C.M.S.

KEYNES, Ronald Philip: 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, Thornleigh, 1959. St. Alphege Kyeemagh, 1960. B.C.A., Candidate.

LANCE, John Edward: 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.

LEWIS, Reginald William: Parramatta Junior High, 1948-50. Telegraphist, P.M.G., 1950-56. Moore College, Matric., 1956. Catechist, St. Andrew's, Lane Cove, 1956. From St. Matthew's, Birrong, 1958. Catechist, St. Thomas', Auburn, 1958-59. St. Mark's, Chester Hill, 1960.

Candidate, Diocese of Grafton.

MACINTOSH, Neil Keith: 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. Reading for B.D. (London).

McMAHON, Alan Herbert, A.B.I.A.: Randwick Junior High, 1943-45. Associate, Banker's Institute of A/sia, 1958. Commonwealth Bank Relieving Staff. From St. Luke's, Clovelly. Catechist, St. Luke's, Clovelly, 1958; St. Thomas', Rozelle, 1959-60. Candidate, B.C.A.

MOON, Geoffrey Narromore: 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, 1959-60.

NICHOLS, Alan Charles: 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. Reading for B.D. (London). Candidate, C.M.S.

O'BRIEN, Peter Thomas: For 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. Reading for B.D. (London). Candidate, C.M.S.

PAINTER, John: 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.

PILCHER, Noel James: Homebush Boys' High, 1948-50. L.C., 1957, Sydney Tech. Telecommunication Technician, P.M.G., 1950-55. Telephone Technician, 1956-57. From St. Thomas', Enfield. Catechist, St. Paul's, Rose Bay, 1958-59. St. Matthew's, Ashbury, 1960.

PLATT, Reginald Thomas: 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).

REES, Tudno: Crow's Nest Junior High, 1949-51. Cashier Clerk, Hire Purchase, 1954-56. Matric., Moore College, 1957. From St. John's, East Wolloughby. Catechist, St. John's, Darlinghurst, 1958-60.

SEDDON, John Richard: Sydney Grammar School, 1949-54. Laboratory Assistant, 1955-56. Matric., Sydney Tech. College, 1957. From St. Peter's, Campbelltown. Catechist, St. Peter's, Campbelltown, 1958-59. St. Martin's, Killara, 1960.

SIMPSON, Robert MacGregor: Drummoyne Boys' High, 1944-46. Draughtsman, 1947-57. Matric., 1957. From St. Alban's, Fivedock. Catechist, St. Alban's, Fivedock, 1958; St. John's, West Strathfield, 1960.

TURNER, Cyril Donald: Homebush Boys' High, 1946-50. Apprentice Plumber, Granville Technical College, 1951-55. M.W.S. & D. Board's Gold Medal, 1955. Licensed journeyman plumber, gasfitter and drainer, 1956-58. From St. Thomas', Auburn. Catechist, Prov. Parish of St. Mark's, Yagoona, 1958-59. St. Anne's, Merrylands, 1960.

WATSON, Peter Robert: B.Ec., 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, 1958-60.

WYNDHAM, John Hebdon: S.C.E.G.S., North Sydney, 1947-51. Accountancy, 1952-56. L.C., 1956, Fort Street Evening College. Bus Conductor, Transport Dept., 1957-58. From All Saints', Balgowlah. Catechist, St. Clement's, Marrickville, 1958-60.

WYNN, Earnest Brian: Wollongong High, 1948-52. Solicitor's Clerk, 1953-54. Commercial Trainee, A.I. & S., Port Kembla, 1955-57. From St. Paul's, Woonona. Catechist, St. Alban's, Lindfield, 1959. St. Faith's, Narrabeen, 1960.

SECOND YEAR

ABBOTTSMITH, 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, 1959-60.

ABRAHAMS, Stuart Noel: A.C.I.V., F.R.E.I.: North Sydney Tech. High School, 1938-42 Estate Agent, 1943-58. Entered College, March, 1959. From St. Barnabas', Roseville East. Catechist, St. Barnabas', Roseville East, 1959-60.

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.

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, 1960.

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. 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.

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. Reading for B.D. (London).

CLARK, Reginald: Hurstville Central Tech., 1941-43. 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.

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, March, 1959. Catechist, St. Nicholas', Croydon Park, 1959-60.

COPLAND, Frank: Westmead Tech. High, 1945-48. Compositor and letterpress operator, 1948-51. Tool-maker, Commonwealth Aircraft Corporation, 1951-56. Matric., 1957. From St. Mary's, Toongabbie. Catechist, Christ Church, Blacktown, 1959-60.

CUTHBERTSON, Trevor Albert: Sydney Tech. High School, 1950-54. Faculty of Arts, 1955-59. Driving Instructor, 1956-58. Entered College, March, 1959, from St. Paul's, Ootley. 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. Catechist, St. Columba, Homebush-Flemington, 1959-60.

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', Sth. Granville and Delwood, 1960.

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.

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.

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, 1959-60.

HAMPTON, Allen Christian: Kogarah Inter. High, 1950-52. Sydney Tech. College, 1958. P.M.G. Technician in training, 1953-58. Entered College, March, 1959, from St. Bede's, Beverly Hills. Catechist, St. Alban's, Belmore, 1959. St. Luke's, Liverpool, 1960. Candidate, Diocese of Armidale.

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. Mory's, Guildford, 1959-60.

HUMPHRIES, Anthony John: Mowbroy House School, 1947-53. L.C., Fort Street Evening College, 1957. Accountancy Student, 1954-58. From St. Thomas', North Sydney. Catechist, St. Basil's, Artormon, 1958-60.

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, 1959-60. 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.

OGDEN, Graham Sydney, B.A.: Fort Street Boys' High School, 1950-54. Sydney Univ., 1955-57. Planning Assistant, 1958. Entered College, March, 1959, from St. Anne's, Ryde. Catechist, St. John's, Darlinghurst, 1959-60.

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.

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, Moscot, 1959.

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.

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, Gymea, 1959-60.

FIRST YEAR

BALLARD, William David: Homebush High School, 1942-45. Technician Training, 1949-52. P.M.G. Senior Technician. Entered College from, and Catechist at St. Peter's, Campbelltown, 1960.

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.

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, Wahroongo, 1960.

BAXTER, John: Sydney High School, 1949-53. Balmain Teachers' College, 1954-55. Primary School Teaching, Woolahra, 1956; Vacluse, 1957, Coroono, 1958-59. Entered College from All Saints, Woolahra, 1960. Catechist at All Souls, Leichhardt, 1960.

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.

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.

BOVIS, Bert Lindsay: Enmore Technical High, 1931-33. Served in A.I.F. 1941-43. Part owner of real estate and dry cleaning business. Entered College from St. Andrew's, Sans Souci, 1960.

BROMLEY, James Edward: The King's School, Parramatta, 1949-53. North Sydney Boys' High, 1954-55. The Armidale School, 1956-57. Welfare Officer/-Missioner, Adult Deaf and Dumb Society of N.S.W., 1958. Faculty of Arts, Sydney University, 1959. Sub-Warden "Arlestor" Students Hostel, 1959. Entered College from St. Alban's, Muswellbrook, 1960. Catechist at All Saints, Petersham, 1960.

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-Narraweena, 1960.

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

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

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.

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, Padstow, 1960.

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. Jame's, Beralla, 1960.

GUNTHER, Geoffrey Davenhill, B.A.: Manly Boys' High School, 1950-54. Sydney University, Faculty of Medicine, 1955. Faculty of Arts, 1956-59. Entered College from All Saints, Balgowah, 1960.

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-Maorebank.

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.

HOLLAND, Peter: Parramatta High School, 1944-47. Clerk 1947-57. Entered College from St. Stephen's, Lidcombe, 1959. Catechist at St. Stephen's, Lidcombe, 1958, St. Bartholomew's, Pyrmont, 1959.

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.

HYNARD, Grahame William: 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.

HUGHES, Max William: Sydney Boys' High, 1955-56. University of N.S.W., 1957-58. Legal Officer, Rural Bank, 1956-59. From St. Andrew's, Cronulla, 1960. Catechist at St. Andrew's, Cronulla, 1960.

JONES, Michael Anthony Corbett: S.C.E.G.S., 1953-56. Booking Clerk, 1957-59. Entered College from St. Clement's, Mosman, 1960.

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.

LEWIN, Graham George: Tempe Intermediate High, 1952-54. Sydney Technical High, 1955-56. Matriculation St. George Evening College, 1957. Milk Carter, 1958-59. Entered College from and Catechist at St. Bedes, Beverley Hills, 1960.

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.

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.

MONAGHAN, Leslie Frank: Liverpool Junior Technical, 1945-50. Composer, 1951-59. Matriculation, 1959. Entered College from Emmanuel Church, Lowson, 1960.

NEUHAUS, Theodore Frederick Charles, B.A.(Hon.), B.D. (London): High School Teacher, Parramatta High School, 1936. Conservatorium of Music, Syd. University, 1937-40. R.A.A.F. Navigator, 1942-45. Sydney University, 1946-50. Royal Life Saving Society Diploma, 1949. London University, 1954-58. Entered College from St. Aidan's, Annandale, 1960.

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. 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.

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.

SCULLY, Graham Charles: Manly Boys' High, 1951-55. Clerk, 1956. Sydney University, 1957-59. Entered College from St. John's, Dee Why, 1960.

SHELLEY, Wallace James: Canterbury High, 1950-55. Clerk, 1956-59. Sydney Bible Night School, 1958-59. Matriculation, 1957. Entered College from Holy Trinity, Erskineville, 1960. Catechist at St. Silas's, Waterloo, 1960.

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.

STEPHENS, Keith: Westmead Junior Tech., 1947-49. Parramatta High, 1950-51. Fitter & Turner & 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.

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

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

THOMAS, George Henry: Katoomba High, 1950-55. Medical Student, Sydney University, 1956-59. Entered College from Emmanuel Church, Lawson, 1960.

THOMPSON, Lester: Glebe Secondary, 1943-44. 2½ years in A.I.F. Owner of Motor Body Building Works. Entered College from St. Luke's, Northmead, 1960.

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

WAY, Clive Alexander: Manly High, 1939-41. R.A.N., 1944. Salesman. Entered College from Epping, 1960.

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.

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.

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', Pittown, 1960.

NON-THEOLOGICAL STUDENTS

HULME-MOIR, Francis Ian: S.C.E.G.S., North Sydney, 1948-54. Nelson College (N.Z.), 1955. Faculty of Medicine, 1956-60. From All Saints', Nelson (N.Z.).

KAYE, Bruce Norman: Sydney Boys' High, 1951-55. Clerk at Water Board, 1955-59. Student University of N.S.W., 1956; Sydney University, 1957-60 (Arts). Entered College from and Catechist at St. Luke's, Mascot.

MATRICULATION YEAR

BARKER, Peter Martin: Hurstville Junior Tech., 1950-52. Electrician. Entered College from and Catechist at All Saints, Belmore, 1960.

COVEL, Neville Charles: Westmead Junior Tech., 1952-54. Insurance Clerk. Entered College from St. Paul's, Chatswood, 1960.

HORTH, Ernest Edmund: Penrith High, 1951-53. R.A.A.F. Technician. Entered College from St. Mary Magdalene, St. Mary's, 1960.

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

PETTIGREW, James Askey: Newington College, 1952-54. Salesman, 1954-59. Entered College from Holy Trinity, Erskinvillie, 1960.

WALKER, Roy Barrie: Kogarah Intermediate High, 1950-52. Boilermaker. Entered College from St. Andrew's, Sans Souci, 1960.

MOORE THEOLOGICAL COLLEGE

Founded 1856.

President and Visitor:

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY.

Trustees:

THE MOST REVEREND H. R. GOUGH, O.B.E.,
M.A., D.D.
THE VEN. R. B. ROBINSON
A. L. WEBB, Esq., F.R.A.C.S., F.R.C.S. (Eng.)

The Committee of Management:

President of the Committee:

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY.

The Trustees, (ex-officio).
The Principal, (ex-officio).
The Rt. Rev. R. C. Kerle, B.A.
The Very Rev. E. A. Pitt, M.A.
The Rev. Canon A. W. Morton, M.A., D.Phil.
The Rev. Canon S. G. Stewart.
The Rev. E. G. Mortley, Th.L.
The Rev. R. H. Palmer, B.Ec. Th.L.
C. P. Taubman, Esq.
A. L. Short, Esq.
C. B. Alderdice, Esq.
P. T. Nicholson, Esq., B.Sc., B.E.
L. E. Lyons, Esq., B.A., M.Sc., Ph.D.
R. E. Bosanquet, Esq., M.B., B.S.

Secretary of the Committee:

P. T. NICHOLSON, Esq.

Treasurer of the Committee:

CANON S. G. STEWART

Principal:

THE REV. D. B. KNOX, B.A., M.Th., D.Phil.

Vice-Principal:

THE REV. D. W. B. ROBINSON, M.A.

Lecturers and Tutors:

THE REV. B. L. SMITH, B.D. Th. Schol.
THE REV. E. D. CAMERON, B.D., Th.L.
THE REV. J. J. TURNER, Th.L.
THE REV. W. J. LAWTON, Th.L.

Visiting Lecturers:

THE RT. REV. M. L. LOANE, M.A., D.D., Th.D.
THE VEN. T. C. HAMMOND, M.A., Th.D.
THE REV. A. A. LANGDON, B.A., B.D., Dip. Ed.,
Dip. R.E.
THE REV. K. N. SHELLEY, B.Sc., Th.L.
THE REV. B. H. WILLIAMS, B.A., Th. L.
THE REV. T. D. CROFT, B.A., Th.L.
THE REV. E. NEWING, B.D., Th.L.
MR. E. A. JUDGE, Esq., M.A.

Visiting Lecturers in Pastoralia, 1960:

THE REV. J. R. L. JOHNSTONE, LL.B., Th.L.
THE REV. N. C. BATHGATE, Th.L.
THE REV. A. J. GLENNON, Dip. Soc. Stud., Th.L.
THE REV. K. CHILDS, Th.L.

MOORE THEOLOGICAL COLLEGE STUDENT APPOINTMENTS

Senior Student: J. ARNOLD

Deputy Senior Student: R. PLATT

Assistant Deputy: J. PAINTER

Organist: G. MOON

Sacristan: W. GRAHAM

Asst. Librarian: N. MACINTOSH

STUDENT OFFICE-BEARERS

Secretary: G. OGDEN, B.A.

Treasurer: J. GRIFFITHS

Auditors: A. H. McMAHON, P. T. O'BRIEN
U.T.R.C. Rep.: A. NICHOLS

SOCIETAS

Editor: R. J. BANKS, B.A.

Assistant Editors:

P. WATSON, B.Ec., G. GUNTHER, B.A.

Circulation:

P. SMART, B. GRACE, L. MONOGHAN,
B. RAINSFORD, B.E.

Photography: N. PROTT

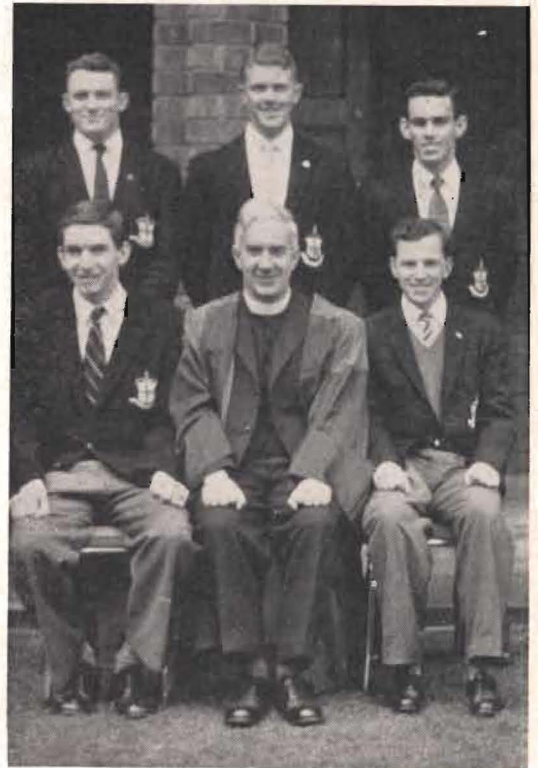


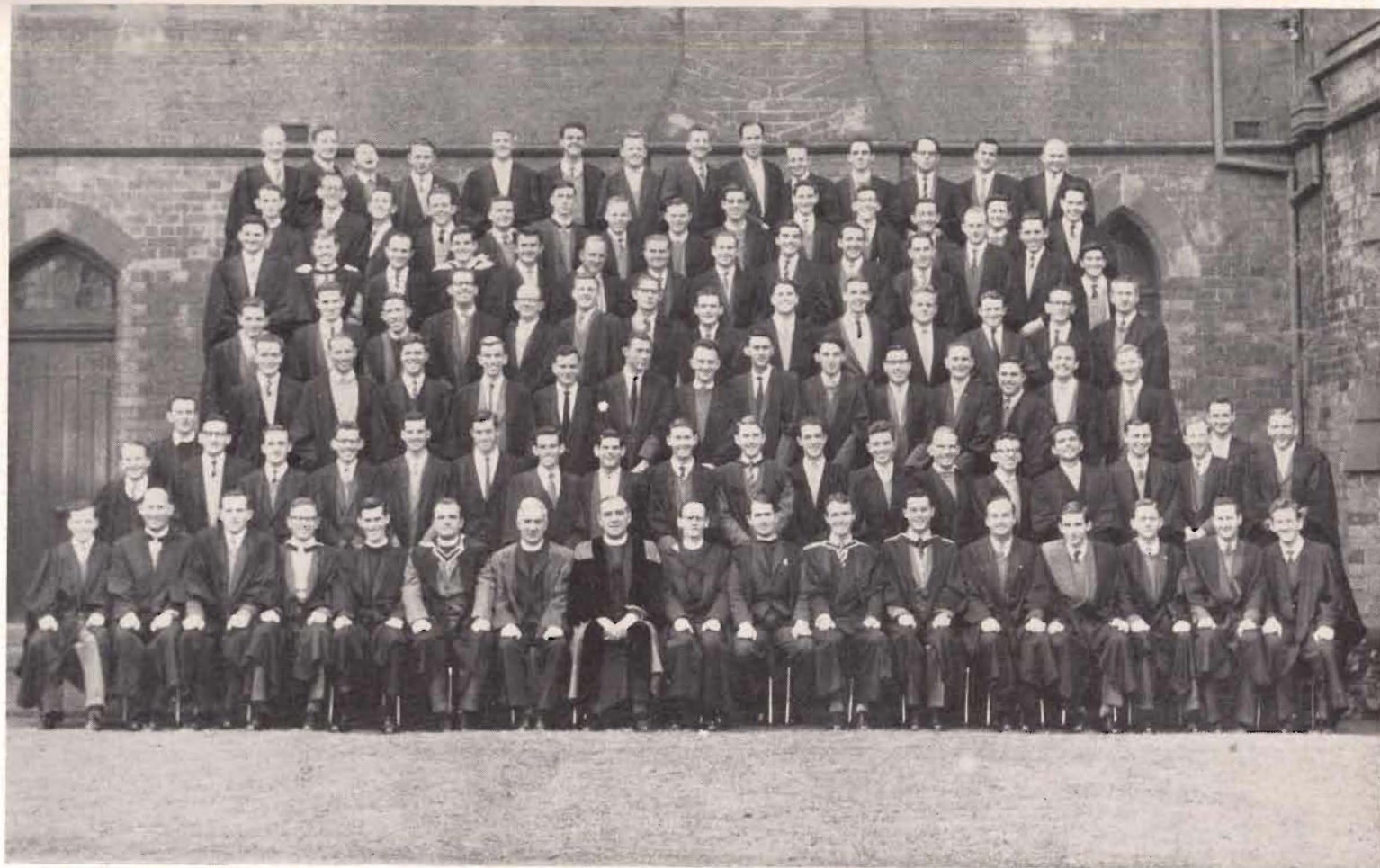
DEBATING TEAM

BACK ROW: R. Banks, P. Barnett, W. Graham.
FRONT ROW: N. Macintosh, The Principal,
P. Watson.

TABLE-TENNIS TEAM

BACK ROW: P. Barnett, L. Bennett, N. Pilcher.
FRONT ROW: P. Ferguson, The Principal,
J. Painter.





BACK ROW: A. Hampton, R. Clark, D. Anderson, W. Graham, L. Bennett, P. Peters, J. Baxter, R. Macdonald, R. Gregson, P. Smart, J. Hawkins,
 J. Lousada, P. Bigg, M. Wearne.
 SIXTH ROW: A. Abbottsmith, D. Davies, B. Telfer, J. Doust, K. Yapp, B. Rainsford, R. Upton, B. Grace, H. Dillon, B. George, P. Tasker, G.
 Hynard, G. Thomas, G. Child.
 FIFTH ROW: R. Clout, R. Ogden, K. Morley, R. Banks, H. Craft, L. Thompson, B. Bovis, K. Stevens, B. Horton, W. Wheeler, K. Le Huray,
 J. Humphries, B. Kaye, G. Lewin.
 FOURTH ROW: F. Copland, G. Butler, D. Swinfield, P. Farrington, C. Barton, W. Shelley, L. Monaghan, M. Jones, J. Bromley, G. Gunther,
 P. Barnett, G. Sculley, C. Way.
 THIRD ROW: V. Cole, A. McMahon, P. Oliver, B. Huggett, A. Humphries, N. Collins, D. Woodbridge, R. Frith, C. Clark, J. Griffiths, P. Gurrier-
 Jones, T. Cuthbertson, S. Abrahams, G. Alais.
 SECOND ROW: R. Beard, J. Seddon, P. Holland, W. Lewis, G. Moon, A. Nichols, N. Macintosh, N. Pilcher, C. Turner, B. Wynn, P. Watson,
 J. Lance, R. Goodman, R. Keynes, T. Rees, P. Clifford, J. Henderson, J. Wyndham, P. George, N. Pratt.
 FRONT ROW: J. Painter, T. Newhaus, J. Arnold, Mr. G. Defty, Rev. W. Lawton, Rev. B. Smith, The Principal, The Archbishop, The Vice-Principal,
 Rev. E. Cameron, Mr. M. Lee, Mr. J. Adams, R. Platt, P. Ferguson, P. O'Brien, R. Simpson, B. Higginbotham.