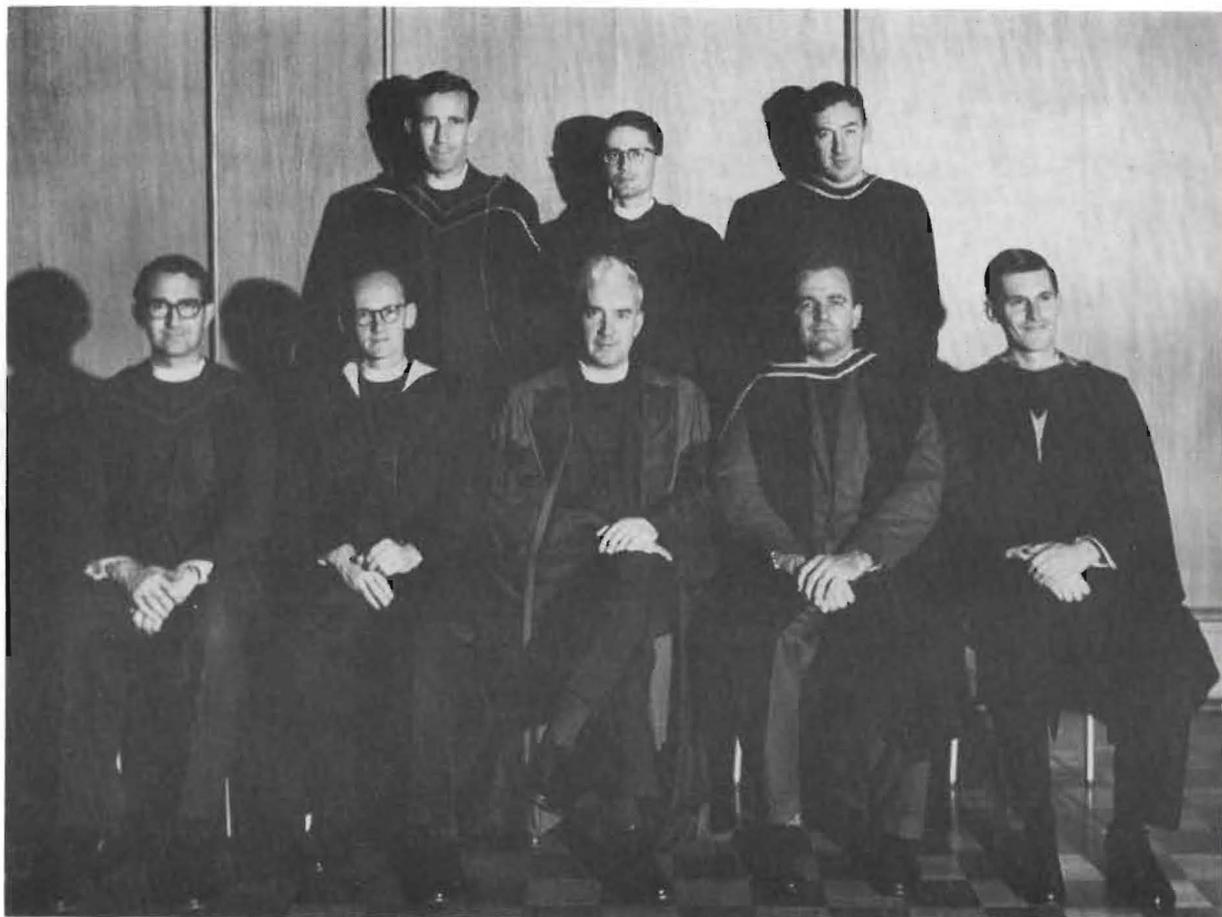


1963

SOCIETAS

COLLEGE STAFF

1963



Back Row: Rev. N. Pollard, Rev. G. Goldsworthy, Rev. W. Dumbrell.

Front Row: Rev. E. Cameron, The Vice-Principal, The Principal, Rev. B. Smith, Rev. W. Lawton.

SOCIETAS

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

. . . . Editorial

We believe God has wonderfully led us in the compilation of the present magazine. After much prayerful thought the subject of the Christian Ministry remained deeply upon our hearts.

Perplexing questions concerning the Ministry are very much in the minds of parishioners. Constantly students of this College are facing these questions as they serve God in this diocese.

What is the Ministry which seems to be reserved for a select few?

Whom does God call to the Ministry and what constitutes a call?

To whom do we minister?

Although our attempt to answer such questions is a humble one, we trust that God may use this magazine to His glory, through a better understanding of the Christian Ministry. The challenge that faces committed young men today to enter the Christian Ministry provides a vital and tremendous opportunity.

Our deepest gratitude and appreciation is extended to those who have so freely made their articles available to us.

Will you pray with St. Paul as you read this issue, "Lord, what will you have me to do?"

THE EDITORS

COVER DESIGN BY GERALD FARLEIGH

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Most people have among their store of mental images one of the minister of religion. He is thought of as one who wears different clothing, who conducts church services and organizes the life of the church. Is this your image? The question is — and this is the whole point of this article — does this image agree with that presented in the New Testament? This article is a brief attempt to uncover some aspects of the minister as he appears there.

Before anything else it is vital to understand his relationship to other Christians, that is, to the congregation. One common misconception is that he is a priest in the sense that he approaches God on behalf of other Christians and that they must approach God through him. This would of course mean that he was on a different level to these other Christians, a member of a different caste or class. Now this may have been true in the Old Testament but it is certainly not true in the New Testament. For here there is ONE great priest — Jesus Christ — the mediator between God and men, and through Him, and Him alone so men approach God. Accordingly, the Christian congregation is a casteless, classless group without any human mediating priest standing between them and God. As Luther clearly saw it, there is “a priesthood of all believers”. All Christians can approach God through Jesus Christ’s mediation and offer up priestly intercession for others. Since all Christians are on one level, having a common priesthood, it does seem unfortunate that we perpetuate a medieval priest-centred architecture in our church buildings. Our liturgy may be reformed but our architecture with its “sanctuaries” and chancels and separation of the minister from the people does seem to conflict with it.

Several interesting factors follow from this. The chief one is that positions held within the congregation are purely functions, functions which of themselves do not exalt the person above his fellows. The congregation is likened by Paul to a body in which the various members exercise various functions according to the gifts which God has given to them. The gift of ministry is not associated with superiority, but rather, with humble service. Indeed the very words used for minister in the Greek New Testament are those associated with menial tasks and household chores. Thus Peter exhorted his fellow elders not to lord it over fellow believers. Paul referred to himself as ‘your servant for Jesus’ sake’ and likened himself to a nurse tending another’s children. It seems too, that whenever discipline

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? **THE NEW**
TESTAMENT
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was called for that the instrument used in the congregation was not the minister’s OWN authority but rather the Word of God. Galatians One shows that this transcends any personal authority whatsoever.

Thus it is noticeable that much emphasis is placed upon the congregation. In Acts 6 the congregation is told to search out men to act as deacons, men who were seen by the church to be of good report and full of the Holy Ghost. It is therefore very important that the man who believes himself called to be a minister should be approved by the congregation as having the gifts and calling of the Holy Spirit. This approving of the person is not primarily the function of the Theological College Principal, nor the Diocesan Bishop, but of the local congregation from whose number he has come.

Another factor associated with this priesthood of all believers and congregational emphasis is that in the New Testament churches there is hardly any reference to the ministry of a single man, such as we have in most parish churches. Paul writes to Bishops and Deacons at Philippi and he exhorts the presbyters (= Bishops) at Ephesus. This does seem to mean that more

than one person would have exercised a ministry among the congregations at those places. For better or for worse our pattern is usually one congregation — one minister. This does have the advantage that one person can be properly trained and so exercise a deeper ministry to the better edification of the Christians and the avoidance of heresy. However, it would be more profitable if more congregations would encourage approved men to train as lay preachers who would from time to time exercise their gifts from the parish pulpit. This seems a New Testament principle and perhaps our drastic shortage of men in the congregations can be attributed to our failure to act on this principle.

So far the relationship between minister and congregation has been discussed. Let us now turn to the **function** of the minister according to the New Testament. The tremendous fact which emerges from the New Testament is that, whatever else the minister may be, he is above all a minister of the Word of God. Nothing could be clearer than this. It is therefore vital that such a minister be completely trained in that word. He must be a soundly and completely trained theologian. Short theological courses are the enemy of this principle. The New Testament sees a twofold ministry of the Word of God:—

(i) **From congregation to world:** a declaration by the congregation (which includes the minister(s)) of the Gospel of God to those outside the congregation. By this Gospel, proclaimed by church members wherever they are, men and women are reconciled to God. By such a ministry Christ's sheep are called out and enter the visible congregation. This is not seen as the primary task of the minister(s) but of the congregation at large.

(ii) **From minister(s) to congregation:** an exposition of God's word to Christ's sheep, thus called out. This should occur by mutual exhortation; by house to house teaching; week by week as the redeemed community meet together. The ministers' aim will be to expound the word so that God's people will be presented perfect in their knowledge of God and love for each other. In this expository ministry the minister(s) must declare the whole counsel of God to the people,

exhorting them and admonishing them in these. (Let it be noted that the weekly assembling is NOT for evangelisation but for exhortation and edification).

This will mean that the minister must spend many faithful hours in preparation of such expositions. This is his priority and duty and function. If this priority is deviated from, his people will not be built up and so his ministry will be barren and cold. Shallow and unlearned ministries lead to shallow, unlearned and cold congregations.

Seen this way the minister is not an organizer, not primarily a reader of church services. He is a student of the word and good Christian literature, who prays for his people, has close personal contact with them in their homes, applying the word of God to their lives in all life's circumstances.

But the New Testament is realistic. It foresaw the situation of ministerial deviation from priorities. In Acts 6 when the apostles' chief priority for the word of God and prayer was deviated from by the intrusion of other factors, the congregation chose men to undertake these and so free the apostles for the work to which God had called them. And so it must be today. Church correspondence, majority of Scripture in schools, attendance to property matters should be done by others. In this the motto must be 'ministers of the word shall not forsake the word to serve tables' — Acts 6:2.

Here then, is a brief sketch of the New Testament minister. As Christian members of a congregation let us look for and pray for these traits in our ministers. Let us not look for organizational ability (though some is necessary), nor presentability, nor backslapping. Let us look for men of strong Christian character who know and love the word of truth and who have a desire to teach it to the people of God. Let us encourage them but if necessary (and in love) rebuke them should the ideals of their ministry begin to deviate from those set out in the New Testament.

PAUL BARNETT

“WELL SAID”

The ministry is not a sprint — it's an endurance test.—R.A.C.

In witnessing be strong in the power of the Spirit, but also be wise to come in out of the wet when it rains—R.A.C.

Cleverness on our part can cause God trouble—He can easily over-rule our foolishness.—R.A.C.

The Bible blames wrong motives — not intellectual mistakes.—R.A.C.

People generally don't want intellectual answers to their questions, but soul-satisfying ones.—R.A.C.

The ability to rest in a mystery is a sign of spiritual maturity.—E.D.C.

A text without the context is a pretext.—D.B.K.

God controls evil by setting limits to it.—D.B.K.

If a person's treasure is in the new church hall, should we be surprised if his heart is there also?—D.W.B.R.

How was Paul to fit the Gentiles into God's plan? He had to plot them on the graph somewhere. He couldn't create a new file for them labelled 'Miscellaneous.'—D.W.B.R.



“STARVED?”

ON THE MINISTRY

A PROBLEM

It is continually incumbent upon each of us in the Church of God to examine its primary responsibilities. We are to strive to fulfil them in God's strength. This applies not least to those who are called by God to be spiritual leaders among spiritual people. The history of the Church is smudged by an almost continuous failure of the ministry to play its proper part. There is neither room nor need to elaborate upon the dilemma of a church which has many leaders and laity without knowledge or experience of God. It is all too obvious that, when the Christian ministry is regarded merely as another profession which may be entered upon without any personal experience of Christ, the ministry will not accomplish its appointed task. However, when we come to consider those who have experienced the forgiveness of Christ and felt called to lead others to this experience, one important question must be asked. Is the Church in general and the ministry in particular fulfilling its role in the Christian mission? Sadly, we must admit that many Christians, clerical and lay, are preoccupied and satisfied with things of minor importance. The problem is that we have lost our sense of priority. The writer does not pretend to have a ready-made answer to the problem, but rather wishes to bring it before you, the reader, for your practical consideration.

THE CLERGY

As those who are chiefly responsible for feeding the flock of God, ministers are under constant attack from 'the god of this world.' The temptation is always to achieve God's purpose by ungodly methods. So often a particular activity is

undertaken or encouraged because it appears that such an activity has been profitable elsewhere. Perhaps in a neighbouring parish material needs have been met and so the methods used are assumed to be pleasing to God and are adopted by others. But as the Psalmist addresses God, he affirms a wonderful truth, 'Surely the wrath of God shall praise thee,' (Ps. 76.10). We know in our own experience that God has many times graciously overruled our mistakes, but that does not allow us to wilfully make more mistakes!

While the world (and often the denomination) is fascinated by ideas of bigness, machine-like efficiency, building programmes, large scale advertising, organization and so on, the Bible tells us that the very angels in heaven rejoice over one sinner who repents. From the biblical point of view, then, a ministry which brings one soul to Christ has accomplished a work of eternal significance. On the other hand, so much of what we regard as important today will perish forever. In the sight of God the prior task of the ministry and indeed of all Christians is the saving of souls. We need to be absolutely certain that this is an impossible task unless we go about it in the way that God has prescribed. We should be hesitant in advancing into new spheres of work until we are assured by God's Word that these are glorifying to Him. When many existing activities are tested for their worth by the Word of God, they appear not as innocuous feasible or excusable, but as definite hindrances to the advance of Christ's kingdom. It is the minister's responsibility to set aside and to encourage others to set aside all such hindrances.

THE LAITY

There are undoubtedly many in our churches today who claim the benefits of the Christian faith but set aside the associated responsibilities. It is little wonder that such people deceive the world at large as to the true nature of the Christian faith. Those who consider that they have no responsibility in family worship are unlikely to realise the need for a minister who will faithfully teach God's Word to the local congregation of which they are part. Parish Council members who consider that it is more important for a minister to run messages in his car, than it is for him to pray and adequately prepare his sermons, will hardly recognise his true priorities in each situation. Those who invite a minister to come to a parish because of his personality,

his appearance or his agreeableness, rather than because of his faithfulness to the Word of God, in that moment fail to assess the priority of this characteristic. Those of us who are ministers must say with St. Paul, 'If I preach the gospel, that gives me no ground for boasting, for NECESSITY is laid upon me. Woe to me if I do not preach the gospel.' (1 Cor. 9.16 R.S.V.). We who sit under the ministry ought to recall that congregation which 'received the word with all eagerness, examining the scriptures daily to see if these things were so,' (Acts 17.11). Have you this same vital concern today?

THE ORDINAL

In the Church of England we are provided with an Ordinal in our Book of Common Prayer which is noteworthy for its scriptural content and principles. In a relatively small space the main aspects of the Christian ministry are set out, enjoined upon the men to be ordained, and expectantly prayed for. Here we find that Deacons are to be 'suitable, for their learning and godly manner of life, to exercise their ministry duly, to the honour of God, and the edifying of His Church.' The laymen present are exhorted by the Bishop to declare any reason known to them why any Deacons should not be ordained. In answer to several questions from the Bishop the ordinand affirms that he is constrained by the Holy Spirit to take the office of Deacon, that he is truly called by Jesus Christ, that he believes in the Scriptures as authoritative and that he will teach the same to his people. In this service it is clear that both the clergy and the laity take a responsible part.

The service for the ordination of priests contains a solemn reminder to them that it is their office 'to be messengers, watchmen and stewards of the Lord; to teach and premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this wicked world, that they may be saved through Christ for ever.' Further, they are told, '. . . see that you never cease your labour, your care and your diligence, until you have done all that lies in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place

left among you, either for error in religion, or for viciousness in life.' They are asked to, '. . . consider how studious (they) ought to be in reading and learning the Scriptures . . . and . . . how (they) ought to forsake and set aside (as much as they may) all worldly cares and studies.'

The Church of England, then, is quite unambiguous in its delineation of the primary tasks of the Christian ministry.

THE SPIRIT'S SWORD

Whenever a biblical pattern of ministry appears, opposition to it appears also. Vehement opposition is easily recognisable for what it is and can be withstood, as it has been by God's people throughout the ages. It is discouragement, apathy, indifference and laziness, which are often more effective as opposition. We are told that conditions have changed in the last few centuries so that there is no longer the opportunity for parents to teach their children the Bible. For the same reason, some would discourage the preaching of lengthy sermons, or sermons which unequivocally deal with subjects like sin, death and judgment to come. In an age when homes and society in general are being fragmented, the Church is encouraged to follow the trend and provide a multitude of social activities. Many have forgotten that man's greatest need is not a change of environment, but a change of heart. This change can only be brought about through the Word of God and it is just this Word which is so frequently relegated to the background. On occasions of social intercourse this Word is brought out almost apologetically and the hearers scarcely tolerate the interruption in their basic activity. Where is the mighty Sword of the Spirit about which St. Paul speaks? Where is the Word of God which transforms not only individual lives, but communities, denominations and nations? These are serious questions which must be answered by you and me for to US has been given the ministry of reconciliation. We are the messengers of the saving gospel to the world today, and we will one day give account of our life's work to our Lord Jesus Christ. Perhaps the question of priorities becomes most clear when we ask ourselves, both ministers and laymen, what we could say to our Lord about what we have done today.

NEIL PROTT

Never does the New Testament suggest that a man should volunteer for the ordained Ministry of the Gospel. This may seem strange to the man who has yielded his all to the Lord Jesus Christ.

Though this man was confused and heartily dissatisfied with life, God has made His truth known to him through His Word. Though he is wretched and miserable, Christ loves him and died for him. Though he was poised on the very brink of hell, God's grace took hold upon him and saved his soul. The Christian man recognises that Christ died for all "that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again" (II Cor. 5:15). Now it is his aim to follow his Lord and to be made like Christ.

Therefore it may seem strange to him to hear it said that no-one should volunteer for the Ministry. Looking about him, he sees men who are bent on advancement in wealth, comfort and reputation in the world. They are ignorant and careless of the things of God. On every hand are people who labour for the meat which perishes. Their pleasures are not enduring, their goal is not heavenward, their lives are not godly. Dulled consciences, hardened hearts, prevent them from seeing their need of Christ.

But **he** sees their need. He knows they are perishing eternally. He knows that their spirits need to be stabbed broad awake by a clear word from the Lord. And **he** knows that word. He has been entrusted with this Gospel of light and love and life. The love of Christ constrains him

Many Called - Few Chosen



(By courtesy of Land Newspaper)

to proclaim the message of Jesus, who will save His people from their sins.

Here is a man who is lovingly concerned for the souls of men. He is sure of his own status before God as a redeemed sinner. He is not ashamed of the Gospel of Christ, but is convinced that it is the power of God unto salvation to everyone who believes. He has yielded himself to his Lord and wants to fulfil His will. It may well be that it is the will of God for him to enter the ordained Ministry. But he must not volunteer for it. What then should he do? Along what lines of thought should he consider this possibility?

The most important principle in any consideration of the Ministry is the need for a divine call. This it is that cancels all thought of volunteering for the work. No matter how apparently noble and selfless a man's motives, no matter how high his aims, he cannot, must not, volunteer for the Ministry. Every minister must be called by God.

This is seen in the life of our Saviour Himself. He announced to the synagogue of Nazareth, "the Spirit of the Lord God is upon me, because He hath anointed me to preach . . ." (Luke 4:18). The same clear principle is seen again and again in the Old Testament prophets. Through no personal motive, but an irresistible divine impulsion, they stood to declare the Word of the Lord. Again, it was not St. Paul's idea, but God's, that he should be the Apostle to the Gentiles — Acts 26:17, 18. Another powerful illustration of this principle is seen in the fifth chapter of Hebrews. There the writer tells of the appointment of the high priest, explaining that, "no man takes this honour to himself, but he who is called by God".

By all means let every Christian follow on to know the Lord. Let him acquit himself to God's glory in his present sphere of service. Let him be bold to witness to the grace of God. Let him be earnest and active in his desire to know and work out God's purpose for his life. But let him not seek to enter the Ministry without the unshakable assurance of God's Spirit in his heart that this is His will.

Such a conviction is vital. Without it his work and witness will never be really settled and sure. Difficulties will come. There will be labour and disappointment. There will be misunderstanding,

misrepresentation, pain. The work of the Lord will be opposed by Satan, and many temptations will arise. Temptations to pride, temptations to despair, temptations to compromise in the proclamation of the whole counsel of God, or to doubt the power of His Word. All these will come. And when they come, every minister must be able to cling to God's call: "I am here because God puts me here."

There is one other consideration and that is that of natural endowment. Without God's help all natural talent and endeavour is vain, and without His grace all learning is mere folly. Nevertheless we cannot expect the Lord to put unqualified labourers into His ministerial service. The truth of God must be set forth in an intelligent and effective form. It is right that a certain standard of attainment should be expected of ministers.

This may mean that some who are willing to enter the Ministry are excluded. Let such a one not be downhearted. We should rejoice that the Lord has a place for each of His children. Each is precious in His sight, and is to work for Him in His appointed place. It may mean for others a period of preliminary study before entering Theological College. No learning or service is wasted when performed under the hand of God. It is all part of His preparation and later will be seen to fit into His perfect plan.

Charles Bridges summarizes these points well: ". . . when the Lord constrains the heart of His servant with a desire, and furnishes him with competent ability — when in the clear apprehension of the labour, pain, and difficulty of the work, he can yet say — **None of these things move me** (Acts 20:24) — then may he seek to be set apart by the instrumentality of man, having the witness within him that he has been called by God". Serious and prayerful consideration should be given to these matters. God can be trusted to make His way plain beyond all doubting. Let no man dare to enter the Ministry who is not called by God. But let the man with an inner conviction of the Spirit that he is called, gladly surrender to God's will.

"Thine ears shall hear a word behind thee saying, This is the way, walk ye in it . . ." (Isaiah 30:21).

ALLAN BLANCH

WHY AM I AT MOORE COLLEGE?

This question could, perhaps, be easily answered in a few words that I am sure all Moore College students would understand. I am continually seeking to understand God's will for me and having attempted to understand, endeavour to the best of my ability, to carry it out. However, as many events led up to the decision to seek entry into Moore College and also that our worthy editor requires a 'testimony of at least six hundred words' may I crave your indulgence while I recount the steps which led up to the decision of seeking entry into the Sacred Ministry and also share with you my thoughts of the past and my thoughts for the future.

To go back to the beginning, or at least as far back as I can say that I was visibly moved by the Spirit of God it is necessary to return to July, 1958. I mention the point of being visibly moved because I think it is extremely important to remember that the Holy Spirit is at work even in an unregenerate soul seeking to find a way through the sinful armour with which man covers himself in his blindness.

Some weeks prior to July, 1958, I had decided to accompany my wife and son, who were regu-

lar churchgoers, together with my father-in-law to church. Not many weeks had passed, however, before I realised that if I wanted to join with them at the Communion rail I would have to be confirmed, "or be ready and desirous to be confirmed".

I took the necessary steps and was prepared for confirmation along with two other men who had made the same decision by the Vicar of St. Mary Magdalen's Coventry, Canon N. S. Rathbone.

Up to this time I had not experienced any special manifestation but looking back I can see that the leaven was working in the lump. Towards the end of my preparation for confirmation I had the experience known as the new birth. It was an experience of conflicts and caused me quite some distress at the time of my decision to serve our Lord. Although I wanted to draw near to Him I couldn't see how it was possible — for the first time in my life I realised what a hopeless sinner I was. Of course, in subsequent teaching of the Scriptures I learned that in fact the way was open through which lay the promise of forgiveness to all who truly turn to Him.

In 1959 (the year in which Australia was toured by the Bishop of Coventry) my wife and I decided to migrate to Australia and to cut a long story short we arrived at East Hills Migrant Hostel on January 16th, 1960. I will not say much about this. If anyone requires information about the non-existence of spiritual life in the hostel I would refer them to one of our number who is carrying out the duty of Catechist there.

Providentially, within a few months of our arrival we were able to move into our new home at Campbelltown and it was with great joy that we were able to pick up the threads of Parish life and again join in Christian fellowship with those around us.

If I may digress a little here, I have often found, and I am sure that it has been the experience of most of us, that as witnesses for Christ in our places of employment, we always meet with the question, "Haven't you thought of going into the ministry?" I always regard this as an unfortunate state of affairs in that it shows that the average man and woman in the factory or office see no relevance between the Christian life and the workaday world. I mention this because as I stated earlier, several people had approached me in the same vein, but of course, realising that such a step must of necessity be a

Divine prerogative, I was content to leave the issue in His keeping. However, on Wednesday of Holy Week last year I had an experience of close communion with our Lord whilst travelling home in the train and I felt a strong call to serve Him full time in His Church.

The machinery was set in motion and after experiences with which we are all familiar, and due to kindnesses shown by our Archbishop, Dr. H. R. Gough and our Principal, Dr. D. B. Knox, I now find myself along with the other raw recruits of the College, namely first year students sorting and sifting among the "Present, Passive, Indicative of 'luð' and also the great doctrines of Justification and Predestination."

Which thought brings me to consider the future. This we cannot know but I pray that God will give me strength to carry out his will for me in the future, the courage to take any course which he opens up before me and the wisdom to choose aright. A verse of Scripture which has been in my mind lately and which I quote in support of what I have written — the last words of St. Matthew's Gospel — 'Lo, I am with you alway, even unto the end of the world'.

G. L. WAINWRIGHT

(to the Hand Bell Ringer at the end of a lecture on the nature of sin):— The fact that you have possession of the Deaconess bell indicates actual sin, and the smile on your face indicates original sin.—D.B.K.

Have you, Christian reader, really considered the plan of God for your life? That He might want you for the Christian ministry? That young or old, you could be called for this special work? To the man then who has been careless of such thought, and also to the man who is considering such matters, these words are now addressed. “. . . and He gave some for the work of the ministry.” Called by God.

For no-one wanders into the ministry. Entrance into such a high calling must not be lightly undertaken. You who would be a minister of the Gospel must first know in your mind the inward call and conviction of God, a conviction that grows and develops, or maybe one that is known immediately (circumstances for each person can differ), but essentially you must be willing and waiting and listening. You must

others. On the other hand I beg you not to hide behind your eminent, or well-paid, or secure employment. No excuse stands before God and His call. True, the Christian force does need practising laymen, but the ranks of the ministry just as urgently need those who are well-trained, able, gifted and willing. Consider God's plan for your life.

Remember, it is not a great sacrifice you make when you enter the ministry. Yes, your material comforts may not all be there, your academic qualifications may be mitigated, your family or friends' attitude may not be understanding, you must be indifferent to money-making. You may be required to lose your spare time, your days off, even your sleep. You must always be ready, above all other Christians, to answer the questions of the child, the enquiries of the teenager,

. . . the challenge . . .

. . . of the ministry . . .

also have the external approval of the Church, your congregation and spiritual leaders having sufficient regard for your spiritual experience and responsibility that they can readily recommend you for the work of the ministry.

Maybe your Christian training and service in the past has involved parish visitation, lay preaching, youth work, work among men and so on. All these avenues are great exercises of the spiritual gifts which God has given you, but God may want you to exercise them in the capacity of an ordained minister. Called by God. You may have a humdrum secular job — not a good background for a pastor's work, you protest. But there is scarcely better training for learning the ways of men than by rubbing shoulders with them, understanding their attitudes, becoming wise through the experience of

the searching problems of the adult. But your compensation is great.

For in comparison you will be entrusted with the living message of the Bible, that glorious and precious, eternal Gospel of Christ. There is no sacrifice too great for such a high privilege. You will become all things to all men in order to point them to the peace of God. In a world of bewildering confusion and racing momentum, where over 60 per cent. of the people have never heard of Jesus Christ, where communism is marching with a lie and nationalism is surging violently, you will be called to sound the trumpet of love and truth. You will deal with every level of understanding and intellect. You will be sound in the faith, bold as a lion, wise as a serpent, yet harmless as a dove. Always, because you are entrusted with the Gospel. What a privilege! What

a calling! How great your joy to be used by God in bringing His salvation to yearning men and women, seeing them spiritually reborn, nurtured, taught, growing. How sweet your comfort in knowing that God's call cannot be changed, that His control is always sovereign.

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

Your tasks will involve the reading of the Scriptures, leading in worship, administering the Sacraments. But your major requirement will be to preach the living Word of God, faithfully, humbly and incessantly. You will preach Christ, His Cross, His victory, the whole counsel of God. Away with all side-issues and irrelevancies! God's deed in Christ touches human life at every point. It speaks to every aspect of man's predicament. It broadens all horizons illimitably. "Woe to me," cried St. Paul, "if I preach not the Gospel."

Naturally this will necessitate the required training to become skilled in this preaching; for not only does the minister read the words of Scripture; he must make the truth plain, so that the Holy Spirit of God convinces men of irresist-

ible right; he must herald the wonderful works of God, so that they speak sharply and strongly to the dullest conscience.

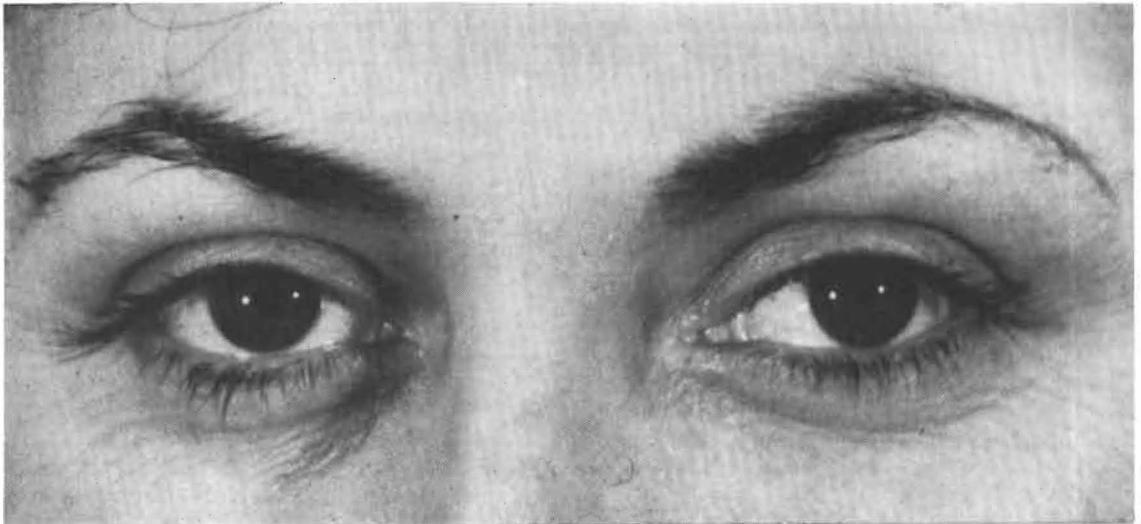
"Yours is the greatest of all vocations," says Dr. James Stewart. "You will stint no pains or labour to prepare for it. It is a thrilling, noble enterprise. It demands and deserves every atom of a man's being in uttermost self-committment . . . The true preacher is utterly dedicated to his work; . . . he will be a man of prayer; . . . he will be a man marked by a great humility of heart; . . . a man of authority; . . . he will be a man on fire for Christ."

"The Church needs men who, knowing the world around them, and knowing the Christ above them and within, will set the trumpet of the Gospel to their lips, and proclaim His sovereignty and all-sufficiency."

I urgently invite you therefore to enquire with St. Paul,

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

BRIAN KING



YOU

MAY BE

WANTED

**THE
PEOPLE
TO
WHOM
WE
MINISTER**

“You shall be my witnesses in Jerusalem and all Judaea and Samaria and to the ends of the earth,” Jesus told His chosen men before He left them (Acts 1.8). And sure enough, when they had received the power of the Holy Spirit, they spread the good news about Jesus Christ throughout all the directed area.

Under God’s control this message was written down and passed on from person to person. In this way it has reached our present day and so it will continue into the future. To help further this end, Christians generally, and ministers in particular, are required to study God’s Word for themselves and share it with others.

As ministers of the gospel we must ask ourselves who the people are, and where the people are, that we are to serve. The intention of this article is to outline these people and places.

Who are they ?

Primarily they are the Christian people of God who meet together regularly for worship and fellowship. This normally takes place in the church buildings on Sundays and other suitable times. They desire to know God more and serve Him better. The pastor endeavours to satisfy this hunger by giving them the bread of life, i.e., the Word of God, in a digestible form. They in turn will grow on this and pass it on to others.

Being human, both pastor and people, need to be reminded of the promises of God and encouraged to keep the conditions which will enable the promises to be fulfilled. This mutual exhortation strengthens the life of the believers and enables them to witness more effectively to outsiders.

Every member of the Church has been given certain talents by God’s Spirit to be used for the building up of the body of Christ (I Cor. 11). Failure to exercise these gifts stunts the growth of the individual as well as the Church and earns the censure of our Lord (Luke 19:11-27). The experience of the mature and the enthusiasm of the young are both necessary.

Although public worship may be a family affair and the best attended activity of the

Church it is not the only level at which people are ministered to. A more specialised and informal ministry is possible in the various organisations of the Church, such as Sunday School for the children, Fellowship for the youth and sundry groups for the adults. Here teachers and committee members play an important part. In living and working together we see people's needs of every kind being met by the restoring power of Christ.

Other people, or the same people in another situation, who receive a more particular ministry are those involved in "occasional" services such as baptisms, confirmation, weddings and funerals. These are occasions for realising that a personal trust in God is not only desirable but also absolutely essential in the crises of life.

For example, funerals confront mourners with the stark reality of death and remind them that one day they too must die and come before the judgment seat of Christ. However, in spite of frayed emotions and dulled minds, hearers may still be challenged to make sure that they have found refuge in accepting the invitation read at the beginning of the service: "I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

There are three more groups of people that often engage the minister's attention, namely children in school Scripture classes, sick people in hospital, and folk visited for various reasons in their own homes. We will consider them each for a moment.

Many children in State Schools have little contact with vital Christianity apart from school Scripture classes taken by the clergy and other teachers. Consequently, they are indifferent to Christian values until the realities of the Spirit are presented to them. No doubt many Christians today can look back to their Scripture teachers with gratitude for making Christ real to them.

Being sick in hospital may not appeal to many but frequently it is God's way of making a person stop and think about the purpose of living and the problem of guilt. In this context ministers and friends may be able to help a person see his uselessness and helplessness apart from God.

Then there are those folk who receive a visit, either planned or unexpected from their Rector. When they receive a sympathetic hearing from someone who will listen, they will often uncover their secret fears and frustrations. The true pastor will endeavour to give a relevant message from the Bible and show how Christ can solve these difficulties.

Vague people find that Christianity is definite, those who are indifferent may be roused to show concern, and the antagonistic can be reconciled to God. Some people are disillusioned and need a fresh vision, or their ignorance must be replaced by knowledge. Others have been misled from the truth or have insisted on their own ideas and could be brought back to the right path.

It is a surprise and joy to many to find that trust in Christ and obedience to Him can overcome bad habits, give peace of mind, impart assurance of salvation, resolve intellectual difficulties, create a sense of security, eliminate a feeling of shame, remove fear of death and cause a person to grow more like Christ. Yet this has been the experience of men and women, boys and girls of all times and places.

Where are they ?

Having considered all these sorts and conditions of people who are served by Christian ministers, we now turn for a short time to the places where graduates of the College are going to find them.

In view of our Lord's last command quoted at the beginning of this article, people will be found everywhere, waiting to hear the message of His redeeming love. So our previous description of those who receive a Christian ministry may be modified to apply to every locality.

Jerusalem may be replaced by Sydney as our headquarters. It is here that we receive our training in College and gain our experience as catechists. Many parishes in Sydney have shown hospitality, guidance and friendship to those who are learning to expound God's Word and make it relevant to every situation. Financial assistance in the form of stipends and bursaries is offered

as a relief and encouragement to many students who will later serve in Sydney Diocese.

Judaea was the province surrounding the capital city and therefore N.S.W. resembles it in this respect. Several of our men have recently been ordained and work in N.S.W. dioceses such as Newcastle, Armidale and Grafton. Other men will follow soon.

Samaria bordered on Judaea and most of the other states of Australia are close to N.S.W. Here too, men recently trained at Moore College are, and will be serving in the dioceses of Brisbane and Tasmania, as well as in other areas with the

Bush Church Aid Society or the Church Missionary Society.

The ends of the earth require no substitution and people in Africa, India and South America today are being called out of darkness into God's marvellous light by ministers from Sydney. In return, overseas students are coming from these countries to share their knowledge and experience while they are studying with us.

Together, at home and further afield, God's servants are using His gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Ephes. 4:12).

BARRY RAINSFORD

The peasants of Luther's day protested for the right to own any cattle born to them—N.S.P.

Student: Sir, don't the Quakers regard every meal as a sacrament?

D.B.K.: Each time you have a bath then is that a sacrament?

~~~~~ The Bells of Moore ~~~~~

— being a tribute to the loyalty, initiative, devotion and sheer cunning deceitfulness of a number of rostered Hand Bell Ringers.

Now for years there's been jokes  
Played by different blokes,  
From College to College, you see.  
When we can't find our ding-dong  
Since playing Baptists at ping-pong,  
We think we know just where it be!

Confusion is rife!  
The programme's in strife!!  
Classes finish and start as they want!!!  
No bell sounds are fillin'  
The Avenue Carillon —  
One thing's sure — it's not used as a Font.

The Ringer's frustrated —  
The College deflated,  
And it doesn't sound nearly as well  
When the bell-ringers breeze  
"Time, sirs, if you please,"  
Like is heard at the local hotel.

A recovery raid  
Is eventually made,  
But no bell can be found by our flock;  
So we don't even flinch  
For by cunning we pinch  
A blackboard, a lectern, a clock.

Our failure was maddening —  
To the Principal's saddening;  
But, pray, be patient a spell,  
For a lecturer stresses  
With our Deaconesses  
There is — of all things — a bell!

A scheme is arranged;  
The bell is 'obtained',  
But due to an ominous crack,  
The plan runs aground;  
For 'tis very soon found  
That instead of 'ding-dong' it goes 'clack'.



*(Courtesy British Travel Association)*

Dinner chimes are employed  
To fill in the void  
Though the sound is at times a bit frugal;  
We're quite aghast  
When with mighty blast  
The Ringer gives forth on a bugle.

This doesn't last long,  
The sound is too strong.  
(Will the next thing go 'buzz', 'chirp' or 'clang'?)  
It's cheers for the Ringer,  
As he triggers his finger  
And a race-starting pistol goes 'BANG'!

Many weeks do we learn  
From the Baptist lectern  
And their blackboard OUR lessons doth bear.  
But our bell's now been traded,  
So the crisis has faded,  
And everything's once again square.

**FRED HANSON.**

# THE PROPHETIC OFFICE . . .

## . . . OF ALL BELIEVERS

“Would God that all the Lord’s people were prophets, that the Lord would put his spirit upon them!”

There are two implications which follow naturally from this aspiration of Moses, and which look forward to the fulfilment of God’s plan for His church. First, that God would pour out His spirit upon all His people and secondly, that all the people of God would possess the ability to prophesy.

This dual concept of the status of the people of God is developed through the pages of Holy Scripture, and ultimately becomes central in the New Testament doctrine of the Ministry and the Church.

Further extensive Old Testament references are associated with God’s spirit being poured out with the result of a new spiritual and moral experience of God and His law. (Is. 44:1-5, Ezek. 11:19-20, 36:26ff.) This experience would revolutionise the personality of the one involved for he would ‘walk in His statutes and keep His judgments.’ (Jer. 31:33-34). One important sphere in this reviving activity of God would be that the presence of the Spirit would lead that individual to prophesy (Joel 2:28-29). Zechariah 13 states that God would remove the faithless prophets from the scene of Israel’s dealings with Himself. The spiritual illumination normally restricted to the prophets and other favoured individuals, is to be extended in abundance to all those who receive the Spirit. The Spirit of God in the Old Testament is mentioned as the part-

icular source of prophetic power. The Lord speaking to Samuel said, ‘The Spirit of the Lord will come mightily upon you and you shall prophesy,’ (I Sam. 10:6 also II Sam. 23:2, Hosea 9:7, Is. 42:1). Joel now anticipates a time when the aspiration of Moses will be realised, when all the Lord’s people would be prophets.

How then should ‘prophesy’ be defined? This word ‘prophet’ must not be misunderstood. Joel did not mean that all who possess the Holy Spirit would be able to predict the events of the future (this is one meaning used in the Old Testament, but not here). He meant rather that all the Lord’s people would possess insight into divine truth, and by the Spirit would be moved to express it.

*“Would to God that all the Lord’s people were prophets, that the Lord would put his spirit upon them!”*

The New Testament records the inauguration of this new Spirit-filled community in the ministry of the Lord Jesus who baptised the repentant believer ‘with the Holy Ghost,’ (Matt. 3:11). Baptism with this Spirit, Christ tells Nicodemus, is necessary for eternal life (John 3:5). The risen Lord Jesus directs the attention of the despondent disciples, still bound in mind and spirit by the narrow conception of the purpose of God for

them, to the power which would be theirs: 'Ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses,' (Acts 1:8). As the book of Acts develops we learn how this small company, obedient to the Lord's command, tarried in Jerusalem, not forming plans as to how they should appear in public, but wrestling in prayer until they were endued with power from on high.

Acts 2:1-4 tells of the great outpouring of the Holy Ghost, the burning energy of God is outpoured in abundance upon the whole company of believers 'and they were all filled with the Holy Ghost and began to speak . . . the mighty works of God,' (Acts 2:4-11). The disciples, emancipated from fear and superstition, in the phenomenal power of the Holy Ghost made known to the world the salvation of God through Christ. 'They were filled with the Holy Ghost, and they spake the word of God with boldness.' (Acts 4:31).

'The Day of Pentecost did not mean a religious mood of mind or a pious enthusiasm, but that they were filled with the personal Holy Ghost . . . one thing they all had to perform was to confess the truth; and courage was supplied by the Spirit,' ('Doctrine of the Holy Spirit' — Smeaton).

Peter in his sermon on that Day of Pentecost associates this life-giving event with the fulfilment of the prophecy of Joel (Joel 2:8-9 quoted Acts 2:17-20). He sees God carrying out His intention to put His Spirit upon all men and so make them prophets, that is interpreters of spiritual truth. Thus the Book of Acts states that it was not only the apostles (the twelve) who were active in proclaiming God's truth, but that all of the first-generation disciples 'went about preaching the word', (Acts 8:4).

Amongst the gifts given to the church by God, the spirit of prophecy is always mentioned, Ephes. 4:11; Rom. 12:6; I Cor. 12:28. One might suppose that this gift was restricted to the particular sphere of teaching and ministry. This assumption would be partly correct, because it appears that certain believers were set apart to exercise a prophetic ministry.

Nevertheless, the epistles deal with this gift as

of a more general nature, that being, the gift to every believer to be exercised in the revelation of divine truth, for the edification of the people of God. Indeed, of all the gifts, prophecy was the highest in order. St. Paul tells the Corinthians 'to desire earnestly spiritual gifts, but rather that you may prophesy.' (I Cor. 14:1-39).

Why is it that St. Paul places such a high value upon this gift?

The apostle in I Cor. 14:20-33 states that believers were to exercise this gift when they met together and God would bless it by the edification, strengthening and encouragement of the brethren in their faith. Here then is one reason for its importance! All the gracious gifts of God's Spirit are for the benefit of the church, ('for the perfecting of the saints, for the building of the body of Christ, till we attain the fulness of the measure of the stature of Christ') — to the end that it might be a glorious church, without spot or wrinkle, holy, to the praise of His name. The gift of prophecy granted to each one who names himself a believer, must not be suppressed in the church, but given every opportunity for its effective expression.

Paul also infers that this would be a sign of the presence of God in an assembly of redeemed people. As individuals 'revealed' to their brethren, words directly inspired of God, the world would be faced with reality! The glorious fact is that the living Spirit of God is not an abstract, far-removed puzzling question, but rather is God Himself involved in the events of each day in the lives of those who trust Him. Rebuked unbelievers will cry out that God dwells in that congregation!!

Christians in this century need to be reminded of these facts. Such was one sphere of Christian fellowship according to Paul. No attempt has been made to answer the question of what method should be used in the expression of this gift. The writer has sought only to assess the status of the individual believer, emphasising that every Christian as Christ's agent in the world has an important function to fulfil. Every Christian is responsible for building the church in godly principles of life and thought (Christ-likeness). Every Christian is responsible to teach sinners the truth of the gospel, with a view to converting and saving them.

**HUGH CRAFT**



- Back Row:** O. Thomas, K. Freer, P. Lee, G. Maple, R. Piper, J. Gray, R. McKinney, G. Farleigh, R. Audley, D. Meadows, G. Foster, K. Hainge, K. MacQueen, I. Ransom, G. Scarratt, J. Andrews, L. Banks, N. Flower, G. Jeffreys, E. Sinclair, D. Fernance, N. Brain.
- Fourth Row:** D. Aivaliotis, A. Watson, C. Dundon, J. Pettigrew, N. Matheson, J. Gelding, R. Gallagher, D. Firmage, K. Coleman, B. Stanmore, B. Wilson, D. Ryan, R. Maidment, A. Tress, G. S. R. Thomas, A. Blanch, D. Howard, R. Goodfellow, J. Wise, T. Middleton, T. Milton.
- Third Row:** I. Hardy, J. Gormley, G. Wainwright, R. Kernebone, P. Dillon, J. Sanders, W. Holland, J. Davies, B. Kaye, A. Guyer, D. Swinfield, B. King, R. Gregson, P. Grouse, B. Maxwell, B. Johnson, J. Merriment, B. Carter, W. Walsh, E. Carnaby.
- Second Row:** D. Binns, H. Robertson, A. Alcock, J. Lousada, K. Stephens, K. Yapp, N. Prott, F. Hanson, P. Tasker, H. Craft, J. Livingstone, C. White, D. McDougall, B. Bevis, R. Withycombe, G. Grimes, W. Jobling, P. Carroll, J. LeHuray.
- Front Row:** P. Bigg, B. Horton, B. Rainsford, Rev. A. Ntogota, H. Dillon, C. Barton, Rev. N. Pollard, Rev. W. Dumbrell, The Vice-Principal, The Principal, Rev. B. Smith, Rev. E. Cameron, Rev. W. Lawton, Rev. G. Goldsworthy, J. Baxter, G. Butler, B. Telfer, P. Barnett.

# Reflections . . . .

As I look back over my years in College with its corporate life, its absorbing concern for study, and the conflicts between the two, I often reflect upon the question, "What constitute the most difficult lessons we have to learn?"

I find myself faced with three important lessons which every Christian must learn, if he is to be a true follower of Christ. Lessons which College tends to highlight because of the special stresses and strains of corporate life. In College there are many men, each with his own background, way of looking at things, theological presuppositions, peculiar habits and needs. Of necessity therefore, some lessons which have to be learnt in the Christian life are brought into prominence.

The first lesson that we have to learn is that of being servants, servants to Christ and servants to our fellows. The Lord Jesus makes it quite clear that those who serve are His true disciples.

For those of us who have come to College from positions of authority in the business world or armed forces, from the teaching profession or who have been self-employed, this is particularly difficult. In addition, there is a tendency, because we are Australians, to dislike the thought of being the servant of any man. Consequently the difficulty of learning this lesson grows. The problem is not eased by the realisation that when we leave College we will be holding positions of authority (to some degree) in the Church. Yet He who is Lord of all, set the standard, by performing the duty of a slave to His disciples in washing their feet. He not only gave us an example, but commanded us to follow it.

We have many opportunities in College to serve others and of doing menial tasks. Yet when these opportunities to serve are given to us, to do something which will please our Master, we forget this side of the question and quickly think of someone else who is more 'qualified' to do it.



*Courtesy of Qantas*

We are students, we cannot dirty our hands! Someone else will do it! He is closer! I come from the North Shore! I am engaged in a most intellectual conversation! or some such excuse which condemns us even as we give it.

I believe that we should ask ourselves the question, "Which is the more important in my Master's eyes, this opportunity He has given me, to serve, or the thing which would prevent me from taking it?" God seems to work in such a way that most opportunities for real service come when we are very busy or tired. They can usually be taken if we really seek God's will and His help.

A second lesson that we find most difficult to learn, is that of being disciples (or another English word which exactly translates the Greek word, learners).

God has set over us in this College pastors and teachers, men who can show us the principles and themes in the Word of God, and the methods which best enable us to search the Scriptures ourselves. They can also show us how the Bible applies to everyday life.

We can disagree with the ideas being expressed because they are contrary to our own preconceived ideas of the Bible, and as a result, close our minds to the valuable insights God has given to other men. We may even disagree with or be put off by a lecturer's manner of presentation. His pet words or phrases, used in the process of lecturing, sometimes distract us, so that we do not listen.

Sometimes we can become so involved with the idea of our direct relationship with God through our private study of the Scriptures that we fail to see that one of the usual ways God has of teaching us is through others.

Another very great danger is that we can become so taken up with the learning of facts, theories and doctrines (important for exams), that we fail to learn in the Biblical sense. We must put into practice the things God is teaching us. As our knowledge of God's character increases, our lives should be continually changing in the light of this knowledge. We should trust Him more, bringing our lives more under His control. Our prayers should be based more on the commands and promises of God set forth in the Scriptures, and should be more urgent and more assured. Then our knowledge becomes knowledge in the true Biblical sense.

This leads to the third lesson we have to learn. With the ever increasing demands of study at all levels in the College, the demands of love for our brother can easily take second place. We

must learn to give it its rightful place in our lives, and learn how to express it.

Life can easily become so divided up into sleeping, studying, worshipping and eating, that somehow concern for our brother is squeezed out. Or else we never quite get round to expressing it.

This becomes increasingly possible with the growth of the student body. The lonely man, the one who finds it difficult to make the overtures in establishing a friendship, or to take his part in a crowd as easily as others, is no longer as obvious as he would be in a smaller group. We tend to associate only with our close friends. The man with problems can feel that he does not know us well enough to approach us, or he might think that we are too busy. All these things make the exercise of brotherly love more difficult.



The Senior Student

Yet here in College we have been given an opportunity second to none for the earning of this art — for it is an art as well as a grace. If we cannot love the brother with whom we rub shoulders every day, when he gets to the ping-pong table or the paper first, how can we love the brother in the parish whom we see only once a week, or the brother we have never seen?

It is in our relationships with our brothers that we can learn to share with one another the gifts that God has given to each. We can learn from the brother with a different gift to our own and can share with him the things God has been doing in our life. This is an almost completely neglected ministry in many places. What more wonderful truth can we share than that God answers believing prayer.

So brethren we have a wonderful opportunity here at College to be learners, as servants and brethren, bearing one another's burdens, esteeming the other better than ourselves. Let us take up these opportunities as God presents them to us, moment by moment.

**CHARLES BARTON**  
SOCIETAS

One of the results of modern developments in speed of travel and communications has been that Australians have begun to realise more and more how great is the academic and cultural isolation in which we live. It is still true to say that Europe is the centre of academic activity, especially in Theology and related subjects, with America following in second place.

It is also true to say that there has been a growing awareness in the Australian church of the need to raise the standards of theological learning. It is not that we strive to create a purely intellectual clergy, but that we see the need to encourage theological students to reach the peak of their abilities, and the need to establish a nucleus of specialists who are qualified to instruct succeeding generations of students.

For Australians the opportunities for further study lie mainly in Britain. One of the many obvious reasons for this is that Britain is the cultural and academic centre of the English speaking world. Australians suffer from an educational system which does not generally encourage proficiency in foreign languages, and this cuts off the many from the academic life of Europe.

The advantages to be gained from overseas study are most numerous in the realm of specialist study and research. English universities tend towards earlier specialisation than do Australian or American universities, but this fact by no means puts post-graduate work in England out of the reach of Australian graduates. The pursuit of a Cambridge or Oxford Doctorate is however not the only course to be sought after. For example, the Cambridge Tripos Part III is normally taken after graduation, but an overseas graduate student may read for this examination and take the B.A., degree after two years study devoted to one subject in Theology. Oxford, Cambridge and Trinity College Dublin all provide excellent courses in Semitic studies at the undergraduate level. It ought to be noted that the highly specialised research required for a Doctorate demands in most cases a knowledge of some foreign languages which is all too rare amongst Australians.

Overseas experience must not be regarded as confined to the pursuit of higher degrees. Contact with other peoples, churches, and cultures has a benefit which is hard to estimate, and which probably varies from person to person according

# OPPORTUNITIES

## FOR

## FURTHER

## STUDY

to the ability to grasp it. The cost of travelling the large distances necessary makes this a secondary consideration only. There is also the consideration of the benefit to be gained from pastoral work in other parts of the Anglican Communion. The opinions of those who have worked in English parishes suggest that there is not enough to be gained by this experience for it to be the main reason for going overseas.

In pastoral techniques the Americans surely lead the field. They have much to teach us about the efficient establishment of the specialized agencies and chaplaincies and the training of men for those tasks. One such agency is the Council for Clinical Training which is an interdenominational national organisation controlling a programme of chaplaincy training. Students undergo a minimum of three months full-time training in small groups guided by a qualified chaplain-supervisor within a hospital, prison, psychiatric centre, or other institution. One caution ought to be added: much of the pastoral method found in America is as inwardly untheological as it is outwardly efficient.

These remarks can only serve to introduce the question of overseas experience for theological students. One thing is clear, namely, that if we admit the need in the Australian Church to encourage the theological specialists, if only to provide adequate properly trained teachers for our theological colleges, which surely is the bare minimum we can aim for, more action is needed. The immediate needs include the establishment of funds to assist those qualified to go abroad. We must also aim at the establishment of adequate libraries which, although they will not be able to compete with the centuries old libraries of Europe or even the affluent libraries of America, will be the foundations of theological research centres in the years to come.

**GRAEME GOLDSWORTHY.**

*Mr. Goldsworthy returned to the staff of Moore College this year following three years overseas in England and America furthering his studies. During the years 1959-61 at Cambridge University, he completed Part III of the Theological Tripos in Old Testament. Prior to his return to Australia he served as Chaplain with the New York Protestant Episcopal Church. His particular branch of work in the slum areas of New York was associated with the City Mission Society.*

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*Student: (after a lecture on the doctrine of Hell has appeared to have gotten off the track):—  
“Are we going back to Hell, sir?”*

*D.B.K.: This IS Hell.*

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# FINAL YEAR -- 1963



**Back Row:** F. Hanson, P. Dillon, H. Craft, R. Gregson, B. Rainsford, P. Barnett.

**Middle Row:** K. Yapp, J. LeHuray, P. Tasker, B. Horton, R. Kernebone, J. Lousada, K. Stephens, N. Pratt.

**Front Row:** P. Bigg, D. Swinfield, B. Telfer, C. Barton, The Principal, H. Dillon, J. Baxter, G. Butler, R. Withycombe.

# Dear Fellow Collegians . . .

Twenty nine students were ordained during the course of last year, twenty-one being ordained in the Diocese of Sydney, and eight in other Australian Dioceses or overseas. Thirty new students have been enrolled this year for the theological course, making a total of 102 studying theology in College, about half a dozen less than last year. Amongst them we welcome the Reverend Adoniya Ntogota from Uganda and we also welcome as residents two students from Tanganyika who are studying at the Teachers' College for a year, and one student from the United States who is studying Law as a Full-bright scholar.

In August of last year the Reverend R. A. Cole and his family left for Singapore. We greatly miss Dr. Cole's contribution to the College in so many departments. We were glad to welcome at the beginning of this year two new members to the teaching faculty, the Reverend W. J. Dumbrell, who with his family is living in 44 Carillon Avenue, and the Reverend Graeme Goldsworthy. This year two married students are living in houses on the College campus and we may expect more such houses to become available as time goes on. Accordingly a short morning service has been inaugurated in mid morning on Mondays for the whole College, not only the students and staff, but also for the families which live on the campus, as well as for Matron and the domestic staff and the staff of the College office.

Examination results during the last 12 months have been satisfactory. All six Moore College candidates sitting for the London B.D. were successful, our Senior Student, Robert Banks, being placed in the first class. In the Australian College of Theology examinations the Reverend W. J. Lawton was awarded a first class Th.Schol., and all but three of our students passed in the Th.L. examinations, six being awarded first class honours, seventeen seconds and twenty passes.

How best to train a man for the Christian ministry is a question which should be always under review amongst Church people. A minister's training falls into three broad periods: the training he receives before entering College; his time in College; and the training and equipment

he should receive when he has completed his College course and has entered on his ordained ministry. What is each such sequence in life best designed to achieve by way of ministerial training? Plainly in pre-College days a man should get a good general education and should have himself tested his calling by exercising a ministry in his own congregation and should have commended himself to the Christians of his own environment. Before he enters College he should have obtained a good grounding in the knowledge and contents of the Bible through the ministry of his own local church and through his own studies. Here too he will have learned something of the arts and techniques of the pastoral ministry. More will be learned of these in College, but undoubtedly his post-College career is



best fitted to train a minister most fruitfully in pastoralia, and part-time pastoral training and regular supervision should be the experience of all young clergy for several years after their ordination. But what should his College course aim at? Time in College is so short, precious and expensive that it is important that the essentials should be concentrated on. Here a man must learn those things which will enable him to give himself to the ministry of prayer and the Word of God, after the apostolic example. So the Bible must be the centre of College studies, and yet not merely the Bible as a subject to learn about, but the Bible as the Sword of the Spirit in the context of prayer and Christian living.

**D. B. KNOX**

# *Glimpses into Moore*

*As the shadows lengthen  
over the triangle . . .*



*John Francis Cash  
Memorial Chapel*



*“Study”*





*The 'Quiet' of the Reading Room*

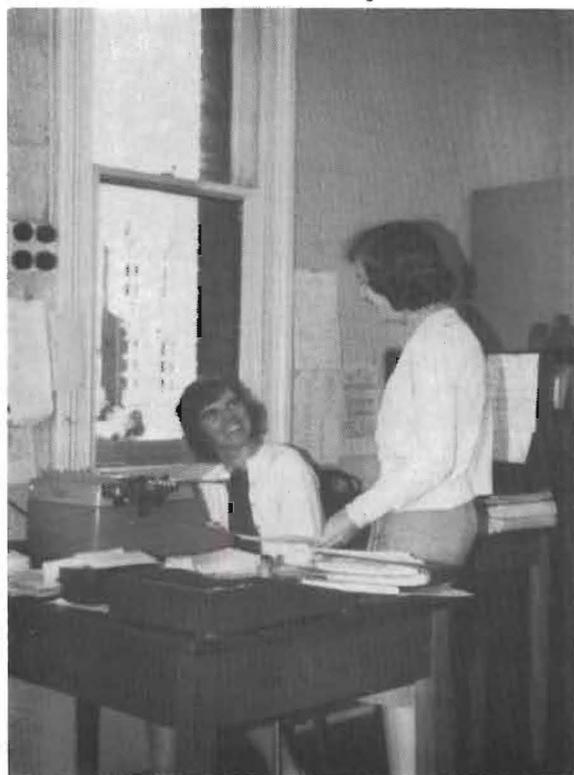


*The Library*



*Worship — Within the Chapel*

Photographer — Neil Prott



*Centre of Administration*

— *The College Office*

# SPORT

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## TENNIS

The tennis team this year proved to be one of the strongest that has represented the College. The team, consisting of Bob Goodfellow, Brian Stanmore, Warren Dennis, Hugh Craft, Barry Bevis and Bill Holland won the Inter-College Championship without losing a set.

## TABLE TENNIS

As yet there has only been one round played in the Inter-College table tennis. The College team easily defeated the Congregational College by eleven sets to two.

The final of the College Championship has yet to be played. However it looks as though it will be fought out between Paul Barnett and Paul Watkins. Stop Press: Paul Barnett the winner.

## SQUASH

Following on from last year's success, the Squash team consisting of John Wise, Ernie Carnaby, Brian Johnson and Grahame Scarratt won the Inter-College Championship by winning all twelve matches.

## CRICKET

The annual cricket match between the College and the Clergy resulted in an easy victory for the latter. The Clergy team scored 284 and in reply the College could only rally 126.

This year the annual match, first and second years against third and fourth years, resulted in an easy victory for the senior team.

## RUGBY UNION

For the first time in years the College decided to field a Rugby Union team. Although soundly defeated by 23 points to 6 in their match against the Evangelical Union, the team showed that in the future with more match practice it could prove very hard to defeat.

## SOCCER

Because of its decision to play Rugby Union the College did not field a soccer team in the Saturday afternoon Churches Competition. However a team will represent the College in the Inter-College Championship later on this year.

## ATHLETICS

The College team once again won the Inter-College Carnival last year. The victory was the result not of any outstanding individual but a determined team effort.

**"a successful year in sport"**

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*The Galatian Christians had picked up the law again and Paul said to them, "Drop that thing—quick!"—D.W.B.R.*

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## FINAL B.D. (LONDON), STUDENTS

**BUTLER, Geoffrey Thomas, Th.L.:** Catechist, St. Paul's, Chatswood, 1963. Candidate, Diocese of Adelaide.

**MACINTOSH, The Reverend N. K., Th.L.:** Curate, St. Augustine's, Neutral Bay.

**POWERS, The Reverend B. W., A.A.S.A., A.S.T.C. (Acctcy.), B.Comm., Dip.R.E., Th.L.:** Curate-in-charge, St. Andrew's, Riverwood.

**TUNBRIDGE, The Reverend C., Th.L.:** Formerly Curate, Holy Trinity, Adelaide.

**TELFER, Brian Robert, Th.L.**

## FOURTH YEAR

**BARNETT, Paul William, A.S.T.C., Th.L.:** Manly Boys' School, 1947-50. Gosford High School, 1950-52. University of Technology, 1953-57, as Quantity Surveyor. Entered College from St. Stephen's, Willoughby, 1960. Catechist at St. Alban's, Lindfield, 1960-61. All Saint's, Cammeray, 1962. St. Paul's, Chatswood, 1963. Reading for B.D. (London).

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

**BAXTER, John, Th.L.:** Sydney High School, 1949-53. Balmain Teachers' College, 1954-55. Teacher, 1956-59. Entered College from All Saints', Woollahra, 1960. Catechist at All Souls', Leichhardt, 1960. St. Andrew's, San Souci, 1961-63. Reading for B.D. (London).

**BIGG, Philip Stephen, Th.L.:** The Armidale School, 1951-54. Gotton Agricultural College, 1955-57. Farmer, 1958-59. Entered College from St. Peter's, Armidale, 1960. Catechist at St. Peter's, Harcourt, Campsie, 1960. St. Faith's, Narrabeen, 1961-62. St. Silas', Waterloo, 1963.

**CRAFT, Nickless Hugh, Th.L.:** Wollongong Junior Technical College, 1951-53. Clerk, Port Kembla, 1954-59. Entered College and Matriculated, 1959. From St. Michael's, Wollongong. Catechist, All Saints', Austimer, 1959-60. St. Matthew's, Ashbury, 1961-63.

**DILLON, Howard Frederick, Th.L.:** St. Andrew's Cathedral School, 1949-52. Canterbury Boys' High School, 1953-56. Clerk, Department of Child Welfare and Social Welfare, 1957-59. Entered College from St. George's, Hurstville, 1960. Catechist at St. Clement's, Jannali with St. Anne's, Como, 1960. St. Alban's, Belmore, 1961-62. St. Stephen's, Willoughby, 1963.

**GREGSON, Roger Granville, Th.L.:** Dubbo High, 1943. Trinity Grammar, 1944-45. Sydney Technical College, 1946-51. Industrial Chemist, 1950-51. Jackeroo, 1952-53. Oenpelli Mission, N.T., 1953-58. Catechist at St. James', Berala, 1960-62. St. Saviour's, Punchbowl, 1963.

**HORTON, Bruce Robert, Th.L.:** Homebush Boys' High School, 1952-56. Insurance Clerk, 1957-60. Entered College from St. John's, Campsie, 1960. Catechist at Holy Trinity, Panania, 1960-62, St. James', South Canterbury, and St. Mark's, Clempton Park, 1962-63.

**KERNEBONE, Richard Alon, M.I.S. (Aust.), Th.L.:** Dubbo High, 1946-47. Canterbury Boys' High, 1947-50. Cadet Draftsman and Pupil Surveyor, 1951-56. 1957-60, Surveyor, Moree, Goulburn, Port Macquarie. Entered College from St. Thomas', Port Macquarie, March, 1961. Catechist at St. Bede's, Beverly Hills, 1961. St. Bede's, Drummoyn, 1962. St. Bartholomew's, Pymont, 1963. Candidate, Diocese of Armidale. Reading for B.D. (London).

**LE HURAY, James Rodwell, Th.L.:** Trinity Grammar, 1950-52. Salesman, 1952-59. Matriculation, 1959. Entered College from St. James', Croydon, 1960. Catechist at St. James', Croydon, 1960. St. Paul's, Oatley, 1961. St. John's, Ashfield, 1962-63.

**LOUSADA, John Matthews, Th.L.:** S.C.E.G.S., 1947-52. Clerk, 1953-54. Teachers' College, 1954-56. Teacher, 1956-59. Entered College from St. Matthew's, Manly, 1960. Catechist at St. John's, Ashfield, 1960-61. Parish of Pittwater, 1962-63. C.M.S. candidate.

**PROTT, Neil Edmund, Th.L.:** Sydney Grammar, 1951-54. Clerk, Photographer. Matriculation, 1959. Entered College from Christ Church, Bexley, 1960. Catechist at St. Luke's, Liverpool, 1960. St. Anne's, Merrylands, 1961-62. S.A.M.S. Deputations, 1963.

**RAINSFORD, Barry Vere, B.E., Th.L.:** North Sydney High, 1946-50. Sydney University (Engineering), 1951-54. Engineering Draftsman, 1955-59. Entered College from St. James', Turramurra, 1960. Fellowship Leader, St. James', Turramurra, 1960. Catechist at St. Swithun's, Pymble, 1961. Berowra-Asquith, 1962-63.

**STEPHENS, Keith, Th.L.:** Westmead Junior Tech., 1947-49. Parramatta High, 1950-51. Electrical Fitter and Technical Officer plus part-time studies in Electrical Engineering, University of N.S.W. Entered College from St. Paul's, Castle Hill, 1960. Catechist at Holy Trinity, Dulwich Hill, 1960. St. Jude's, Dural, 1961-62. Holy Trinity, Peakhurst, 1963. Reading for B.D. (London).

**SWINFIELD, David Frederick Ebenazar, Th.L.:** Ashfield Technical, N.S.W. University, 1952-54. Director. Entered College from St. Philip's, Caringbah, 1960-61. Catechist at St. Clement's, Marrickville, 1961-62. Holy Trinity, Millers Point, 1963.

**TASKER, Peter John, Th.L.:** North Newtown Intermediate High, Enmore High, 1952-56. Leaving Certificate, 1958. Clerk. Entered College from St. Luke's, Thornleigh, 1960. Catechist at Thornleigh-Pennant Hills, 1962-63.

**THOMAS, George Henry, Th.L.:** Katoomba High, 1950-55. Medical Student, Sydney University, 1956-59. Entered College from Emmanuel Church, Lawson. Catechist 1960-61. St. Luke's, Mascot, 1963. Reading for B.D. (London).

**WITHYCOMBE, Robert Stanley Morse, B.A., Th.L.:** Sydney Grammar School, 1951-56. University of Sydney, 1957-60. Entered College, 1961, from St. Andrew's, Roseville. Catechist at All Souls', Leichhardt, 1961. St. Mark's, Darling Point, 1962-63. Reading for B.D. (London).

**YAPP, Kenneth Gordon, Ph.C., Th.L.:** West Wyalong Intermediate High, 1950-54. Pharmacist, Sydney University, 1956-57. Entered College from St. Andrew's, Summer Hill, 1960. Catechist at St. James', Pitt Town, 1960-61. St. Luke's, Miranda, 1962-63. Reading for B.D. (London). C.M.S. Candidate.

## THIRD YEAR

**ALCOCK, Allan Reginald:** North Sydney Boys' High, 1936-39. A.I.F. and R.A.A.F., 1941-45. Account/Compony Secretary, 1945-61. Entered College from Christ Church, Gladesville, 1962. Catechist at St. David's, Surry Hills, 1962. St. Clement's, Marrickville, 1963.

**BEVIS, Barry Johnson:** North Sydney Technical High School, 1951-53. Retail Salesman, 1954-60. Matriculation, Fcrt Street Evening College, 1960. Entered College from St. Stephen's, Willoughby. Catechist at St. Paul's, Rose Bay, 1962. All Saints', Cammeray, 1963.

**BINNS, David John, R.D.A.:** Prince Alfred College, Adelaide, 1946-56. Roseworthy Agricultural College, 1957-59. C.S.I.R.O., Technical Officer, 1959-60. Entered College from St. Matthew's, Kensington (S.A.). Catechist, Parish of Jannali-Como, 1961-63.

**CARNABY, Ernest William:** Tempe Intermediate High School, 1952-54. Sydney Technical High School, 1955-56. Intermediate Accountancy, 1958. Audit and Accounts Clerk, 1957-60. Entered College from St. Mark's, Revesby. Catechist, St. John's, Podstow, 1960. All Saints', Cammeray, 1961. St. Poul's, Oatley, 1962-63.

B.C.A. Candidate.

**CARROLL, Peter John:** Canterbury Boys' High School, 1951-55. Rural Bank of N.S.W., 1956-57. Sydney University, Faculty of Economics, 1956-57. Cost Clerk, 1958-60. Entered College from St. Andrew's, Riverwood. Catechist, Holy Trinity, Panania, 1961-62. St. John's, Padstow, 1962-63.

Reading for B.D. (London).

**CARTER, Brian Allen, W.D.A.:** Trinity Grammar School, 1949-56. Jockeroo, 1957. Wagga Agricultural College, 1958-60. Entered College from St. John's, Wagga. Catechist, St. Martin's, Kensington, 1961-62. St. Jude's, Dural, 1963.

B.C.A. Candidate.

**DILLON, Peter Rudolph, H.D.A.:** Hurlstone Agricultural High, 1949-51. Howkesbury Agricultural College, 1952-54. Agricultural Officer, T.P.N.G., 1955-61. Entered College from and Catechist at St. George's, Hurstville, 1962. St. Albon's, Five Dock, 1963.

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

**GRIMES, Geoffrey William:** Knox Grammar School, 1951-55. Armidale Teachers' College, 1956-57. School Teacher, 1958-60. Entered College from St. Barnabas', Roseville East. Catechist, St. Barnabas', Roseville East, 1961-63.

Reading for B.D. (London).

**GROUSE, Phillip John, M.Sc.:** Sydney Boys' High School, 1946-50. Electrical Engineer, 1951-61. Entered College from St. Poul's, Chatswood. Catechist, St. Martin's, Killara, 1963.

Reading for B.D. (London).

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

**HANSON, Fred Gordon:** North Sydney Boys' High School, 1939-41. Clerk, Dept., of Government Transport, 1942-61. Entered College from Holy Trinity, Mount Kuring-gai. Catechist, Flemington-Hamebush, 1961-62. St. Augustine's, Bulli, 1963.

**HOLLAND, Desmond William:** Kogarah Boys' High School, 1951-53. Matriculation, Sydney Technical High School, 1956. University of N.S.W., Industrial Chemistry, 1958-60. Trainee Chemist, 1958-60. Entered College from St. John's, Rockdale. Catechist, Brigh'on-le-Sands, 1962-63.

Reading for B.D. (London).

**JOBLING, William Jeffree:** Sydney Boys' High School, 1954-58. Clerk, 1959-60. Sydney University, Faculty of Arts, 1959-62. Entered College from St. Stephen's, Bellevue Hill, Catechist at St. Luke's, Mascot, 1962. St. John's, Darlinghurst, 1963.

Reading for B.D. (London). B.A. (Sydney).

B.C.A. Candidate.

**JOHNSON, Brian Keith:** North Sydney Technical High School, 1944-47. Sales Representative, 1953-57. Sales Supervisor, 1957-60. Entered College from St. Paul's, Wohroonga. Catechist St. Dovid's, Arncliffe, 1961-62. St. George's, Earlwood, 1963.

**JONES, Michael Anthony Corbett:** S.C.E.G.S., 1953-56. Clerk, 1957-59. Entered College from St. Clement's, Mosman, 1960. Catechist, Holy Trinity, Concord West, 1960-62. St. Philip's, Coringbah, 1962-63.

**KAYE, Bruce Norman:** Sydney Boys' High School, 1951-55. Water Board, 1955-59. Sydney University, Faculty of Arts, 1957-60. Entered College from St. Luke's, Mascot, 1960. Catechist, St. Luke's, Mascot, 1960. St. Andrew's, Riverwood, 1961-62. St. Andrew's, Roseville, 1963.

Reading for B.D. (London). B.A. (Sydney).

**KING, Brian Franklin Vernon, B.Comm., A.C.A.:** Sydney Boys' High School, 1950-54. University of N.S.W., 1955-60. Audit Clerk, 1955-59. Chartered Accountant, 1959-60. Entered College from St. Stephen's, Willoughby. Catechist at St. Mark's, Northbridge, 1962-63.

Reading for B.D. (London).

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

**McDOUGALL, David Alexander:** Newcastle High School, 1950-53. Electrical Mechanic. Entered College from St. Stephen's, Willoughby, 1960. Catechist, St. Saviour's, Punchbowl, 1961-62. St. Andrew's, Riverwood, 1963.

**MAXWELL, Barry Colin Clarke:** Bondi Technical School, 1952-54. Randwick High School, 1955-56. Bothurst Teachers' College, 1957-58. School Teacher, 1959-61. Entered College from St. Aidan's, Lockhart. Catechist, St. Peter's, Cocks River, 1961. East Fairfield, Old Guildford, 1962-63.

**MERRIMENT, John Robert:** Hurstville Secondary School, 1951-53. Plumber, 1953-61. Hurstville Evening College, 1959-60. Entered College from St. Mark's, Sylvania. Catechist at St. Stephen's, Villawood, 1962-63.

**ROBERTSON, Harry Lee:** Canterbury Boys' High School, 1942-46. Wagga Wagga Teachers' College, 1947-48. School Teacher, 1949-61. Entered College from All Soints', Nowra. Catechist, St. Luke's, Regents Park, 1961. St. James', Carlton, 1962-63.

**WALSH, William Leonard:** Sydney Boys' High School, 1935-37. Proof Reader, 1937-39. Australian Army, 1939-42. Rodio Engineering, 1942-47. Senior Executive, Ducon Condenser Ltd., 1947-61. Entered College from St. Paul's, Wentworthville. Catechist, St. Bede's, Drummayne, 1961. St. Barnabas', Punchbowl, 1962. St. Anne's, Merrylands, 1963.

**WATKINS, Paul Llewellyn:** Fort Street Boys' High School, 1949-54. Sydney University, Faculty of Science, 1955-56. Sydney Teachers' College, 1956-57. School Teacher, 1958-61. Entered College from St. Philip's, Eastwood. Catechist, St. John's, Darlinghurst, 1961-62. St. George's, Marsfield, 1963. Reading for B.D. (London).

**WHITE, Edwin Charles:** Randwick Boys' High School, 1953-57. University of N.S.W., Applied Chemistry, 1958-60. Australian Gas Light Co., 1958-59. Abbott Laboratories, 1959-60. Entered College from St. Nicolas', Coogee. Catechist, Ingleburn-Macquarie Fields, 1961-62. St. Andrew's, Lane Cove, 1963. Reading for B.D. (London).

## SECOND YEAR

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

**BLANCH, Allan Morrison:** All Saints' College, Bathurst, 1949-53. Bathurst Teachers' College, 1954-55. School Teacher, 1956-62. Entered College from St. Stephen's, Mittagong. Catechist at St. Mark's, Yagoona, 1962-63. Reading for B.D. (London).

**COLEMAN, Kenneth George:** Leichhardt Technical Junior High School, 1952-54. Assistant Purchasing Officer, Sydney Missionary and Bible School, 1959-61. Entered College from St. Paul's, Carlingford. Catechist at St. Michael's, Newport, 1962. Parish of Pittwater, 1963.

**DAVIES, John Edward, B.Sc.:** Manly Boys' High School, 1950-54. University of N.S.W., 1955-59. Industrial Chemist, 1956-62. Entered College from St. Matthew's, Manly. Catechist at All Saints', Balgowlah, 1962. St. Cuthbert's, Naremburn, 1963. Reading for B.D. (London).

**DUNDON, Colin George:** Sydney Technical High School, 1954-56. P.M.G. Technician in Training, 1957-58. Trainee Chemist, 1959. Technical Assistant, C.S.I.R.O., 1960. University of N.S.W., 1959-61. Entered College from Christ Church, Gladesville. Catechist at St. Paul's, Canley Vale, 1962-63. Reading for B.D. (London).

**FIRMAGE, David Edward:** S.C.E.G.S., 1950-55. Clerk, A.I.E. Illawarra Bible College. Entered College from A.I.E. Catechist at St. George's, Paddington, 1962-63.

**GALAGHER, Rodney Charles:** Homebush Boys' High School, 1954-56. Land Surveyor (Dip. Eng. Surveying). Entered College from St. Mary's, Guildford. Catechist at Holy Trinity, Dulwich Hill, 1962-63.

**GELDING, John Edward:** Junior Technical High School, Glebe, 1950-52. Sydney Technical College, 1960-61. Bank Officer. Entered College from St. John's, Glebe. Catechist at St. Mark's, Brighton-le-Sands, 1962-63.

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

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

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

**HOWARD, Donald Owen, H.D.A.:** Sydney Boys' High School, 1938-40. Hawkesbury Agricultural College, graduated 1946. Journalist. Assurance Consultant. Entered College from Cooma Methodist Church. Catechist at St. Matthew's, West Merrylands, 1962.

**MATHESON, Neil Robin:** Parramatta Boys' High School, 1953-57. Clerk to Chartered Accountant. Sydney Missionary and Bible College, 1960-61. Catechist at St. Mark's, Picton, 1962-63.

**MIDDLETON, Trevor:** Westmead Technical College, 1952-55. Leaving Certificate, 1961, East Sydney Technical College. Electrical Fitter. Entered College from and Catechist at St. John's, Gurraveen, 1962-63.

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

**NTOGOTA, Adonia, The Reverend:** Kabarole High School, Fort Portal, 1948-53. Buwalasi Theological College, 1954-55. Lay Reader, 1956-57. Bishop Tucker Theological College, Mukona, 1958-59. Ordained Deacon, 1959. Curate at Masaka and at Kilembe Mines 1960-61. Ordained Priest 1961. Vicar-in-Charge, Kilembe Mines Parish, 1962. Entered College, 1963. Curate at St. Stephen's, Willoughby, 1963.

**PETTIGREW, James Askey:** Newington College, 1953-54. Matriculation, 1961. Sydney Technical College. Salesman. Entered College from St. Paul's, Sydney. Catechist at St. Columba's, Flemington, 1962-63.

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

**SANDERS, James Alexander:** Ashfield Technical High School, 1943-45. Staff Officer, Qantas Empire Airways. Entered College from Gospel Hall, Brookvale. Catechist at St. Timothy's, Naraweena, 1962. All Saints', Balgowlah, 1963.

**THOMAS, Garth Stephen Rawson, B.A.:** Fort Street Boys' High School, 1953-57. University of Sydney, 1958-61. Entered College from St. Stephen's, Willoughby. Catechist at All Souls', Leichhardt, 1962. Reading for B.D. (London); M.A. (Sydney).

**TRESS, Anthony Glennie:** Naremburn Intermediate High School, 1951-53. North Sydney Boys' High School, 1954-55. Cadet Engineer (Production Engineer's Certificate). Entered College from St. Paul's, Chatswood. Catechist at Christ Church, St. Ives with Terrey Hills, 1962-63.

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

**WILSON, Bruce Winston:** Canterbury Boys' High School, 1955-59. Assurance Clerk, 1960. University of Sydney (Arts Faculty), 1961. Entered College from Holy Trinity, Panania. Catechist at St. Luke's, Regents Park, 1962-63. Reading for B.D. (London).

**WISE, John Warren:** Sydney Boys' High School, 1949-53. Oil Company Sales Representative. Entered College from St. Stephen's, Bellevue Hill. Catechist at St. Luke's, Clovelly, 1962-63.

## FIRST YEAR

**ANDREWS, John Busby:** North Sydney Boys' High School, 1954-59. Audit Clerk. Entered College from St. Luke's, Mosman. Catechist at St. John's, Balmain, 1962-63.

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

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

**BRAIN, Neil James:** Wagga Wagga High School, 1949-52. Television Technician, 1952-62. Entered College from St. Michael's, Wollongong, 1962. Catechist at St. John's, Keiraville, 1962-63.

**DENNIS, Warren Reginal:** Ashfield Technical High 1952-3. Leaving Certificate, Evening Technical College, 1962. Clerical work, 1954-58. Process worker, 1959-60. Theatre Attendant, 1961-62. Entered College from St. Luke's, Thornleigh. Catechist at St. Paul's, Carlingford.

**FARLEIGH, Gerald Gibson, H.D.A.:** Barker College 1942-51. Hawkesbury Agricultural College, 1952-4. Technical Salesman, 1955-56. Union Carbide, 1957-59. Billy Graham Crusade Office, 1959. David Jones' Ltd., 1959-63. Entered College from St. Paul's, Wahroonga, Catechist at St. Jude's, Dural. Candidate Diocese of Canberra-Goulburn.

**FERNANCE, Donald:** Hurstville Technical High 1953-55. Hurstville Evening College, 1962. Electrician 1956-62. Entered College from Holy Trinity, Peakhurst.

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

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

**FREER, Kenneth Sidney:** Goulburn High, 1946-50. Local Govt. Clerk, 1951-55. Teachers' College Wagga Wagga, 1956-57. Entered College from St. Mark's, Picton. Catechist at St. Mark's, Picton.

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

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

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

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

**LEE, Percy Chung:** Barker College, 1947-52. St. Bernard College, Katoomba, 1953-56. Accounting clerk, 1957-62. Entered College from St. Hilda's, Katoomba. Catechist St. Barnabas', Punchbowl.

**McKINNEY, Ronald Robert:** Fort Street Boys' High, 1941-44. Telecommunications Technician P.M.G., 1946-63. Entered College from All Saints', Moree.

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

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

**MAPLE, Grant Stanley:** Sydney Technical High, 1953-57. University of Sydney, Veterinary Science, 1958-60. Arts 1961-63. Clerk 1961-63. Entered College from Holy Trinity, Panania. Catechist St. Matthew's, Birrong. Reading for B.A. (Sydney).

**MEADOWS, Donald Ian:** Sydney Boys' High, 1955-59. Sydney University, 1960-61. Factory hand, 1962. Entered College from Holy Trinity, Kingsford. Catechist, St. Paul's, South Coogee.

**PIPER, Reginald John, B.Sc.:** Corrimal High, 1954-58. Australian University, Canberra, 1959-62. Entered College from St. Oswald's, Coledale. Catechist St. Mark's, Chester Hill. St. John's, Sefton.

**RANSOM, Ivan Frederick:** Wollongong High, 1953-58. Clerk, 1959-63. Entered College from West Kembla. Catechist St. Barnabas', Punchbowl.

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

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