

SOCIETAS

MOORE THEOLOGICAL COLLEGE 1968

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Student
Demonstration

VIETNAM WAR INTENSIFIES

IN TIMES SUCH AS THESE

STRIKE CONTINUES

MORE POVERTY
IN SYDNEY

Not long ago Donald Horne published his book *"The Lucky Country"*. It was sub-titled *"Australia in the Sixties"*. The name has stuck in countless editorials, cartoons and conversations as a fair description of this land of wealth, of freedom from external oppression, of one car per person luxury.

While not taking the parallels any further at all, the name is aptly applied to the kingdom of Israel – The Northern Kingdom – during the long reign of Jeroboam II. The defeat of its close neighbour, Syria, in 802 B.C. and the decline of the great world power, Assyria, left it without serious external threat. Jeroboam, its king, was a strong military figure capable of defending the borders. New trade opportunities meant the growth of a rich merchant class. There was prosperity such as no living Israelite could remember. The population reached its highest density and many towns overflowed their walls. Archaeology has revealed splendid buildings with costly ivory inlays while an immense grain storage pit at Megiddo suggests settled prosperity. This was *"The Lucky Country"* at a time of great and superficial optimism.

To this community the sudden appearance of the fearless prophet Amos was like finding a demonstration on one's front lawn. He was not a member of the prophetic union of those days; he was not even a member of that kingdom, but was from Judah. Yet his message was concerned with the state of affairs in Israel and it was a message from the very mouth of God. *"The Lord has spoken"*, he said, *"who can but prophesy?"*

In ch.5: 18-24 of his book, there is a record of one of his sermons. He makes three points. **First** he speaks about Israel's spiritual security. The people looked forward to "the Day of the Lord".

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It would be a great day when the Lord would defeat and destroy all Israel's enemies, give her power to rule and bless her with many material benefits. This expectation of prosperity and deliverance was an idea of great popularity. Israel was assured of a good time to come. Meanwhile the past acts of God on their behalf were remembered at the national shrines – the Exodus, the conquest of Canaan, the Holy Wars of the Judges. Israel was in a state of assurance about the future. She thought herself to be spiritually secure.

But Amos destroys this comfortable theology. He heaps illustrations together to demonstrate his point. The coming day would bring the darkness of doom and the destruction of the very ones who felt secure. The judgment to come on the nation would come at the very moment when they felt safe. They see national rule, peace, prosperity and liberty. Amos sees ruin, calamity, war and destruction.

It is not immediately clear why Amos spoke like this. Spiritual assurance is not a bad thing in itself. In fact we encourage Christian people to have assurance; we counsel them to that end. Here Amos is destroying the assurance of those who claimed to be God's people. We need to wait for the third point of his arresting sermon to see why.

Secondly, he deals with Israel's religious activity. Unlike pagan twentieth century man, the Israelites were very religious indeed. They punctually kept the feasts, presented the stipulated burnt offerings, held "solemn assemblies" and sang lustily at their shrines. (5:21-23.) In ch.4:5 he speaks of free-will offerings – apparently made over and above what was considered necessary. These people made every show of taking their relationship to God seriously. They were neither

agnostics nor scientific materialists like our contemporaries. Amos' hearers were religious people. So also are we who attend our chapels and our churches. The message of Amos speaks to the Church. We have our religion — the outward expression of our beliefs. We have our own special language of holiness, our own criteria for judging people, our own standards of dress and conduct. These things are very frequently religious and they are often patterned on the habits of piety of our rather isolated fellowship. They are frequently religious, but they may or may not be Christian and Biblical.

Amos raises the matter of all this religiosity and declares in scathing terms the judgment of God upon it. Their many activities were an abomination to God — he hated it and labelled it abhorrent. As with the feeling of assurance so spiritual activity and religious practices are not impressive to God in themselves. We are left to ask again — why did God reject this nation? The answer is found in the final point of Amos' sermon.

The prophet, **thirdly**, pinpoints Israel's moral lethargy. *"Oh!" he says, "if you want God's blessing, if you want him to be pleased with you then let justice roll down like waters and righteousness like an everflowing stream"*. His picture is of oases full after rain and the Jordan swollen by its tributaries. This is what is close to the heart and purpose of God — moral justice, righteousness and love between men.

The picture of the *"lucky country"* was only half drawn. Let me illustrate. At Tirzah excavators have unearthed 2 massive buildings for the richer officials while the rest of the buildings were ragged and poverty stricken hovels. Here lived the *"fringe dwellers"* ignored by their wealthy neighbours. Behind the facade of wealth, religious show and easy optimism stood the bitter facts of a nation mortally sick — filled with unjust indifference and immorality. Amos gives the setting precisely:

"They hate him who reproves in the gate and they abhor him who speaks the truth".

"You trample on the poor and take from him extractions of wheat. . ."

"A man and his father go in to the same maiden, so that my holy name is profaned".

In chapter after chapter there is a horrifying indictment of those who for all their religiousness and assurance ignore the simple elements of justice, righteousness and love between people. There is a great gap between what people professed to be

and what they were. And listening, Amos can hear the trampling and the hoof beats of the armies which God is assembling to bring down ruin upon the whole land. Indeed, for them the Day of the Lord was at hand. In 721 B.C. the Assyrian armies completed their onslaught on Israel by destroying the capital, Samaria. The days of the Northern Kingdom were finished.

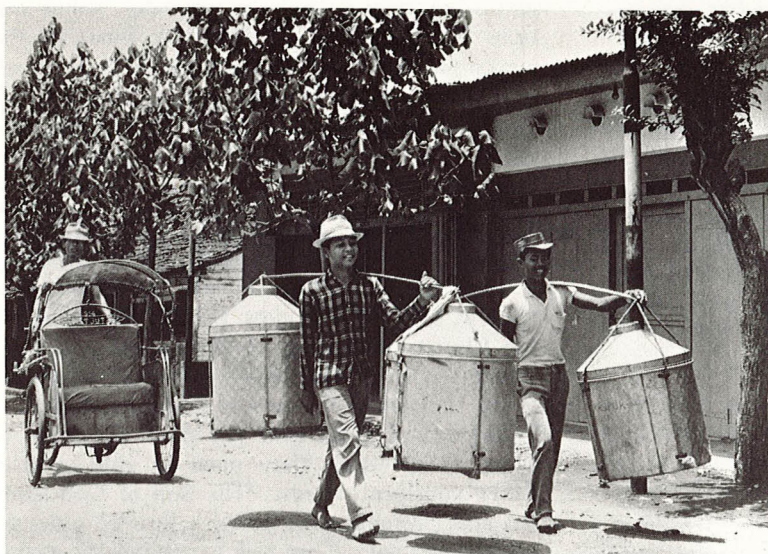
God still speaks through Amos to both situations of assurance without good works and religiousness without true righteousness. **Firstly**, He still warns the Church that there is such a thing as false assurance. In our counselling it is right and proper to point converts to the sure promises of God. A knowledge of what God has done for them in Christ is essential. They must be able to echo Paul's confident words: *"The Son of God loved me and gave himself for me"*. But we seriously neglect our duty if we fail to remind the young Christian that he is *"to prove his repentance by the fruit it bears"* to quote John the Baptist. This fruit confirms the genuineness of repentance and so undergirds assurance. The lack of fruit ought to destroy assurance and the convert ought to be warned of this.

"A man may think he is religious, but if he has no control over his tongue, he is deceiving himself; that man's religion is futile". James says also in another place: *"My brothers, what use is it for a man to say he has faith when he does nothing to show it?"* John writes: *"We for our part have crossed over from death into life, this we know because we love our brothers"*. Not a person among us is entitled to consider himself safe in Christ if his life does not show the marks of righteousness and love for others.

Secondly, we are to be warned that conformity in religious language and activity is not sufficient to please God if our lives do not display the real righteousness which God demands. During the nineteenth century in Scotland an investigation took place in a factory concerning working conditions. It was found that the men were being forced to work on Sundays for no extra pay. This state of affairs was the responsibility of the owner who was a noted figure in a society dedicated to maintain the observance of the Lord's Day! His piety had deceived all — no doubt it had deceived himself — but God knew the real situation.

Lest we smile at this we need to realise that it is still fatally possible for us to sin likewise. We may be saddened by the war in Vietnam and yet not allow the moral questions involved to ever disturb our thinking. We may complain at the cost of

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LAND OF

I arrived in Indonesia apprehensive. I left, after a brief stay there, unquestionably attracted by this nation of islands. There was a welcome (both warm and memorable) to strangers. Yet no visitor can avoid noticing the difficult problems with which the government must cope. The rising prices on the rice market are symptomatic of the instability of the economy. Along the road the tolls collected by the soldiers from the more expensive cars denote the result of devaluations of the rupiah. Suharto's "New Order" has much to do in its efforts to meet these problems.

Not only is there a "new order" since the attempted coup of 1965, but there is also a new opportunity for Christian work in this land. No longer is there the long wait for a visa which was so frustrating while Sukarno ruled. The one who goes into Indonesia now does so as a servant of the indigenous Church. One Christian student leader spoke to me concerning the need for particular workers in the Church. Because some congregations are especially large the pastor cannot effectively reach them all. So there is need for the training of lay people in Biblical studies, doctrine and teaching techniques. Wider fields of service exist in medicine, teaching, physiotherapy and agriculture. Those who go in may either do so through some Government agency or at the invitation of the Indonesian Church.

What is needed here in our Australian Churches is a greater understanding of this our most populous neighbour. We forget that Djakarta is only an afternoon away. Did you know that you can have lunch in Sydney and dinner in Djakarta at dusk?

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This is a land of people - *many people*. Driving from Djakarta to Bandung — some sixty odd miles — one is never out of sight of people walking, cycling, driving, chatting in groups or selling goods by the roadside. It is a land which runs not according to a strict timetable, but according to the patient Indonesian temperament. Admittedly the traffic never stops flowing through Djakarta but there is not the push of the bustling Sydney scene.

Indonesia is also a land of students. The pressure of unemployment adds to the need for students to excel. Both before and after the attempted coup student demonstrations exerted influence on government decisions. They are involved in politics far more than their Australian counterparts. High school students demonstrating is no unique phenomenon in Djakarta or Bandung. Their recent history shows they are a force not to be ignored.

Amidst the friendliness of the people there lurk strong forces of division. There is resentment felt towards the Indonesians of Chinese descent who number perhaps fewer than 5% of the population and yet control some 70% of the economy. Also the desire of militant Muslims to establish an Islamic state, the ambitions for power in the armed forces and the rumblings of communist resurgence — all threaten to disturb the order of the new government. The memories also linger of the upheaval which followed the unsuccessful coup. Many fell victim to the anti-communist backlash; many were killed due to racial or religious or personal antagonisms. Now the land has subsided to general order.

A THOUSAND ISLANDS

Yet side by side with the political turmoil of the Sukarno and the coup era there has been a different movement afoot in Indonesia. One student described the atmosphere surrounding the time of the coup as though one were ten feet beneath an ominous thunderstorm. When the coup was crushed the tension lessened, but the ensuing events and the continuing problem with the economy led the people to desire security. The recent events have shown that though material provisions are necessary, possession of them is not permanently assured. *The people desire a deeper security than just the material.* Hence there is in some parts of Indonesia a growing interest in the Christian way.

Under the New Order it is compulsory for every Indonesian to have a religion, to believe in God. Most of the people (some 80-90%) are Muslims. The minority religious groups are made up of Christians, Buddhists, Hindus and animists. The latter i.e. the animists, particularly must choose a religion which acknowledges a God.

Some who had sympathies with the coup now need to show their loyalty to the new government by professing a religion. Thus a request for baptism may come simply to heed the State law, or it may be a means of demonstrating that one is not attached to anti-government rebels. Yet it cannot be denied that for many the desire to be baptised comes from a conversion to the living Christ. They want to be his disciples. Some in Indonesia have had to suffer for their Master. Those who go from Australia will not only go to serve but to learn — to be taught as well as to teach.

There is a need for you and I to learn more about this attractive country. If the impressions given here seem unattractive then I have failed to describe the people, for the land and its people cannot help but draw the visitor in their midst. We need to learn what Christian groups are working there, remembering that out of 105 millions

there are 5 million Protestants and 2 million Roman Catholics. We could pray for individual Christians working there and for more Australians to serve in this land. At present there are only a handful of Australians serving the Church in Indonesia.

Also we must remember that one does not go just to preach verbally the gospel. As Douglas Webster writes: *"There is no such thing as evangelism devoid of social implications!"*¹ and with evangelism we might add Christian teaching. The problems facing social and economic life in Indonesia cannot be ignored. Solutions are not easy to find. The Australian political scientist Bruce Grant describes Indonesia as *"a country that is under capitalised and over-populated,"*² *"a country with four million civil servants, with underemployment so common in cities"*³ that friends I met thought nothing of working at two or three jobs. Is there here a challenge to our Christian businessmen to explore the opportunities for commercial undertakings beneficial to the Indonesians in providing capital and employment?

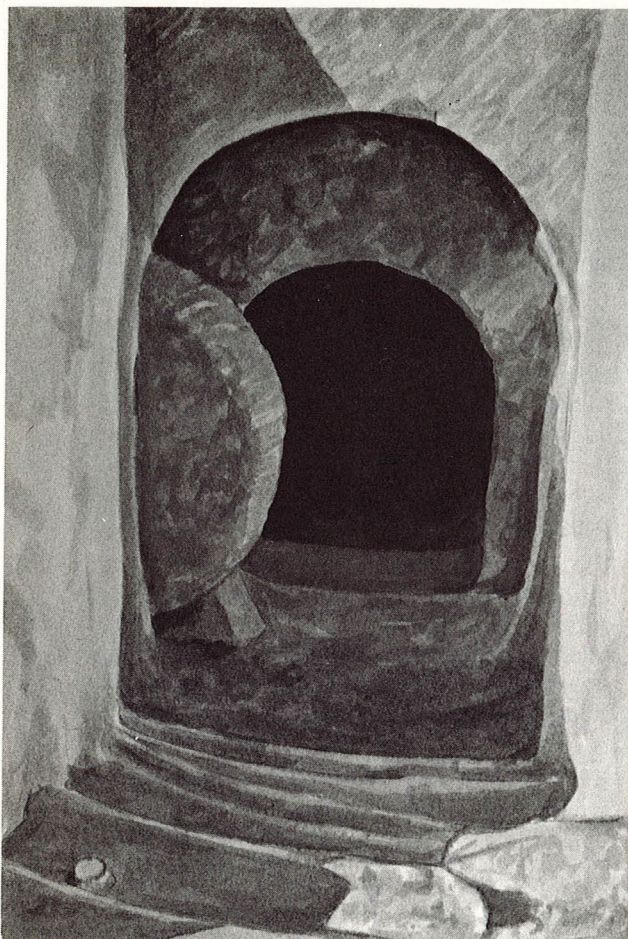
Have we in the Anglican Church begun to stir awake in our interest in Indonesia? New Guinea and North Australia certainly are nearer home and deserve our attention. Most probably Anglicanism is not to be imported to Indonesia but we must ask what God is leading us to do as regards Indonesia.

If we are informed about Indonesia, if we are concerned, if we are obedient to God's will then it may be that some of us will one day be in Indonesia. *Whether we be here or there — it is a great land, a friendly land, a land of opportunity and we cannot ignore it.*

Ray Barraclough.

1. D. Webster. *What is Evangelism?* Page 90.
2. Australian Broadcasting Commission *Ferment in Asia* P. 53.
3. Ibid. P.59

Further reading: B. Grant. *Indonesia*. (A Penquin Special).



THE TOMBSTONE THAT TREMBLED

"Sir, how do we know it is all true?"

A young lad asked the question in a scripture class after I thought they had grasped some of the wonder of that first Easter day.

Many people seem to have this question lingering in their minds. They would like to believe it was all true. They know of others who are committed, active Christians but doubt keeps them from acceptance of the Resurrection.

It is a most important question, for Christianity claims to be an historical religion. It is not merely a way of life or a code of ethics but rather a message of what God has done in history. Therefore, it is either explicitly true or the greatest hoax ever foisted on the world by a group of liars. It is one or the other. This is what Paul meant when he wrote:

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"If Christ has not been raised then our preaching is in vain and your faith is in vain." 1 Corinthians 15:14.

However, as the apostle knows his faith is not in vain he concludes the paragraph with the great proclamation:

"But in fact Christ has been raised!" 15:20.

Let us then consider the evidence for this amazing claim. There are three main strands of evidence.

Firstly, there is the Empty Tomb.

We all know how on that first Easter day the two women came to the tomb and found it empty. Now if Christ was not raised from the dead, what alternative explanations can be given for their amazing news? Did the disciples steal the body? But we see clearly that the early disciples were

willing to give their lives in proclaiming the resurrection. Men would not do this if they knew it to be a lie. Furthermore this answer must explain how the disciples performed the "perfect crime" in stealing the body while a Roman guard stood at the entrance to the tomb.

Did the Jews steal the body? But what about the Roman guard? Further there is the problem that the Jews did not produce the body when the Christians began to preach that Christ had been raised from the dead. No, the Jews could not have removed the body.

Did Jesus revive in the cool tomb and walk away? This too seems impossible to believe when we consider that Christ suffered the scourging from Pilate's soldiers, then experienced the agony of the Cross and that a spear was thrust into his side. Even if he had revived he could not have moved the huge stone which two healthy women did not think they could move.

Not one of these alternatives stands the test of close scrutiny. So the fact remains that the tomb was empty and an empty tomb cries out: "*Jesus Christ is risen!*"

Secondly, there are the resurrection appearances. In the New Testament we have five separate accounts of the Resurrection appearances on at least ten different occasions. Perhaps the earliest is that found in 1 Corinthians 15 where the apostle Paul reminds his readers of what he delivered to them "as of first importance".

"He was buried . . . he was raised on the third day in accordance with the scriptures . . . he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive."

There is the vivid narrative in Luke ch.24 which recounts how Jesus walked and talked with the two disciples on the way to Emmaus. There is the moving interview between Jesus and Thomas as he invites the disciple, who had doubted, to stretch out his hand and touch the wounds in Christ's body.

Let us note that these were not visions of a dead Christ but personal encounters with their living Master. Christ speaks with them. They, in turn, touch him, see him and have fellowship with him. He was resurrected as a real person and the appearances, like the empty tomb, cry out the fact:

"Jesus Christ is risen!"

The third strand of evidence concerns the change in the disciples themselves. One thing must be admitted — something took place on that first Easter morning which transformed a little band of fearful men into the fearless proclaimers of Christ's victory over death. They, who found it so hard to accept Jesus' predictions of this event, now preached it boldly. They "*turned the world upside down*" with their Easter message.

It was the Resurrection which transformed Peter's fear into courage and Thomas' doubt into faith. It was the risen Christ who changed Saul, the persecutor, into Paul, the apostle, and turned his persecuting into preaching. Now it takes a very great conviction to change men so radically and the only explanation is that these men were absolutely convinced that Jesus Christ had risen from the grave.

Yes, the empty tomb, the resurrection appearances and the change in the disciples all join to proclaim with one united cry: "*Jesus Christ is risen!*" These three strands of evidence when taken together provide the basis for the historical nature of the Resurrection. Each supplies what the other lacks. One of them might not be so very convincing but **a three-fold cord is not easily broken.**

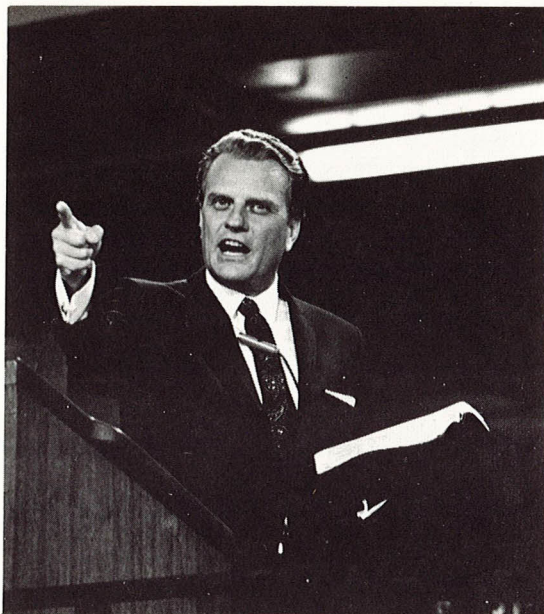
However, even if the evidence has convinced you it must be admitted that there is more in being a Christian than simply the acknowledgement of certain facts. Rather to become a Christian and to grow as a Christian means that such head knowledge about the Christian faith must become heart knowledge as we turn to this Christ in trust and commitment.

Therefore it is no wonder that the final proof of the Resurrection is not documentary. It is not even based on historical evidence though both of these are vital. But it rests on our personal experience of the same power which raised Jesus Christ from the dead. The apostle writes: ". . . *that I may know Him and the power of His resurrection.*" Phil.3:10.

This experience can be yours. It only takes a short step of faith to bring us on our knees before Him and to put on our lips that mighty confession of faith of our counterpart, doubting Thomas: "My Lord and my God."

Will you take this step of faith?

Kevin Giles.



CRUSADE IN RETROSPECT

"Graham lacks originality!" was the observation of a leading Sydney minister after the recent Crusade. Despite the attempt to discredit the preacher and discourage support for his meetings the statement unconsciously testifies to Billy Graham's faithfulness in presenting an unchanging gospel. Those who came seeking novelty in the message were disappointed for the basic challenge of the gospel does not alter. God requires men and women to turn away from sin and commit their lives to Him, to trust in Christ's death on the cross — the payment of the penalty for all their sins. Surely the task of the preacher is to make these requirements known.

The phrase "The Bible says" though not as prominent perhaps in Mr. Graham's addresses as in 1959 rang out over the Showground.

Some theologians who recognise the Bible as God's Word and who supported the Crusade have asked questions such as the following:-

Did Mr. Graham explain sufficiently clearly God's requirement of men? Did he show how Christ's death on the cross over 19 centuries ago could effectively pay the penalty required by God for sin? Can people make a commitment to Christ after hearing the gospel for the first time in their lives? Should we use mass evangelism in the proclamation of the gospel?

I submit the following considerations as a partial answer.

1. Mass evangelism allows those who are not connected with church groups to hear the gospel

challenge in a clear and simple presentation and in an atmosphere with which they are familiar. Casual clothes and the anonymity of a seat in the crowd make this meeting similar to a mid-week visit to the Royal Show or a Saturday afternoon at the football. In addition to the familiar surroundings the amplified voice of an undoubtedly arresting preacher encourages the average person to come along.

2. The conscience of the nation can only be challenged when the nation hears the challenge issued. Despite radio, T.V. and other mass media, large groups of people gathered together are still useful opportunities to proclaim God's good news. Our Lord himself in the early days of his ministry preached to large crowds.

3. Mass evangelism is only necessary because individual Christians fail to use opportunities to witness which are presented to them daily. In a final challenge Billy Graham called on "Christians across the world to dare to demonstrate the love of Christ in every area of their lives".

Whatever method we use to proclaim the gospel there are certain Biblical truths which need to be held in perspective:-

a. Faith, a childlike rather than childish trust in God, comes through hearing the word of Christ. (Romans 10:17).

b. Such faith is not a response which man "con-jures up" for himself, rather it "is the gift of God". (Ephesians 2:8).

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Moore Theological College,
Carillon Avenue,
Newtown.

Dear John,

It is no small step to enter college and I was so pleased that you intend to come next year. You will find your time here in Moore both profitable and stimulating. I would like to share with you some of my impressions of college life: impressions gathered over the past three years, impressions which will, undoubtedly stay with me for the rest of my life.

That first day I'll not forget — hot, humid, new living quarters, new faces, uncertainty in knowing where to go or what to do. In fact it was a bewildering day. But I became familiar with college routine and we first year students settled into a new way of living.

I was amazed at the number of men here — nearly 100. Even more amazing was the diversity of places they came from — Tanzania, Arnhem Land, South America, Singapore and from practically every state in Australia. They were men from all walks of life — mechanics, teachers, clerks, hairdressers, engineers, university students and missionaries doing refresher courses. God had called these men and they in turn had obeyed and stepped forward in faith.

Friendships were formed, deep friendships, and many stimulating discussions shared. Like many, I found that it was while I was in college itself that I came to know that God was calling me to the ministry, for not all who study at college intend to be ordained.

We became part of the college routine — rising at 6.30, breakfast, chapel, lectures at 9 a.m. After lunch at 1 p.m. there were afternoons free from lectures, but more about that later. After chapel at 6 p.m. there was dinner, study, quiet time and eventually bed.

That is the daily programme. It sounds dull and boring but it really isn't, for one is constantly on the go. Afternoons are taken up with study, occasionally gardening and chapel cleaning or answering telephones. During a break from study there was perhaps a water fight around the

fountain. For the ones in and out of condition there is sport, including football, squash, cricket and table-tennis.

On the more serious side of things, of course, study is paramount. First year is a preliminary year in which an overall grasp of the Bible is obtained, together with speech training and lectures on parish work. During second year one part of the Th. L. is undertaken while some students study for the B.D. Preliminary examination. In third year the second half of the Th. L. is completed while fourth year students may do the final B.D. exams or several subjects for the Th. Schol. Diploma.

As you can well see we are kept busy with study. Students in their first three years preach what are called "*trial sermons*". These are then discussed in later seminars.

Once a week groups of five or six students meet together for prayer and fellowship. This small group meeting is a time of sharing together our experiences and God's response to our prayers. This time is probably one of the high points of each week. There is also a weekly college prayer meeting, while last, but not least, are our own quiet times for prayer and Bible study. We all need this time, as you do John, to draw aside each day to recommit ourselves to Christ.

There can be pitfalls in the bustle of college life. We can study the scriptures and yet not obey them. Chapel services can become routine and devoid of challenge.

I am so pleased you are coming to join Moore College. It will be a time when warm and lasting friendships will be made, where deep fellowship will be experienced. where much concentrated study is undertaken. May God bless you as you prepare for the year ahead.

Yours sincerely in Christ,
Warwick Thomas.

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WHEN YOU COME TOGETHER

The Holy Spirit called them together. Love bound them to one another. In fellowship they expressed their hope.

But what did they do together — those original Christians? They had *"fellowship"*. But how was this fellowship expressed?

In prayer. We see that their prayer together was continual, steadfast, constant, seeking together the face of the Lord. The idea of being *"in one mind"* is everywhere present. Often they would lay aside the need for food, so that they might give themselves more earnestly to prayer.

They prayed for power to "speak the Word of God with boldness", for God to heal, for "signs and wonders", for "kings and all who are in high positions", for one another — including restoration of health — and for the progress of the Gospel. Thus they shared together in prayer.

Along with prayer, they praised God together, "singing to one another in spiritual songs". In Antioch, we read that they "worshipped the Lord and fasted", that is to say they waited on God earnestly. Corporate thanksgiving is also recorded specifically.

Then because fellowship and love are always expressed most meaningfully in eating together, they "broke bread from house to house". At Corinth, they "came together to eat", and Jude records in his letter the sharing of the "love feast". Then there was the specific, joyful and simple sharing of the bread and the cup, in remembrance and proclamation of the Lord's death. This was probably part of their meal. There is no suggestion of "private communion" — that is a contradiction of terms. It is a sharing together, a participation together in the body of Christ.

Teaching is referred to many times in the New Testament. There is a continual need for the imparting of spiritual knowledge — so as to build up the believers in the Lord. The believers are described as "devoting themselves to the apostles' teaching and fellowship" — there was great eagerness to be taught. The apostle Paul taught continually, "the whole counsel of God", not shrinking "from declaring anything that was profitable", and we note that he instructed Timothy to do the same. Teaching was ministered by those whom God had "set in the church", though each one could also contribute. Teaching is essentially

giving to others — it is not indoctrination — so that "we may present every man mature in Christ", says St. Paul. That is love in action.

Fellowship was expressed in the mutual ministry of "paraclesis". This Greek word is translated variously as "exhortation", "encouragement" and "comfort". We read continually in the bible of the need for exhortation "to continue in the faith". The author of the Epistle to the Hebrews warns them to "exhort one another **daily**". In the **only** specific injunction in the New Testament to meet together, we read that instead of staying away from the assembly, they are to "stir up one another to love and good works" and to be "encouraging one another". The apostle expected mutual encouragement when he went to the church at Rome, and Paul told his readers often to "comfort one another", they themselves having been comforted by God.

Admonition too. Believers are to admonish the idle, the factious, and one another. Such discipline, exercised in love and gentleness and not "as domineering", resulted in upbuilding the flock of God.

There was testimony — the sharing of personal experiences of God's varied grace. We read of Peter and John reporting to the assembled believers their encounter with the chief priests of Jerusalem, which report resulted in fervent prayer and praise to the Lord. Testimony brought comfort to the assembly in the house of John Mark's mother, joy to the brethren in Samaria, and understanding to the council at Jerusalem. Paul was always recounting what God had done through him.

Confession of sin was another expression of fellowship. Believers were encouraged to "confess your sins to one another". The familiar passage "if we confess our sins, He is faithful to forgive ..." is set in the context of the fellowship. The setting is one of love and "forgiving one another"

They also shared and ministered to each other by means of the "charismata" of 1 Corinthians, chapter 12, and principally the ministry of prophesying, which brought upbuilding, encouragement, consolation, conviction of sin, learning, inspiration and guidance. It was an operation of the Holy Spirit, an inspired telling-forth of the Divine will and purpose. It was not infallible, but other prophets would test the utterance. There were those whom God "has set in the church" as

prophets, but also we read that "all may prophesy one by one, so that all may learn and be encouraged". These nine gifts of the Holy Spirit of 1 Corinthians chapter 12 "are inspired by one and the same Spirit, who apportions to each one individually as He wills". The apostle sees the necessity for all the ministries and not just one or a few. Here again is giving, mutual ministry and upbuilding.

The sharing of material blessings is constantly in the pages of the New Testament. Believers "bear one another's burdens", "do good to one another", "practice hospitality to one another". The infant church had "no needy person among them", so great was their joy in giving. They were said to possess things but they did not own them!

Much more could be drawn from the New Testament to show that Christians, in a great variety of ways, are to minister, serve, give to, edify one another. "As each one has received a gift, employ it for one another as good stewards of God's varied grace", writes the apostle Peter.

The motivating factor behind all this ministry and sharing, is love for one another. Love is absolutely pre-eminent. Without love there will be no ministry — activity is futile. That is the great truth taught by St. Paul in the "hymn of love" of 1 Corinthians, Chapter 13. But where there is

love, there will be real ministry — expressed in the ways we have already seen. There will be giving, sharing, comforting, edifying, teaching, forgiving. There will be exhortation, instruction, deep fellowship, encouragement, generosity. Love is not just a feeling, love acts, extends itself, builds up. So St. Paul wrote "make love your aim and earnestly desire spiritual gifts."

So it is abundantly clear that the love of the brethren and the longing to see all come to the fulness of the stature of Christ are the great reasons for meeting together. It is disobedience to the plain Word of God, if we are not meeting together for this purpose.

Is that why **YOU** go to church? Do you have that kind of love that results in ministry? Does your church encourage this?

Let us be obedient to the Word of God.

Ian Thomson.

Scripture references taken from:
 Acts, chs. 1-5, 11-15, 20,21.
 Romans, chs. 1,15.
 1 Corinthians, chs. 11 - 14.
 II Corinthians, ch. 1.
 Galatians ch. 6, Ephesians chs. 5,6
 Colossians chs. 1, 4., I Thess. chs. 4,5.
 I Tim. chs. 1, 4, 11. Tim. ch.2, Titus, ch. 3.
 Hebrews, ch. 10., James ch. 5.
 I Peter ch. 4.

CRUSADE IN RETROSPECT — continued from page 8.

c. God enables the sinful man to make the response of faith by giving him the Holy Spirit. "If any man have not the Spirit of Christ, he is none of his". (Romans 8:9).

d. Jesus Christ demands rejection of the desire for sin; this is the attitude called 'repentance'. Christ demands trust in his ability to forgive sins and provide a way of escape from temptation. A decision to "repent and believe the gospel" is necessary as we see from Jesus' own preaching. (Mark 2:15).

"Going forward" raises another point of contention for many critics. Billy Graham's reason for the practice is based on his belief that Jesus always called people publicly. The counselling of enquirers is facilitated by having them come out of the crowd into the counselling area. Unless this method is used, personal counselling of several thousand people spread throughout a crowd of tens of thousands would be virtually impossible.

As an advisor it was my privilege to meet a cross section of enquirers. Many had just made a commitment called for by the preacher. Others were constrained to re-commit their lives to Christ. Some seemed so vague in their understanding that though conscious of a search they were not sure of the search's goal but were bewildered by the happenings going on about them. Some "came down to see what was going on".

In the final analysis we must recognise that salvation is God's work. His Spirit works in those whom He is calling, giving them the ability to respond in faith to the challenge issued. Christians ought to be thankful to God for those whom "the Lord (has) added to their number" through Crusade '68. We must not rest now. God is willing to save those who repent and believe whether it be in the setting of a crusade meeting or a personal conversation at home.

Tom Halls.

STUDENTS THINK ALOUD ON THE MINISTRY

• SYLLABUS FOR SERMONS!

• WHY THE DROPOUT AFTER CONFIRMATION?

• WHO RUNS THE PARISH?

When a man trains for the ministry he learns much in theory and is able to put some of it into practice before he is ordained. He is also able to see how other men, already ordained, approach their work. This is the time he must work out, as far as possible, his working principles and his goals. Unless a man is clear in his own mind as to what is important, he will be hard pressed to know what to do in a parish with so much crying out to be done. Once a man knows what he **should** do, he can adapt himself and his methods to meet the particular situation.

The question that looms large is, how true does a man remain to his principles after five, ten or more years of parish pressures, problems and difficulties?

The basic principles alluded to may be considered under three headings.

1. Evangelism. People must be brought to realize their worth before God and their need of faith or trust in Christ as the way back to favour with God. This way to peace with God must be clearly set out perhaps 3-4 times a year from the pulpit and in any parish groups. This could be done by the Pastor or by someone (a member of the congregation or a visitor) who is gifted as an evangelist. Complementary to this and indeed occupying the rest of the time the minister is to see the congregation grow in their spiritual life. Paul wrote to Timothy and urged him to "*do the work of an evangelist*" and to be "*unfailing in patience and teaching*".

2. Teaching. This should be done with a willingness to use worthwhile educational procedures. If a syllabus is followed it means the teaching is systematic and people are able to see a definite path being followed. This syllabus can still be flexible enough to be adapted to meet any special needs that arise. Further, we must not be slow to encourage people to gather in small groups to **share** what they have learnt from sermons, Bible

study, their family and private devotions. This will do much to clarify ideas and to reinforce what has been learnt. There does seem to be an increasing awareness of the part lay people should play in any parish but this is only possible if they are well instructed.

3. Family. There must be an emphasis on the Biblical idea of the family: the husband, the head of the household, and the parents seeing their children grow up in the "*fear and nurture of the Lord*". The parents are to do more than simply send their children to Sunday School and to rely on the School Scripture classes. They are to teach their children by word and by example.

The question is, will someone who has these three ideas still have them years after ordination and be guided by them?

It is the minister on whom much depends initially. In Acts 6 we read of the early apostles who distributed the work so they would be free to minister the Word of God and pray. As a minister operates on the principles above he can utilize more and more people as they become aware of their particular gifts. So far we have considered the principles behind ministering the Word of God. What of the minister, the "*man of prayer*"?

There is no doubt that parish life is busy and that demands are made at all hours. Greater demands were made of Christ and He prayed. How the minister needs discipline so he can have time for the prayer and study which his calling demands of him! As people grow in their Christian lives how the minister needs wisdom to approach and to encourage those who can do or at least help in the parish tasks. This then leaves him free for his two main functions, to minister God's word and to pray. Of course he can only preach or minister to individuals and pray for people if he knows the needs. He can only know the real situation as he moves around and sees people in their homes. He has to earn their respect and see them as they really are.

As one who believes God is calling me to be a minister this seems to touch on some very basic guiding principles for a minister to have in a parish. My prayer for myself and for others who are in, or will be in the ministry, is that it will be the methods which will be adapted or changed in different situations and not the basic aims.

Don Campbell.

* * * *

I am one facing soon the prospect of ordination. With this prospect comes the need to consider the possible problems a normal parish situation presents. This is what you might call "thoughts out loud" on the ministry. I hasten to add that this article is not written in a spirit of destructive criticism but rather it is an appraisal of our normal church structure.

One of the striking features of our church government is the almost unlimited authority of the minister within his parish. There are very few issues upon which the Rector can be overruled. Committee members often feel that they are thus redundant and perform no real function as a decision-making body. His concentration of authority has a tendency to lead to authoritarianism, committees are no longer functional and many extra tasks automatically fall upon the shoulders of the minister who wonders why no one else will co-operate. This situation leads to inefficiency. The minister is an ordinary man and cannot do all jobs well. The laymen should supplement the minister's deficiencies by being encouraged to use their gifts. However, I fear that many parishes contain frustrated laymen who hold responsible jobs during the week but who on Sunday are only given the opportunity to hand out hymn books.

Then there is the question of baptisms. The difficulty seems to be within our social structure where it has become the "norm" for Anglican children to be baptised. This means that the parents need careful instruction as to the significance of baptism. The minister needs to make every effort to baptise in a proper manner and this will lead to some form of discrimination exercised in love. Since in baptism the infant or adult is welcomed into the congregation, it ought ideally to be the congregation in consultation with the minister who consider the merits of each request for baptism.

What way of discrimination can one suggest? It

could be agreed within the congregation that one of the parents must worship regularly in the congregation. The problem is widespread and the difficulties great but I believe that a form of discriminate baptism exercised with discretion will help restore the rite to a more meaningful place in our church life.

Confirmation usually takes place at the age of fourteen years and it seems that parental prompting is a major factor in motivating young people to prepare for confirmation. So we find that a large proportion of candidates have little or no Christian background. This means that instruction classes are essential and sometimes "crash courses" in the Christian faith have to be formulated. All this results in an enormous "fall-out" after the actual confirmation which shows that it does not have the meaning it should. This many congregations realise and regret.

The role of parents demands that they be made aware of the seriousness of this profession of faith in Christ. If the age was raised to say eighteen years the step of confirmation would tend to become a more independent decision.

The last matter I wish to mention is one that mainly involves the congregation. I refer to church buildings. Where buildings are involved we need to be primarily practical. Many congregations are faced with large capital debts because of some ambitious building project, the result of which is often a severe strain on the available resources.

Our buildings are only used for a few hours each week and the cost per hour of use is enormous. If we must have buildings it is essential that they be used often and therefore need to be suitable for different types of meetings. Good stewardship of money demands that we have functional buildings.

The above problems give rise to many doubts, but let us be positive. Starting on a parish level let us systematically seek to begin corrective measures. This may mean a long term plan of teaching and a gradual working towards a more desirable situation. It will often mean that the congregation will have to support their minister against criticism, much of which will come from people outside the congregation, who may, for example, take exception to being asked to fulfil certain conditions before the child's baptism.

If all work together as a team things can be achieved. If we are to do this it is important that we not only be honest with each other in speaking frankly but also be constructive in the context of Christian love.

Terry Dein.



WHICH WAY WITH YOUTH WORK?

When a fellowship really gets off the ground we are thankful. It starts to be something to which members look forward every week and enthusiasm naturally turns towards the idea of drawing other people into the group. However, when it comes to methods, we find some groups completely at a loss as to how they should proceed and others perhaps zealously pursuing a wrong course. We all need to examine our aims and methods to see if we are proceeding in the direction where God would have us go, and I venture to suggest that even the best of groups needs to engage in this kind of analysis constantly.

The New Testament emphasises two main aims for Christians of any age to pursue when they meet together. Firstly, they should build one another up in the faith (Ephesians 4:11-13) and secondly, they should encourage one another by sharing their problems and experiences (Hebrews 10:24-25). The outcome of all this ought to be that the members of the group should go out to live as Christians in the world, drawing others to Christ by word and deed (Matthew 5:13-16). Let us see how we can apply these principles to the problems of youth work in the present time.

It is not selfishness that we should concentrate our efforts on building up one another in the faith: it is both a Biblical first principle and highly practical. Consider how concerned Paul was when he left Ephesus to provide good leadership for the Christians there:

"Take heed to yourselves," he said to the leaders, "and to all the flock in which the Holy Spirit has

made you guardians, to feed the church of the Lord which He obtained with His own blood". (Acts 20:28).

And notice particularly the method by which he sees that flock will be both protected and built up:

"I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified".

It is right to have an evangelistic concern for the hundreds of teenagers that may be in our area, but the proper way to begin an effective outreach is to build up the nucleus of believers whom God has been pleased to give us. This is only practical common-sense when we consider that we cannot *"make a defence to anyone who calls us to account for the hope that is in us"* until we are certain of the hope ourselves.

Having this aim in mind, we will need to devise a teaching programme which is systematic and obviously "going somewhere". To construct a syllabus is a very good idea but the leader must not be bound by it since the Holy Spirit will often show us particular things that need to be taught from time to time in our groups. A syllabus, however, is certainly an advance on the usual fellowship programme which often seems to go over the same elementary ground month after month. Let us go on to teach our groups the Word of God at a level comparable with the kind of education they are receiving in other spheres of learning.

The second primary reason for meeting together

is an activity which should naturally result from the former: encouraging and exhorting one another at a personal level as we share our problems and experiences. We can have 'fellowship' at different levels: having fun at a games night is 'fellowship' but sharing problems with one another is 'fellowship' at a far deeper level. It seems that many Christian groups fall very far short of the mark in providing opportunities for such fellowship.

It is an encouragement for people to share their problems and experiences if we divide them into groups of six or eight and provide them with questions to answer and Bible verses to discuss along the line of practical Christian living. We need to express our mutual concern in prayer and if we find our young people unable to pray, even in groups of six or eight, it may be helpful to introduce "conversational prayer". A leader may ask for points about which the members can pray and then open with a simple prayer. Members are then encouraged to speak to God simple sentences without the usually complicated introductions and without "through Jesus Christ our Lord. Amen". There is less awkwardness when young Christians do not feel obliged to pray "correctly" but simply learn to speak to God about their problems.

When we finally come to consider the question of outreach, we must remember that "evangelism" is the gift of the Holy Spirit and not all will find themselves possessors of this gift and thus able to speak to others about Christ. Those who have the gift within the group need to be encouraged to exercise it at a personal level. However, even the youngest Christians can make use of the evangelistic opportunities that may be provided by the

group, in bringing along a friend and introducing him to the group.

If we are to concentrate on building up our "regulars" in the weekly meeting, as was suggested above, we need to have special meetings directed towards outreach. These may be at another time of the week or once every so often in place of the regular meeting. This is not to say that people will not be converted in the course of an ordinary fellowship programme.

Christians need to combine for evangelistic outreach.

The programme needs to be carefully planned so as to be attractive to outsiders and much prayer directed towards the event: some groups make effective use of barbecues, folk-singing nights, making it clear that the message is considered the focal point of the evening. If such meetings are not well planned and much prayed-for, it is better not to have them.

This raises the question of the social activities of a fellowship group. Some people have such an aversion to social activities (which are not specifically spiritual in their direction) that the groups in which they are involved become very insular and miss out on the kind of genuine enjoyment which can be had in such activities. On the other hand, there are groups where concern for "having a good time" has assumed pride of place in the programme. It is important to clarify our aims and so put our different activities into their correct perspective. If you have any say in the running of your local youth group, at least let this article stir you to re-examine what your group is doing in the light of these principles of God's Word.

David Peterson.

STUDENTS ATTENDING Th. SCHOL. LECTURES.

Rev. D.B. Cornelius, Th.L. Rev. D.O. Howard, Th. L.
Rev. T. Dicks, Th.L. Rev. J.J. Turner, Th.L.

STUDENTS ATTENDING UNIVERSITY - 1968

ISABIRYE, Samwiri: Head-Teacher, Kiyunga Boys' School, Bulopa, Uganda. On Commonwealth Scholarship. Reading for Diploma in Teaching English as a Foreign Language.

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

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

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

CORRELL, Graeme, B.E., M.B., B.S. (Adelaide): Reading for Diploma in Tropical Medicine and Hygiene, with view to going to New Guinea.

KERLE, David John: Trinity Grammar School, Summer Hill, 1961-66; Reading for M.B., B.S.

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

GEE, David Charles: Sydney Boys' High School, 1961-65. Reading for M.B., B.S.



MOORE MARRIAGES

Less than six months ago I joined the ranks of a group which now comprises over 35% of the students studying theology at this College. We are not noted for our unusual theological views, nor for our academic brilliance. It is not our appearance which distinguishes us. Simply stated, we are married.

In recent years a growing number of students have married during their College course, while others were married before they commenced their studies. Fifty percent of those married have families — a total of twenty-six children between them (at the last count!). Fifteen married students live in College owned properties not far from the campus. These dwellings and their surroundings would have little appeal to the delicately bred but the college lacks the funds to extend accommodation for the married. There is compensation in the fact that lectures, library and chapel are less than five minutes away and the rentals are reasonable. Normally there is a waiting list for the houses.

Other students are travelling up to twenty miles to attend lectures, living in flats and houses scattered throughout the metropolitan area. Some possess vehicles, but those who do not find public transport expensive and time consuming. In fact, the problems of most married students fall conveniently into two compartments: time and money.

The demands of study and Catechist work have to be considered in the light of responsibility to one's family. The man with a working wife, for

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example, will need to find time to assist her with some of the domestic chores. If there are children, Daddy cannot be known as "that man who is always looking at books and never has time to play".

A married man considering theological training must face the question of finance realistically. Family expenses, College fees and miscellaneous needs must be weighed against bank balance and possible sources of income during the four years' course. A Catechist's stipend is one such source. A wife may be able to begin or continue working but possibly not for four years. A student ought not to be a burden on parents or friends, or on

the other hand, neglect his studies in order to remain financially independent. It is for this latter reason that the College Committee requires a student wishing to marry during the course to satisfy them that he has sufficient funds.

The full integration of married men into the life of the College is difficult to achieve. Opportunities for fellowship with other students, informal discussion of problems and the exchange of views, are obviously limited. Over the years the College has made changes designed to help overcome this situation. For example, the time of morning chapel was changed from 7.30 a.m. to 8.20 a.m. to make it practicable for married men to participate with the rest of the College. Then, unless circumstances dictate otherwise, a married student is expected to spend at least one year as a resident. This involves a serious adjustment in the family especially when there are children.

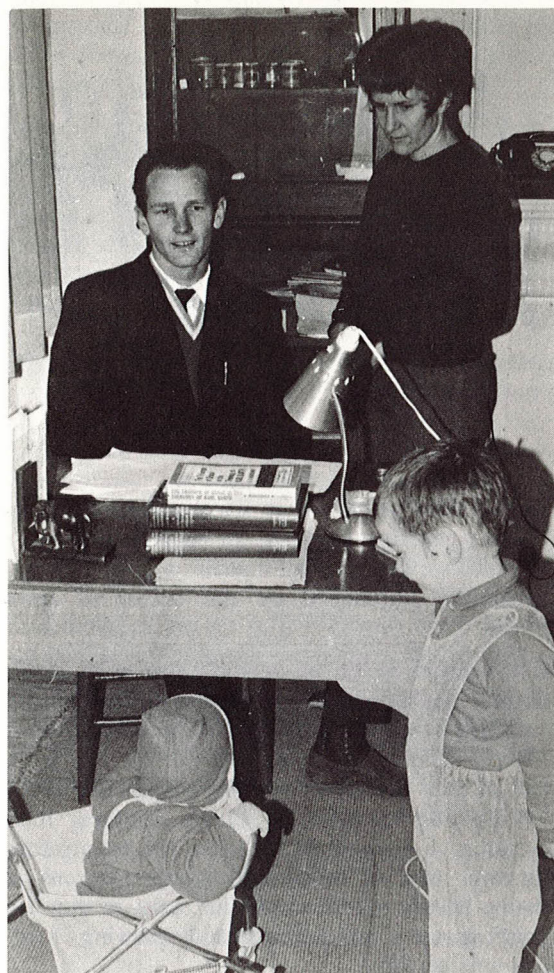
Those living in College-owned premises are for the most part regarded as residents. Student committees and prayer groups help to foster fuller involvement in College life and fellowship.

Up to this point, wives have been in the background, but they not only share the problems of their husbands, but have their own as well. It is much easier for a man to adapt himself to unpleasant surroundings and sub-standard housing conditions than for a woman, especially if she has children to consider. As one student living near the College observed, "Don't bother coming unless your wife is right behind you".

Meal times have to be adjusted to the College timetable — quite a strain when going to work or raising a family. There may not be time to keep the house looking the way a woman's eye often requires, particularly when many wives spend Sunday in the parishes where their husbands are Catechists.

It should not be concluded, however, that any of the married students or their wives find their situation difficult to accept. Rather, they are confident in the knowledge that they are in the place God wants them to be, and joyful in their experience of His daily provision and blessing.

By the time a man "takes a wife" he is tempted to believe that his life will now proceed according to an ordered pattern. He looks ahead to family life, prospects of promotion at work, and modest increases in income. He is not so optimistic that he assumes there will not be periods of difficulty, but believes that with a reasonable degree of care and foresight, he and his family will enjoy security and comfort in the years ahead.



In the case of the Christian it is not quite so simple. For a Christian is one who has acknowledged the rule of God in his life. He is committed not to the directives of his own will, but to God's. This means in practice that he cannot take the future for granted, because at any point God may want to change the course of his life, and give him some new task to do. God will use his past training and experience, for He wastes nothing. Education, career, marriage, will each comprise a part of God's preparation for him for his new work.

In calling men to the ministry, God does not overlook the married. Nor should the married overlook the possibility that God is calling them to the ministry. The needs are great. Many have the necessary gifts, or the potential for their development. Their maturity, experience and wisdom can be enriched and supplemented by the theological training available at this College. Is God summoning you to this? Let no man say: "I have married a wife, and therefore I cannot come!"

Monty Edwards.



GETTING THE MESSAGE

As 100,000 people met at the final Graham Crusade meeting this year an equivalent number attended various football matches and speedways, apparently untouched by the gospel of Jesus Christ.

If the gospel of Christ is God's answer to man's deepest needs, why does it make so little impact on today's society? As Christian witnesses at home, school, office, shop or factory we face this problem of lack of response to the gospel. It is faced by all true disciples of Christ whatever their vocation. For example, consider the tremendous turnover rate of our youth groups. Dozens of young people pass through the ranks of any live youth group — but so few steadily growing Christians emerge. Why?

Some say "the methods are wrong", and suggest that we must change our methods to guarantee results. Some say "the message is wrong", and suggest that we must change the gospel message to suit the times; that we must "*massage the message*". What is the answer?

Jesus faced this problem! In Matthew 11:20-24 Christ reviews his ministry in places he has visited and the results are discouraging to say the least. Jesus upbraided "*the cities where most of his mighty works had been done because they did not repent*". Isn't it true that from the point of view of our "success-oriented" ideas about communication Jesus was a failure? He spent three years preaching, teaching, healing, training — only to be deserted by his inner group at the time of his arrest, a betrayal by one of his own.

Again look at Matthew 11:2 and following. Even John the Baptist was wavering. He sent to Jesus for assurance that Jesus really was the one for whom he had prepared the way.

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Unrepentant cities, difficult disciples and the question from John — here was a poverty of response. What did Jesus do in this situation? The answer is relevant to us as we find ourselves in similar situations where positive response is lacking.

In the first place he was not unaffected. He did not relax his efforts, as even a cursory reading of the rest of Matthew's gospel will show. Secondly, he was not unconcerned. The lament over Jerusalem (23:37) is not the words of a person who is unconcerned. Finally, he did not change his message.

Jesus says: "*I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes*". (11:25). Jesus recognised the sovereignty of God. God revealed or not as he willed. This principle is basic to our labours as Christians, one which will keep us from despair on the one hand and shallowness on the other. It is God's work we are involved in and we are called on to be faithful, not necessarily numerically "successful".

In the same verse we see that Christ recognised the methods of God. God reveals to babes and hides from the wise. Babies do not have to be convinced that they have needs — they usually let you know! God reveals himself to those who are willing to admit need. The self-righteous of any age, who are "wise in their own conceits" cannot take or be shown the first step to God's truth in Christ.

Notice that Jesus thanks the Father for his method. Are we willing to thank God for his methods? We rightly expect results but it should not shatter us if they are not overwhelming, for results are his prerogative. Our part is the faithful, undiminished proclamation of the message by life and lip. But what message?

We see the centrality of Christ in the words of verse 27, and it becomes clear that he must be central in our message and in our relationship with God. All things are delivered to him, he reveals the Father *"and no one knows the Father except the Son and any one to whom the Son chooses to reveal him"*. This awareness is reinforced in his next words as Jesus extends the invitation to come to him. *"Come to me all who labour and are heavy laden and I will give you rest"*. In 1968 we have no other saving message to offer men and women but to invite them to Jesus Christ. Our message, therefore, must not be changed.

We see that this message includes a promise of "rest". This rest is that peace which comes with the knowledge that sin has been forgiven. Any professed Christian's witness will be ineffective unless this "rest" is his or hers by faith. This message also involves the Lordship of Christ. We take his yoke, we imitate him. We pattern our lives on him and his word becomes the guiding principle of our life. What he says, we do.

As we yield our lives completely to him we find that this yoke is easy or light. That is, the burden of obedience is light, because to obey him is our deepest joy. People who find Christ's

commands continually burdensome are either not fully committed to him at all or have an area of life unsundered to him.

We see then that Jesus faced the problem of lack of response but that he did not compromise his message to gain "results". So we must not compromise our message today, either in public or in private witness. Christ is the centre of our witness. We have no other message that can lead to salvation.

The real problem is in the hearers, not the message — and only God's spirit can open a person's mind to the things of God. The Christian witness must pray that the Spirit would lead him into deeper truth himself and that others would come to know Christ.

Our message? Jesus Christ — crucified, risen, coming again.

Our method? We are to live so near to Christ that he can speak through our lives and our lips to others.

The message of the Cross is still *"the power of God unto salvation to all who believe"*. It is we messengers who need the overhaul!

Ron Buckland.

IN TIMES SUCH AS THESE — continued from page 3.

some luxury we buy for ourselves (and could do without) and not consider the needs of homeless refugees in our world. We may give the appearance of supporting missions zealously but rarely give or pray. We may be concerned for the defence of democracy as a Christian citizen and yet vote the same way in every election without ever thinking, reading or praying about the issues. We may give the appearance of love for a person because we wish to see him converted, and yet not be in the least concerned about any other aspect of his welfare. Indeed, we may have no concern with those in need in our own district or parish because as one concerned Christian was told "the diocese has a Social Welfare Department which does this".¹ Alas, we may be zealous for the cause of doctrinal purity while being rude, arrogant and intolerant to those with whom we differ. In short we may be religious and yet not Christian.

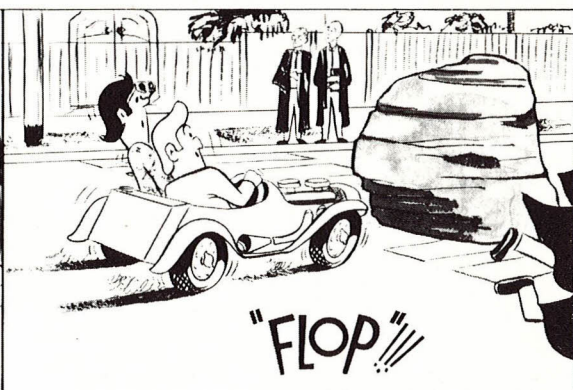
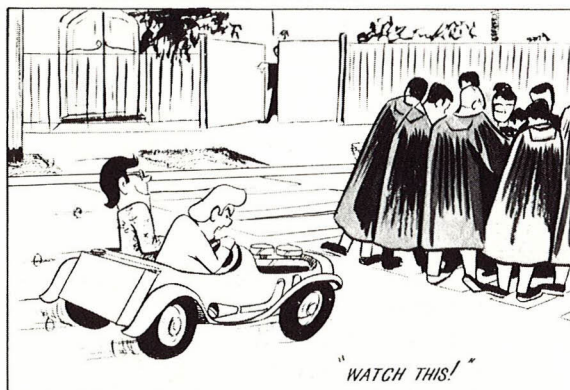
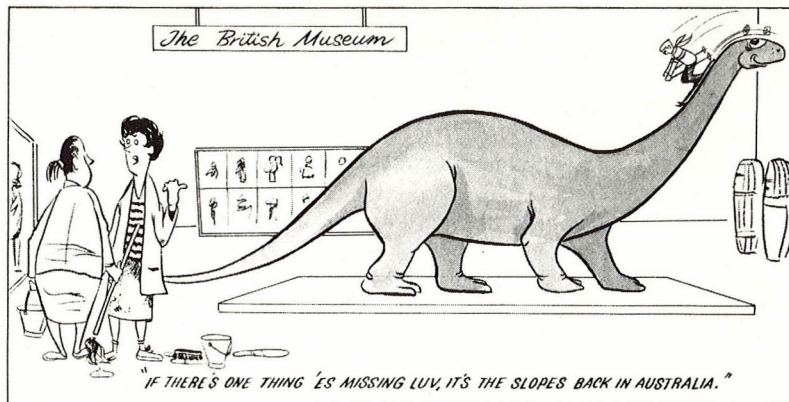
Naturally this list of examples is not meant to exhaust the possibilities. At any point in our lives where our dealings with others fall short of true righteousness either by what we do or what we fail to do, there we deny our profession of Christ. Nor does the Lord Jesus himself speak with a different voice. I close by quoting his own words:

"Then those on the King's left will say: 'Lord, when did we see thee hungry or thirsty, or a stranger or naked or sick or in prison and did not minister to thee?' Then he will answer them: 'Truly I say to you, as you did not do it to the least of these, you did it not to me'. And they will go away to eternal punishment, but the righteous to eternal life". (Matthew 25:42-46).

Peter Jensen.

¹Letter to the Editor .. "The Anglican" 6th June, 1968.
Recommended reading: *Amos*.

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MOORE
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IN AND AROUND COLLEGE

NEW STUDENTS ARRIVE.

A bit young you might say, but they are certainly part of the Moore College family. We are not sure if Simone Ballantine, Marcia Balzer or Peter Barraclough — each four months old — have matriculated yet. Their proud parents say that the new arrivals are certainly influencing the study timetables in the respective homes.



NEW MEMBER OF STAFF.

Mr. A. H. Nichols joined the staff of Moore College this year as a Resident Tutor. Prior to his studying at College for the London B.D. he served as a trained teacher with C.M.S. in Sabah for two years. He served a curacy at St. Bede's, Drummoyne and is at present working in Bulli Parish. His agility in playing table-tennis is proverbial while all who have sampled his coffee speak highly of his cuisine.

PRINCIPAL ON LEAVE:

The Principal of college, Canon D. B. Knox, and his family left for England last November. While overseas he intended to do further study in the British Museum and to visit theological colleges both in England and the United States. We trust that he may be able to give us an on-the-spot report of the turmoil in Paris as he was there at the time.

OPERATION NORTH-WEST:

In August the students will be travelling to the north-west of N.S.W. to assist in a mission being conducted in the parishes of Collarenebri, Mungindi, Walgett and Wee Waa. The students will be

billeted in homes in the parishes. There will be four teams of students who will be busy visiting homes and assisting in the mission.



FOOTBALLERS IN ACTION.

Soccer and rugby league games this year tested the condition (and age) of the college players. The outstanding players were too numerous to mention. In fact in most movements our players were out standing. After a close tussle with neighbouring St. Paul's the Moore players gained a win. As regards the soccer — well it's the spirit in which it is played which is the main thing.



THE NON-THEOLOGS:

Not all the students at Moore College study theology. John (on the left) is employed in Sydney while Harvey (second on the left) is doing matriculation. The other students, Stephen, Samwiri, Chris, Han Ping and David are studying at the Sydney University.

MOORE COLLEGE STUDENTS - 1968

FOURTH YEAR.

ANDREW, Richard Lachlan, Th.L.: Manly Boys' High School, 1954-58. Laboratory Assistant, I.C.I., 1959-63. Mauri Brothers & Thomson, 1963-64. Entered College from St. Mark's, Harbord. Catechist, Parish of Narraweena, 1965-67. Holy Trinity, Millers Point, 1968. Reading for B.D.

BENNETT, Michael Lindsay, Dip. Arch. Th.L.: Brisbane Boys' College, 1949-57. Student Architect, 1959-64. Entered College from Christ Church, St. Lucia, Brisbane. Catechist St. Barnabas', Broadway, 1965-66; St. Mark's Green Valley, 1967, West Pennant Hills, 1968.

CAMPBELL, Donald Keith, B.Sc. (Qld) Th.L.: Brisbane Boys' College, 1953-56. Laboratory Assistant, 1957-61. Student, University of Queensland, 1962-63. Demonstrator, 1964. Entered College from St. Andrew's, Lutwyche, Brisbane. Catechist St. Mark's, Northbridge, 1965-66; St. Paul's, Canley Vale, 1967-1968.

EDWARDS, Mostyn George, Th.L.: Sydney Technical High School, 1954-58. Balmain Teachers' College, 1959-60. Teaching. 1961-64. Sales Assistant, Assembler, 1964. Entered College from St. John's, Rockdale. Catechist St. Luke's, Clovelly, 1966-67, St. John's, Gordon 1968. Candidate for Perth Diocese. Reading for B.D.

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

GILES, Kevin Norman, Th.L.: Trinity Grammar School, 1952-53. Southport Boys' High, Queensland, 1954-55. Sales Representative, 1959-63. Matriculation, 1963-64; Entered College from Holy Trinity, North Terrace, Adelaide. Catechist Pendle Hill and Girraween, 1964-65; St. Alban's, Lindfield, 1966-67; Curate St. Clements, Mosman 1968. Reading for B.D.

HOCKLEY, Robert Edward, B.E. (N.S.W.) Th.L.: North Sydney Boys' High School, 1952-56. Electrical Engineer 1962-64. Entered College from St. Andrew's, Roseville. Catechist St. Alban's, Epping, 1966-67; Church of England Homes, 1967-68. Reading for B.D.

MCCARTHY, Anthony David, B.A. Dip.Ed., Th.L.: Barker College, Hornsby, 1952-56, University of Sydney, 1957-60. Secondary Teaching, 1961-63. Diocesan Board of Education, 1964. Entered College from St. Andrew's Roseville, Catechist Board of Education, 1965, St. James' South Canterbury, 1966; St. Marks, Northbridge, 1967-68. Reading for B.D.

PETERSON, David Gilbert, B.A. (Syd.), Th.L.: North Sydney Boys' High School, 1957-61. University of Sydney, 1962-64. Entered College from St. John's, Gordon. Catechist St. David's, Arncliffe, 1965-66; St. Andrew's, Roseville, 1967-68. Reading for B.D.

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

THOMAS, Warwick Edward, Th.L.: Normanhurst Boys' High School, 1960-61. Clerk, C.S.I.R.O., 1962-65. Entered College from St. John's, Gordon. Catechist St. Clement's, Marrickville, 1965-67. St. Chad's, Cremorne, 1968.

THIRD YEAR.

BARRACLOUGH, Raymond George, B.A. Dip.Ed.: Rockhampton Boys' Grammar, 1955-58. Secondary School Teacher. Entered College from Christ Church, Childers, Qld. Catechist St. Peter's, Cook's River, 1966-67; St. Andrew's, Strathfield 1968. Reading for B.D.

BOYCE, Noel James: Tamworth High, 1953-55. Matriculation, 1965. Welder. Entered College from Nundle Parish, Armidale Diocese. Candidate for Armidale Diocese. Catechist St. Augustine's, Bulli. 1966-67; St. Martin's, Georges Hall, 1968.

BUTLER, John Albert: Balgowlah Boys' High, 1956-60. Clerk, Dept. of Railways, Matriculation 1965. Entered College from St. Peters, Manly Vale. Catechist St. Anne's, Merrylands, 1966-67. All Saints, Balgowlah, 1968.

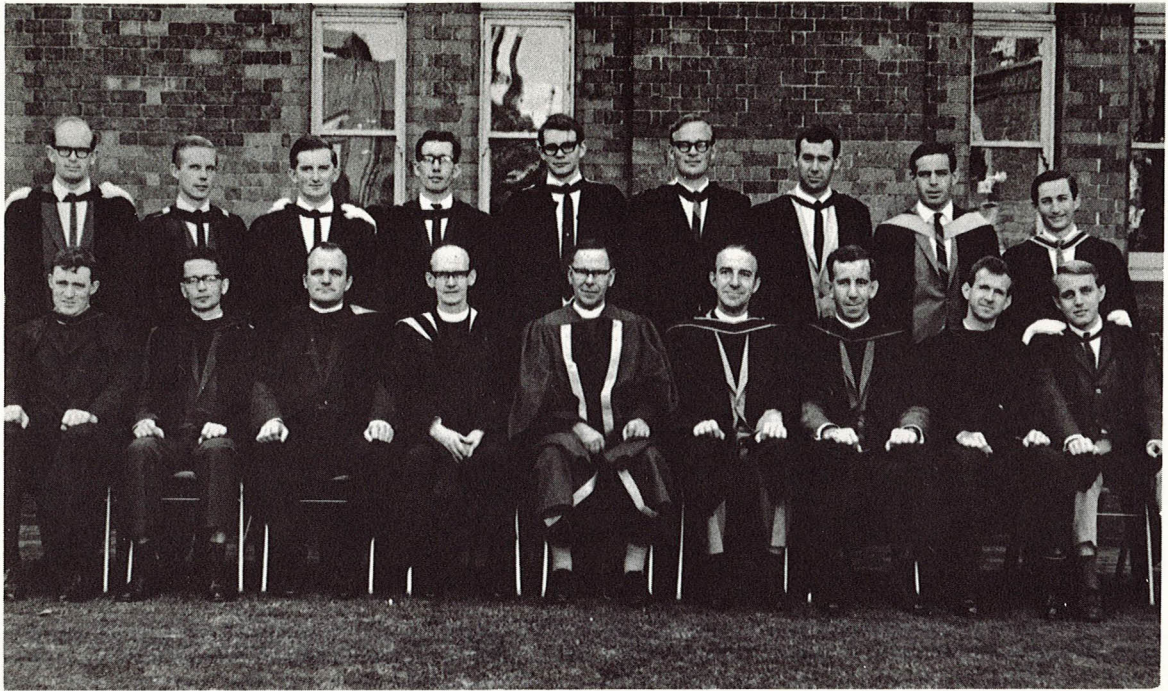
COLLINS, John: St. Helier, Surrey, England. Maintenance Fitter. Entered College from Parish of Heywood, Victoria. Catechist St. Barnabas', Broadway, 1966-67; St. James', Sth. Canterbury with St. Mark's, Clemton Park, 1968.

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COX, Hugh Teversham: Dip.Agric. (Wagga): Macquarie Boys' High, 1955-59. Wagga Agricultural College, 1960-62. Jackerooing-Wool Classing, 1963-64. Dairy Farmer. Entered College from St. Mary Magdalene's, Wiseman's Ferry. Catechist St. Augustine's, Bulli. 1966-67; St. Timothy's, Narraweena, 1968.

DEIN, Terrence Kemball, B.Comm., A.A.S.A.: Canterbury Junior Boys' High, 1954-55, Enmore Boys' High 1956-58. University of N.S.W. 1958-64. Accountant 1963-65. Entered College from St. Aidan's, Dulwich Hill, Catechist St. James', Carlton; 1966-67. St. Barnabas', Broadway. 1968.

GARDNER, Glenn Stewart: Sydney Boys' High, 1957-61. Insurance Clerk, Clerk, P.M.G. Entered College from St. Edmund's, Pagewood. Catechist Wentworth Memorial Church, Vacluse, 1966-67; St. Barnabas', Roseville East, 1968.



FOURTH YEAR AND STAFF.

Back Row: John Prior, Richard Andrew, Tony McCarthy, Don Campbell, Peter Eyland, Robert Hockley, Warwick Thomas, Michael Bennett, Mostyn Edwards.
Front Row: Mr. P. Barnett, Mr. G. Goldsworthy, Mr. B. Smith, The Acting-Principal, Archbishop M. Loane, Mr. D. Foord, Mr. N. Pollard, Mr. A. Nichols, David Peterson.



THIRD YEAR PHOTOGRAPH.

Back Row: Drew Jorgensen, Ron Hastie, Thomas Halls, Des Lowe, John Kilalo, David Wright.
Middle Row: Allan Gordon, John Mason, Hugh Cox, Noel Boyce, Ian Thomson, John Collins.
Front Row: Ray Barraclough, Peter Jensen, John Butler, Terry Dein, James Ramsay, Bruce Winter.

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

HALLS, Thomas James: Wollongong High, 1955-59. Wagga Teachers' College. 1961-62. Secondary School Teacher. Entered College from St. Barnabas', Fairfield. Catechist St. Mark's, Yagoona, 1966-67; St. Philip's, Carringbah with St. Stephen's, Taren Point, 1968.

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

JENSEN, Peter Frederick: The Scots College, 1956-60. Articled Clerk, School Teacher. Entered College from St. Stephen's, Bellevue Hill. Catechist St. Andrew's, Dundas, 1966-67; St. Luke's, Mascot, with St. Stephen's, Eastlake, and St. Andrew's, Roseberry, 1968. Reading for B.D.

JORGENSEN, Drew Ronald: Church of England Grammar School, Brisbane, 1958-61. Accountancy Clerk. Entered College from St. Stephen's, Coorparoo. Catechist St. Peter's, Burwood East, 1966; St. Clement's, Jannali and St. Anne's, Como, 1967-68.

KILALO, John Shadrach Musigwa: The Alliance School, Dodoma and Dar-es-Salaam, St. Andrew's College. Study and Temporary Teaching. Entered College from St. Hilary's, Kibondo. Catechist St. Thomas', Kingsgrove 1967. St. Matthew's, West Pymble, 1968. Candidate for Diocese of Central Tanganyika.

LOWE, Desmond Allen: Parramatta High, 1952-56. Assistant to Production Manager at Australian Cream Tartar Co. Entered College from St. Peter's, Campbelltown. Catechist Denham Court with Rossmore, 1967-68.

MASON, John Graham, B.A.: Sydney Church of England Grammar School. Secondary School Teacher, St. Andrew's Cathedral School. Entered College from St. Philip's, Eastwood. Catechist, St. Andrew's, Lane Cove, 1966-67; St. Alban's, Lindfield, 1968. Reading for B.D.

RAMSAY, James: Randwick Boys' High, 1955-57. Radio Serviceman. Matriculation, East Sydney Tech., 1965. Entered College from St. Luke's, Mascot. Catechist St. Matthew's, West Pennant Hills, 1966-67; St. Andrew's with St. Stephen's, Dundas, 1968.

THOMSON, Ian Frederick, Dip. Arch.: Brisbane State High, 1953-54. Evening Tutorial Classes, 1955-56. Architect. Entered College from Christ Church, St. Lucia, Brisbane. Catechist St. Stephen's, Taren Point, Carringbah, 1966-67; St. Paul's, Wentworthville, with St. Martin's, Sth. Wentworthville, 1968.

WINTER, Bruce William, Dip. Pub. Admin.: Toowoomba S.H.S., 1954-55. Public Service Commissioner's Dept., Brisbane. Entered College from West End Methodist Mission. Catechist St. John's, Sefton and St. Mark's, Chester Hill, 1966-67. St. Mark's, Yagoona, 1968.

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

SECOND YEAR.

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

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

BUCKLAND, Ronald Thomas, B.A. (Syd.): Parramatta High School 1951-53. Insurance Clerk 1954-62. Matriculation 1963. Sydney University 1965-67; Catechist St. Andrew's, Dundas 1965-6, Westmead 1964, 1967-8.

DAUGAARD, Peter William: Rockhampton High School, 1955-56. Airman R.A.A.F. Matriculation Hamilton Evening College. Catechist St. Mary's, Guildford 1967.

DORNAN, Donald Mackay, Hawkesbury Diploma of Agriculture: The Scots School, Bathurst. Entered College from the Presbyterian Reformed Church, Sutherland.

DUDDING, Barry John: Fairfield Boys' High School 1956-60, Clerk, Producers Cooperative Distributing Society 1961-65. Sydney Missionary and Bible College 1966-67. S.M.B.C. Diploma. Entered College from Holyrood Methodist Church. Catechist at St. Matthew's, Birrong.

GIBSON, Brian Keith: Randwick Boys' High School, 1953-58. Clerk, Sydney County Council. Entered College from St. Luke's, Mascot. Catechist St. Columbas, Flemington, 1967.

HAMATY, Michael Llewellyn: Trinity Grammar School, 1952-56. Auditor. Entered College from St. Anne's, Ryde. Catechist St. Andrew's, Abbotsford 1967.

HAMILTON, Alan Edward: Gardeners Road Junior Technical School, 1949-51. Randwick High School, 1952. Assistant Accountant, Construction Company. Entered College from St. Stephen's, Eastlakes. Catechist St. Peter's, Neutral Bay.

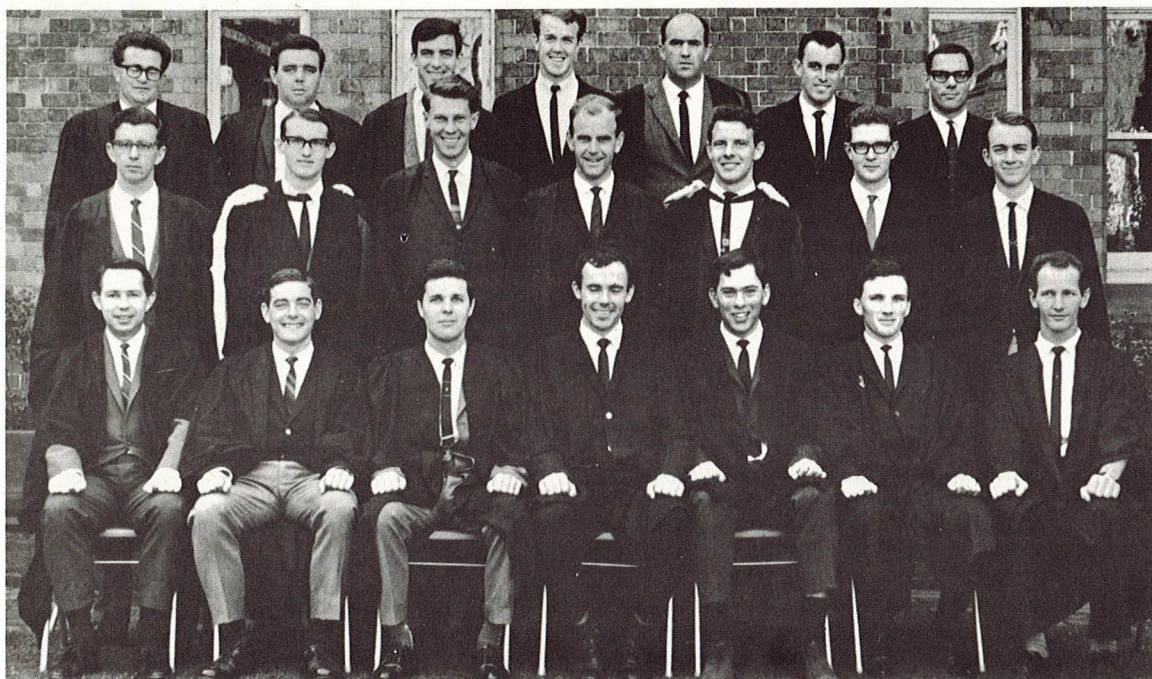
HARVEY, Richard Kenneth: Penrith High School, 1956-58, Hairdresser. Entered College from St. Stephen's, Penrith where Catechist.

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

HIGGINSON, Edward Howard Moore, B.A. Dip. Ed. Camberwell Grammar and Scotch College, Melbourne 1935-40. Secondary School Teacher, Victorian Education Department 1951-8, 1963-7. Entered College from St. Thomas', Winchelsea, Victoria.

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

HOWELL, Deryck King: North Sydney Boys' High School, 1958-62. Bank Clerk. Entered College from St. Barnabas, Roseville East where Catechist 1967. Catechist at Wentworth Church, Vaucluse, 1968.



SECOND YEAR PHOTOGRAPH.

Back Row: Ron Buckland, Garry Jennings, Jim Henderson, Bob Luscombe, Howard Higginson, Barry Dudding, Bruce Ballantine.
Centre Row: Don Dornan, Lindsay Johnstone, Brian Gibson, Bob McEwin, Phillip Jensen, Denis Robinson, Deryck Howell.
Front Row: Alan Hamilton, Don Wilson, Colin Berriman, Richard Harvey, Michael Hamaty, Michael Hill, Peter Daugaard.



FIRST YEAR PHOTOGRAPH.

Back Row: Arthur Hunt, Bruce Tasker, William France, John Swan, Graeme Butler, Christie Balzer, David Mulready, John Nolland, Lionel Bravery, Terry Barnett.
Middle Row: Peter Grundy, Robert Jones, Donald Dalby, Ian Mears, Bryan Findlayson, Kenneth Foster, Robert Farrell, Kenneth Allen, John Scott, Gregory Olliffe.
Front Row: Jerryl Lowe, Boak Jobbins, Jeffrey Lynn, George Atkinson, David Eastway, Luxford Matumbo, Peter Oram, Noel McDonough, Kevin Johnson, Paul Meeth. Absent: Brian Quinsey.

JENNINGS, Garry: Sydney Boys' High, 1956-60. Audit Clerk. Entered College from St. Luke's, Mascot, Catechist St. Mark's, Brighton-Le-Sands, 1967-68. Reading for B.A. (Uni. of N.S.W.).

JENSEN, Philip David, B.A. (Syd): Scots College, 1958-62. Entered College from St. Stephen's, Bellevue Hill. Catechist St. Aidan's, Hurstville Grove.

JOHNSTONE, John Howard Lindsay, B.A. (Syd.) Barker College 1955-60. St. Andrew's Cathedral School 1960-61. History Master at Cathedral School from 1966 —. Entered College from St. John's, Beecroft, where Organist.

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

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

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

WILSON, Donald Keith: North Sydney Boys' High School 1955-1959. Commerce (Uni. of N.S.W.), 1960-61, 66. Clerk with Taxation Department, 1960. Audit Clerk, 1960-66. Entered College from St. Stephen's Willoughby. Catechist St. Bede's, Drummoyne, 1967.

FIRST YEAR.

ALLEN, Kenneth Percival: Hurlstone Agricultural High, 1956-60. Alexander Mackie Teachers' College 1961-63. Teaching 1964-67. Entered College from All Saints Moree, Catechist St. George's, Hurstville.

ATKINSON, George Stanley: Newtown Technical College. Bookbinder, Flight Steward. Entered College from St. John's, Glebe. Catechist St. Luke's, Mosman. Reading for Lay Course.

BALZER, Christie David: B. Pharm. Church of England Grammar School, Brisbane 1957-60. University of Queensland, 1961-63. Pharmaceutical Chemist, 1964-67. Entered College from St. Andrew's Presbyterian Church, Cairns, Queensland. Catechist Croydon Park.

BARNETT, Terry John: Drummoyne Boys High, 1958-62. Balmain Teachers' College, 1963-4. Teacher, 1965-67. Entered College from St. Bede's Drummoyne. Catechist St. Alban's, Fivedock.

BRAVERY, Lionel Reginald: M.I.R. Wollongong High School, 1946-52. Diagnostic Radiography, 1956-67. Entered College from Figtree. Catechist St. Mark's, West Wollongong.

BUTLER, Graeme Andrew, B.Sc., Dip.Sec.T. Adelaide Boys High School 1956-61. University of Adelaide and Teachers' College, 1962-66. Science teacher, 1967. Entered College from Holy Trinity, Adelaide. Catechist at St. Mark's, Avalon and St. David's, Palm Beach.

DALBY, Donald Richard: B.Tech: Unley High School and Prince Alfred College, S.A. Inst. of Tech. Administration in the Building Industry. Entered College from St. Matthew's, Kensington, S.A. Catechist St. Paul's, Seaforth. C.M.S. Candidate.

EASTWAY, David Edwin: Trinity Grammar, 1956-60. Clerk, 1961-63, Storeman, 1964-65, Labourer, 1966., Sales Clerk, 1967. Entered College from Holy Trinity, Concord West. Catechist St. Thomas, Rozelle.

FARRELL, Robert Andrew: Narwee Boys High, 1960-62. Office work, 1963-64. Shop Assistant, 1964-65. Matriculation Sydney Technical College, 1966. Life Insurance, 1967. Entered College from St. Luke's, Clovelly. Catechist St. Peter's, Watson's Bay.

FINDLAYSON, Bryan: Knox Grammar School. Industrial training for Manufacturing Chemists. Despatch Manager. Entered College from St. Phillip's, Eastwood. Catechist St. George's, Paddington.

Page 26. SOCIETAS.

FOSTER, Kenneth Richard: Cranbrook, 1955-61. Textile design, 1962-67. Entered College from St. Michael's, Vaucluse. Catechist St. Martin's, Killara.

FRANCE, William Michael, B.A.: Sydney Grammar School, 1956-61, University of Sydney 1962-3. Teacher, 1964-66. Truck driver, 1967. Entered College from St. Clement's, Mosman. Catechist St. Michael's, Vaucluse.

GRUNDY, Peter Charles: Canterbury Boys High School, 1960-64. Clerk, 1965-6. University of Sydney, 1967. Entered College from St. Matthew's, Ashbury. Catechist St. George's, Earlwood.

HUNT, Arthur Herbert, B.Sc., Dip.Ed: Barker College., Hornsby, 1954-59. Sydney University, 1960-63. Assistant Science master 1964-67. Entered College St. John's, Beecroft. Reading for B.Ed. (U.N.E.) and first year theological studies.

JOBBINS, Boak Alexander, B.A.: Randwick Boy's High 1959-63. Sydney University, 1964-67. Entered College St. Mark's, Darling Point, Catechist at St. Mark's, Darling Point.

JOHNSON, Kevin Robert, M.B.I. (diploma): Hurlstone Agricultural High School, 1953-58. Clerical work, 1958-63. Sales work 1964-65, Melbourne Bible Institute 1966-67. Entered College from St. Paul's, Lithgow. Catechist St. Edmund's, Pagewood.

JONES, Robert Alan: Narwee Boy's High, 1960-64. Clerk, 1965-67. Entered College from St. Andrew's, Riverwood.

LONGE, David William: North Sydney Boys High 1948-50. Radio and Television, 1950-67. Entered College from Forestville.

LOWE, Jerry Merwyn Cresswell: Normanhurst Boys High, 1958-63. Draftsman 1965-67. Entered College from St. Stephen's, Normanhurst. Catechist St. Stephen's, Normanhurst.

LYNN, Jeffrey: Shrewsbury Technical College, England, 1953-60. Engineering Draughtsman. Entered College from St. John's Sutherland. Catechist at St. John's War Memorial Church, Sutherland.

MATUMBO, Luxford Mkamilo: Trained at St. Phillips Theological College, Kongwa. Pastor in the Diocese of Central Tanganyika, Tanzania, C.M.S. bursar. Assistant at St. Paul's, Carlingford.

McDONOUGH, Noel James: Gowrie High 1958-60: Birrong Boys High 1961. Electrical Fitter. Entered College from St. Mary's, Guildford. Catechist at St. John's, Rockdale, 1967-68.

MEARS, Ian Roland, B.Sc: Fort Street Boys High School. Science teacher. Entered College from St. Chads, Putney. Reading for M.Ed.

MEETH, Paul Leonard: Blacktown Boys High School, 1958-62. Sydney University 1967. Entered College from St. Peter's, Seven Hills. Catechist at Panania.

MULREADY, David Gray: Newington College, 1960-64. Clerk, 1965-66. University of Sydney, 1967. Entered College from St. Marks, Northbridge. Catechist St. Martins Killara, 1967. St. Andrews, Lane Cove.

NOLLAND, John Leslie, B.Sc. (Hon): Coffs Harbour High School, 1959-63. University of New England, 1964-67. Entered College from Coff's Harbour. Catechist St. Clement's, Mosman.

OLLIFFE, Gregory Brian: Maroubra Bay High School, 1959-63. Clerk, 1963-65. Computer Operator/programmer, 1965-67. Entered College from St. Martin's, Kensington. Catechist St. Alban's, Belmore.

Student Office-Bearers.

Secretary: Phillip Jensen.

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Student Appointments.

Senior Student: David Peterson

Deputy Senior Student: Michael Bennett

Sacristan: Bruce Ballantine-Jones

Assistant Librarian: Richard Andrew

ORAM, Peter John: Leichhardt Technical School. Lithographic Artist. Industrial designer. Packaging designer. Entered College from St. Faiths, Narrabeen. Catechist St. John's, Bishopthorpe, Glebe.

QUINSEY, Brian George: Bondi Technical High School, 1950-53. Assistant Sales Manager. Matriculation, 1966. Entered College from St. Philip's, Caringbah.

SCOTT, John Trevitt, B.Sc. M.Sc. A.Mus.A: Cranbrook School 1949-59. University of Sydney 1960-64. Tutor 1966-67. Assistant Science Master, 1965. Entered College from St. Andrew's, Roseville.

SHIELDS, Reginald Harvey: Casino High School, Matriculation, East Sydney Technical College.

SWAN, Graham John Holme: Kings School, Parramatta, 1954-61. Stock and Share Broker's Clerk 1962-65. Entered College from St. Clement's, Mosman. Catechist St. Andrew's, Cathredal.

TASKER, Bruce Oliver: Normanhurst Boys' High School, 1959-64. Clerk 1965-66. University of Sydney 1967. Entered College from St. Luke's, Thornleigh. Reading for B.A. (Syd) and first year theological studies.

"SOCIETAS" is a student magazine. Its articles reflect the beliefs and ideas of men training for the ministry. God is calling them to. The articles do not necessarily reflect the views of the editors or Moore College.

I would particularly like to thank Mr. Smith and Arthur Hunt for the photographs taken of the students as well as the scenes of college life which they captured on film. We do appreciate the loan of photographs from World Wide Evangelization Crusade and Scripture Union which appear on pages 4 and 12. Also I wish to thank Peter Oram and Harvey Shields for their sketches.

We pray that you will find the contents of "SOCIETAS" challenging and edifying.

RAY BARRACLOUGH. (Editor)

MOORE THEOLOGICAL COLLEGE

Founded 1856.

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(On leave - 1968.)

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CANON D. W. B. ROBINSON, B.A. (Syd.) M.A. (Cantab.)

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Full-time Lecturers:

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G. H. Feltham, B.A. (Syd.), Th. L.

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J. A. McIntosh, B.A. (Syd.), B.D. (Westminster Theol. Sem.)

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K. N. Shelley, B.Sc. (Syd.), Th. L.

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A. H. Nichols, B.A. (Syd.), B.D. (Lond.), Dip.Ed., Th. L.

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