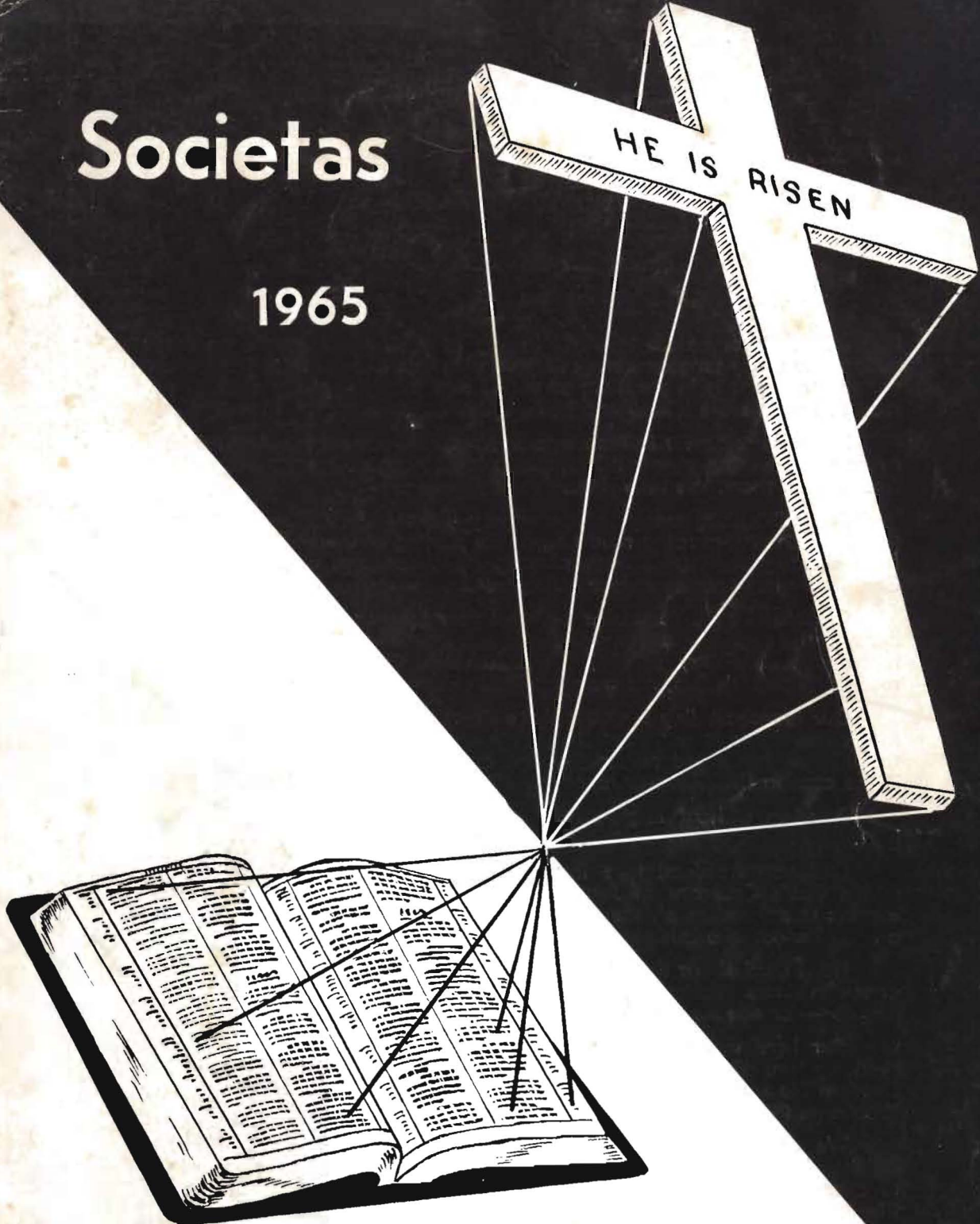


Societas

1965



F R E E D O M

FREEDOM! Never before in world history have so many people, so many nations, so many tongues been occupied with this one concept. But what a varied concept it is in practice; so varied that in many places even as you read this people are killing and being killed in the name of "freedom".

Nations are at war in the name of freedom. Innocent people, who have never felt anything else but free, are dying as conflicting "freedoms" are forced upon them. We take sides.

As individuals, many in our society express their freedom in such things as an ever-growing road toll, in the placing of thousands of children from disintegrated homes in "orphanages", in contempt of parents and of God. Purity has become almost a dirty word.

Clubs and pubs do brisker business year by year, symptomatic of the decay of home life and that individual moral stability and personal acceptance of responsibility, so vital to real freedom. True freedom springs from reconciliation with God, not from material prosperity.

Our teenagers (big business these days) by and large are floundering in a world which is so "free" that there is only quicksand on which to try to build an integrated personality and an adult attitude to life. And this is the case in thousands of homes which profess to be Christian!!

Freedom without responsibility degenerates into licence and mutual hurt.

Christian freedom, true freedom, stands erect on God's Word and within God's Covenant in Jesus Christ. A man can only experience and express this freedom on the Biblical basis of a personal relationship with a risen Saviour who is his own much-loved and revered Lord.

He is Lord of our thoughts, of our homes, of our personal relationships, of our business relationships, of our work and of all that we are and have and do — or else we are less than truly free.

Our Lord was truly free, the only constraint on Him being His redeeming love which led Him to Calvary — for us. In the exercise of His freedom He was once asked, "By what authority do you do these things? Who is he that gave thee this authority?" (Luke 20:2).

We as Christians are equally free, possessing that same authority which only God can give. We are therefore required to show the same love, to experience and to exercise the same authoritative freedom, to accept the responsibilities which this involves — but it is obvious we do not.

These are the thoughts which underlie the prayerful preparation of *Societas*, 1965. May the Holy Spirit bless you as you read it.

THE EDITORS.



In these days there are many encouraging signs of new life stirring within the Church of England in Australia. One of these is the growing acceptance of the fact that the Ministry of the Church should in no sense be limited in its meaning to the Ordained Ministry. God does call certain men to the **specialised** service of the Ordained Ministry and such men are set aside by the whole Church for such work through the laying on of hands in the Service of Ordination to the Diaconate or Priesthood. Such men, as a rule, are expected to be free from the duties and responsibilities of ordinary business or professions and to devote themselves, their time, talents and energies to the pastoral care of the people entrusted to them in the parishes. Such a specialised ministry is clearly scriptural in its origin and inspiration. Our Lord chose men and trained them for such spiritual leadership and in the early Church it became the established custom.

But unfortunately, what we might almost call the "Professional Ministry of the Clergy" gave rise to the idea that the responsibility of Christian ministry was, as it were, handed over to these ordained men and was not the concern of the lay people of the Church. This led to two evils. Firstly, the development of a "priestly class" and the division of the Church into two sharply distinguished sections, the clergy and the laity, and secondly to the idea that the laity had no concern either in the management of the affairs of the Church or in witness or evangelism. These two evils explain much of the weakness and ineffectiveness of the Church in recent generations.

Now, thank God, we are beginning to correct these wrongs. The priesthood of the laity is being acknowledged. The laity are being restored to their rightful place and responsibilities within the Church as recognition is being given to the origin

of the word "laity" as being the "laos", the people of God. In that sense, the "laos" include the ordained as well as the unordained members of God's people. **All** the people of God are called to the ministry, to the service of God and to the service of mankind. **All** are called to the task of witness and evangelism.

The Diocese of Sydney has a fine tradition of missionary work overseas and hundreds of our Church people, ordained and unordained, have gone out into other lands to minister, to serve, to witness. But generally speaking with the exception of the devoted work being done in the Northern Territory amongst the aborigines, we have not realised, as we should have done, our responsibility to serve in other parts of Australia. It is true that through the Bush Church Aid Society a number of our clergy have gone to serve in the "outback" and in my visits to South Australia and Western Australia I have been delighted to find men from Sydney working in such areas. But many more of us should be going from this Diocese to work in every part of this great Commonwealth. We tend to keep to ourselves too much, to enjoy the great traditions of the Diocese and not to share them sufficiently with others. We read that when our Lord chose His disciples it was with a two-fold purpose, "that they might be **with** Him and that He might **send them forth**". We are too inclined to be **subjective**, to concentrate on the development of our own spiritual experience and our understanding of theology, and not to accept the **objective** reason for our calling, that we might be "sent forth". Our studies, our spiritual enjoyment of God, our training, are not to be an end in themselves, but rather a means to an end, that end being the spreading of God's Kingdom and the winning of others to Him.

This applies to **all** of us, not only to the clergy. The call comes to the business and professional men to take up jobs in other parts of Australia and through the efficiency of their work, the high quality of their character, the example of their lives and the witness of their lips, to bring others to Christ and to build up His Church.

All of us are called to the Ministry. God has a plan for each life yielded to Him. It is our responsibility to find out what that plan is and then, with God's grace, to fulfil it. Whether that plan is to the ordained or unordained ministry the same high standard of devotion and dedication is required.

May God give us the joy of both knowing and doing His Will.

HUGH SYDNEY.

MOORE COLLEGE LIBRARY



The work of the College now extends throughout the whole of Australia and far beyond the shores of Australia through the correspondence courses. The first problem that people meet who are doing these courses is books and the library meets this need. The new retail College bookshop, "Impact Books", also is able to give a great deal of help.

Finance, the ever-present problem of all students, is partly solved today by the paperback book but even paperback editions are now costing up to £1 and more. This means that many important books are unobtainable for many students and in any case quite often a number of those needed in the course are no longer in print.

It is at this point that the Moore College Library can step in to help in the outreach of the College. In the library are housed many books which are no longer available in print and are almost unobtainable, even in the second-hand bookshops.

For years the huge collection of books in the College library was uncatalogued, but now, after four years of intensive work on the part of students and staff of the College, almost all the books are catalogued.

In the past few months the whole collection of the College library has been moved from the old building to the new Hammond Library at the end of the College Hall. Here there is a quiet reading room open from 9 o'clock in the morning until 5 o'clock in the afternoon. Lay people, as well as college students and the clergy of the diocese, may use this library. Here they may get that necessary quiet and peace for serious reading and study.

There is still the problem of those who are unable to travel to Sydney from distant places.

Here the College hopes in the future to extend the use of the library to people all over the country. Already there is available a sizeable lending library of some thousands of volumes, which are duplicates of the main library. It is

hoped to introduce a Membership of the Library scheme which will provide sufficient finance to enable the College not only to loan books to those who come to the library but also eventually to post them to people all over the country.

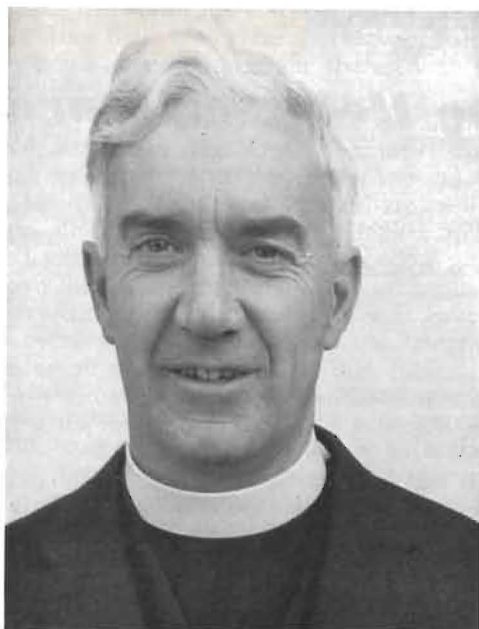
The new building has provided sufficient space to give adequate housing for the 20-25,000 books in the main library. Here the reader will find books on every subject connected with theological study. Every attempt is being made to widen this collection all the time.

There is here an instrument for those lay people who want to study any branch of theology—the housewife who wants to widen her knowledge of the Bible, the Sunday School teacher who wants to look up a pupil's tricky question, and the beginner in theology who wants to study the first text books, will all find help in this library.

All we need now is the support of a big group of people who are willing to become Friends of the Moore College Library, which will entitle them to use it and will help to expand its facilities by their annual donation. There are no government grants to help the college in this work, and the library needs the support of the people of the parishes, both by their financial donations and by their gift of books, journals or other material which they may care to give.

The invitation is open to all who read this. If you are interested please contact the college by letter, or the Librarian, Rev. N. S. Pollard, Moore Theological College, Carillon Avenue, Newtown.

The Principal's Letter



Dear fellow Collegians,

A significant development in the activities of the College this year has been the establishment of a two-year full-time course in theology for lay people. The object of the course is to provide a good theological groundwork for those who are not intending to be ordained, but who are able to give two years to the study of the Bible and related subjects in order to be better qualified to make a contribution as Christians in the community. The course is open to men and women as a non-residential course. Residential facilities are also available for men taking the course at Moore College while women who wish to attend the course as residential students may apply to Deaconess House for residential facilities. Not everybody is able to interrupt a career for two years and then resume it again at the completion of the course, but for those who are able, two years' study of theology with the fellowship of fellow students is likely to prove of inestimable value in their contribution to the life of the church in the future.

Christian living depends on Christian knowledge so that a growth in the knowledge of God as revealed in Scripture is the basis of our individual Christian life of our church fellowship. There is an obligation on all who take Christianity seriously to use every endeavour to grow in the

knowledge of God and a Christian congregation composed of ministers and lay men and women who are all well versed in the principles of Scripture is able to make a real impact on the lives of all, both within the Christian fellowship and in the community.

For those who are not able to give two years to full-time study of theology, the College has developed a six year correspondence course leading to the Th.C. Enrolment may begin in any term and the six years may be shortened by doubling up some of the courses if extra time is available.

The weakness of our Christian witness and the feebleness of our missionary impact is traceable in the end to the meagreness of our Christian knowledge, that is knowledge of God, His power and His purposes as He has made them known to us in Holy Scripture, and knowledge of God's church, its true character, objectives and activities. It is as true today as in Hosea's time that "God's people perish through lack of knowledge". Consequently we should all make every endeavour to increase our knowledge of God in order to serve Him more effectively.

On the material side of the College's development the most interesting event this year has been the completion of the Hammond Wing, containing the new library and common room, which was opened by the Governor on May 8th. This new building has brought a further incidental benefit in enabling the old dining room to be furnished as a lecture room and the old lecture room, recently used for the library, to revert to a lecture room, so providing two much needed quiet and commodious rooms for lectures.

Now remains the important task of building up the number of books in the library, which still has a lot of gaps. Gifts of books are always welcome, especially books which touch on Australian church life, or Australian life generally. The maintenance of an up-to-date library is expensive but it is absolutely essential in a tertiary educational establishment.

At the end of last year we were sorry to farewell from the staff the Reverend W. J. Lawton and his family (who have moved to the Rectory at Dural) and the Reverend R. S. M. Withycombe (who has left to study at Cambridge). We are very glad to welcome in their places this year the Reverend Dudley Foord and Mr. John McIntosh and their families.

D. B. KNOX.

"from a child thou hast known

. . . the Holy Scriptures"

The Bible is uncompromising in its view that parents are responsible for teaching their children all they need to know to be adequately equipped for life.

It is a fact, however, that relatively few parents are competent to assist their children in their regular school work beyond primary school level, either because the parents did not have the benefit of a full high school education, or because the passage of some 25 years or more has dimmed their memories.

The State has so accepted this responsibility for children's general education that most parents can quite legitimately content themselves with showing a genuine and consistent interest in their child's work, encouraging him at every point and helping him where they are able.

But all parents should be competent to teach their children about God, to open to them the Bible in an interesting and instructive way, to show them the Lord Jesus Christ and to lead them, ultimately, to put their faith in Him.

The Church and Sunday School do not, and should not, accept the sole responsibility for this instruction; they merely seek to supplement the parents' teaching at home. We are sadly aware, however, that for probably the majority of children, the only religious element in their lives would be the perfunctory brush with Sunday School and Day-School Scripture each week. The reasons for this widespread parental neglect are not hard to find, and the principal reason is probably the spiritual apathy of the parents themselves.

However, even for sincere Christians with a genuine concern for the spiritual welfare of their children and with an earnest desire to fulfil God's command to ". . . lay up these words of mine in your heart and in your soul . . . and . . . teach them to your children . . ." (Deut. 11: 18, 19), there arise immediate practical problems.

If we accept the concept of a daily family gathering as a highly desirable occasion for instruction as well as devotions, and if we are not prepared to dispense with this in favour of solely individual tuition of our children, then one of the foremost of these problems is: finding a time of the day or night when the whole family can conveniently get together for a short period.

If your household could be trained to rise and be uniformly conscious promptly at (say) 5 a.m. each morning, then this will most certainly be a suitable, undisturbed hour. But relatively few people seem to be able to practise very early rising with any degree of consistency.

Once the dawn hours have passed, a sense of urgency seems to grip most households as people, with one eye on the clock, prepare to go their various ways. There never seems to be five minutes to spare in which all other thoughts can be put aside and God's Word given our undivided attention without the tyranny of the clock reminding us of things to be done before departure deadline.

The evenings can be no less distressing to organise. Very young children are notoriously unsympathetic to their parents' endeavour to conduct a devotional time with other members of the family. Their many and varied demands at the most inconvenient moments can drive the parent almost to despair and to seek a time when the smaller ones are in bed. But the later evenings become, in most cases, unworkable, as all too often someone will be "going out", and even when the older children are still young enough to be usually home nights, it is unreasonable to expect adequate attention at bed-time when everyone is tired.

If you have struggled with this problem, then may I suggest that the conclusion of the evening meal is worth trying. It works in our house. At least during the evening meal, everyone will be sitting down at some stage, and the art is to keep them there.

A firm hand is needed until everyone has been trained to accept the idea, because there is nothing so dispersive as the end of a meal. The table has to be cleared and the washing up done, and people tend to disappear in all directions on quite legitimate business. But once people begin to leave the group, rounding them up again can be a frustrating experience. Hence it is better to keep everyone seated and resist the temptation to "clear up first". This means that Bibles must be ready at hand, as children can be distressingly diverted on the simple errand of getting a Bible from the bedroom.

Now, what do we do with this time? We should aim at being brief: a short Bible reading, an amplification from the Scripture Union notes, a few questions, a brief discussion and extempore prayer all round. Even this minimum programme will usually take at least a quarter of an hour and this is enough for young children.

Let the children do the reading, even if they don't do a particularly good job of it—they will improve with practice. A full-blooded Sunday School lesson is unnecessary and inappropriate. Let God's word speak for itself. Merely becoming

familiar with the Bible narrative is, in itself, a step in the direction of understanding its meaning and significance.

Pre-school children may not prove very responsive and this is understandable, but it is usually sufficient if they can be trained to look at picture books or play quietly on the floor; it is remarkable what they take in while seemingly engrossed in doing something else. They do listen, and like to feel part of the family. This, in itself, is no small thing.

But family worship should not be regarded as a substitute for personal devotions. Younger children respond to simple Bible stories read to them at bed-time, and older children should be encouraged (though not compelled) to have their own private Bible reading and prayers.

Above all, parents must set the example. There is nothing that impresses a child so much as to find that his parents "practise what they preach". For him to get up unusually early one morning and find mum and dad reading their Bibles together at the kitchen table or praying together, and for him to realise that this goes on daily whether or not anyone is around to see, can have an effect which no amount of words could produce.

Only if we teach them, will our children be able to say, "From a child I have known the Holy Scriptures which have made me wise unto salvation through faith which is in Christ Jesus."

Lance Spencer.



Inter-college football matches are always played in a spirit of friendly rivalry.

THE "MESS" AND ME

In a recent article in the "Bulletin" (March, 1965), the question was posed: "Is the Church of England in a mess?" Salient among the problems presented was the allegedly low standard of theological training and the "high-low bug-bear" which it stated "can create certain difficulties as seminarians have to travel far, sometimes interstate, to study at the college most amenable to their leanings".

Before travelling interstate to Moore College, I had to consider both these factors and to weigh up in my own mind what I believed were the essential requirements of a theological college.

Firstly, the training ought to have a BIBLICAL BASIS.

The teachings of the Prayer Book and the Thirty-nine Articles are carefully worded to establish the supremacy of the Scriptures in all matters of faith and conduct:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required by any man, that it should be believed as an article of the Faith, or be thought requisite or necessary for salvation." (Article VI).

While no Anglican Theological college would ever dispute or deny this, there are two common ways of undermining the authority of the Word of God. The first is to pay it lip service in that we can neglect to use it as the yardstick of all truth and doctrine. The second is to substitute an alternative basis of authority and so fall into the same error as the Pharisees in Christ's time who "made the Word of God ineffective through their tradition".

Secondly, a college should allow ample scope for ACADEMIC ADVANCEMENT.

We are living in an age when educational standards have risen rapidly and, amid the battle for men's minds, only the voices of the well qualified are heeded. Hence it is foolish for an ordained man to expect to be heard simply on the basis of his ordination, without having striven for high academic qualifications.



Moore College is well equipped for such training, with lecturers who are specialists in particular fields and an expanding research library (now accommodated in spacious new buildings). Most of the students go beyond Th.L. and complete Th.Schol., while many others gain the Bachelor of Divinity through the University of London during their four-year training period.

Thirdly, a college must cater well for PASTORAL PREPARATION.

It is common knowledge that we learn most effectively by doing and remember best that learning which we use in practice. For this reason it is essential that sufficient opportunity be given to obtain first-hand experience in parish life during the college course. Students at Moore College take Catechist positions at nearby churches where they lead or assist in youth fellowships, Bible Studies, Church Services and other aspects of a parish ministry under the guidance of an experienced clergyman.

Each student is required to give a sermon before the entire College, to take a Religious Education lesson in a school before an expert, to attend lectures on practical aspects of pastoral oversight and to spend a period as a student in a hospital, gaining an "inside" view—Such opportunities as these are invaluable for pastoral preparation.

Fourthly, a college should have a SENSIBLE SET-UP.

As the corporate life and routine of a college is a powerful moulding agent in the student's life, it must be arranged with clear principles and aims in mind. Basically it ought to prepare men to minister the Word and Sacraments in the context of society as it is, and every facet of the college set-up should contribute to this end.

To do this the student must have sufficient freedom to maintain a natural link with society and ample time to think, meditate, pray, plan, read and converse with others. Certainly there should not be an excess of chapel services and lectures. Nor should any student feel that he is being physically or psychologically separated from the society to which he hopes to minister.

Fifthly, a college must support TRUE TEACHING.

It is a lesson of history that not all who claim to be teachers of God are so in fact. Jesus denounced the Scribes of the Pharisees of his time; The reformers attacked the hierarchy of their age, as Wesley and Keble spoke out against the laxity of the church in their day. Today much false teaching is being propagated through wrong emphases. There are those who preach the Church rather than Christ, who call for confidence in ordinances rather than commitment to the Son of God, who obscure the truth of God by the traditions of men. Every Christian is responsible to follow the warning of Scripture:

"Beloved, do not believe every spirit but test the spirits to see whether they are of God; for many false prophets have gone out into the world." (1 John 4:1.)

The sixth thing that a college should provide is FULL FELLOWSHIP.

Opportunity for fellowship with others "in

Christ" is probably the greatest privilege of being a student in a theological college. For it is through such fellowship that a Christian is enabled to develop and mature. As this fellowship is based on common love and allegiance to Christ, it will be expressed spontaneously and hence cannot be limited to liturgies, nor can it be bound within the confines of one denomination.

No two theological colleges are ever the same nor is any one adequate and perfect in every detail. In the above I have endeavoured to outline what I consider to be the essentials of a theological college with reference to the college which I finally chose.

If anyone wishes to commence theological training there are two questions which I think he ought to ask himself:

Which College is the most faithful to the Scriptures?

Which college can best equip me to minister God's Word in this age?

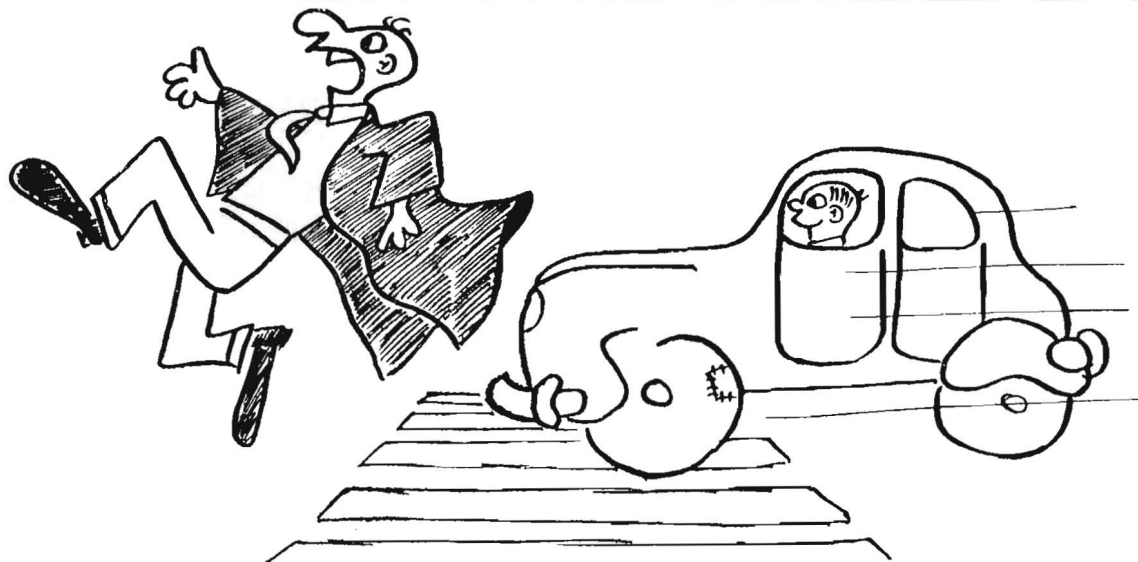
DARRYL HAWKE.

From the Lecture Room:

(discussing vestments) . . .

Student: *If I wore nothing except a surplice at my ordination would that be sufficient?*

D.B.K.: *Don't you think you would look rather odd?*



The pedestrian crossing keeps our sprinters in training.

V I E T N A M

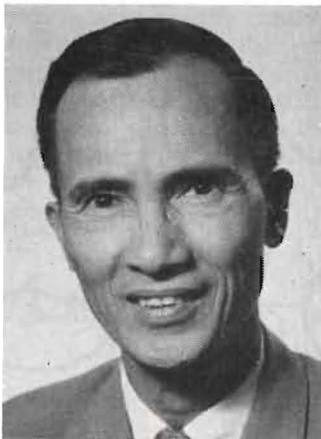
On the level of international politics there is a vicious fight going on in Vietnam at the present time amid loud public appeals by the belligerents and the less publicised sufferings of a distracted people.

In the midst of this turmoil, political, economic and social, there is a war continuing on a deeper level—the level of the spirit of Man. It is not as obvious as the war which rates the world headlines but it is a war which is shaping the eternal destiny of men with implications which transcend time and the ultimate fate of the present factions—and it is an urgent war, a vitally urgent matter for **US**.

Protestant Christian churches in Vietnam are struggling for their life and maintaining their witness in an environment which is often unfriendly and at times openly hostile.

In the front line of this warfare are the Christian pastors, together with those to whom they have been called to minister. What training have they had, what ammunition are they using and what help are they getting?

Their essential training takes place in theological colleges. To many this may not seem to be a terribly important factor but the Bible and our own experience teaches us that success in spiritual warfare requires expert handling of the Spirit's sword together with the ability to feed Christ's sheep.



Pastor Pham Xuan Tin

Their ammunition is the Word of God, which is not a worldly weapon but has the divine power to destroy strongholds, arguments and every proud obstacle to the knowledge of God, taking every thought captive to Christ (II Cor. 10:4, 5).

Which brings us to the third point, the help they are getting.

When he was with us at Moore College last year, Pastor Pham Xuan Tin, a leader of the Evangelical Church of Vietnam, told us of the theological training which the pastors of that church receive. He stressed the urgent need for textbooks, which at present are few in number and often mediocre in content.

He was amazed at the library resources available to theological students in Australia as evidenced at college and he regularly spent almost all his allowance on books which he planned to take back to Vietnam.

Realising the need, the students at the college decided to do something positive to rectify the situation. Before leaving Australia for his home at the end of last year, Pastor Tin received a few books as gifts but after he left an appeal was launched for money to buy books to send to the college at Nhatrang, where Pastor Tin is a senior lecturer.

The students raised £130 by the end of May this year, a large proportion of this amount coming from parishioners in Sydney who responded to the appeal when students working in their parishes made the need known. Many of these people heard Pastor Tin speak in their churches during his time here.

Books are being bought in Sydney at a greatly reduced rate and are being sent to Pastor Tin in Vietnam. In God's providence they will prove a valuable reinforcement and will go at least some of the way towards fulfilling the need of our fellow members in Christ in that country.

Footnote: Any interested reader can write direct to Pastor Pham Xuan Tin, Hoi-thanh Tin-lanh Vietnam, Box 73 Nhatrang, South Vietnam or to the Senior Student, Moore Theological College, Carillon Ave., Newtown, Sydney.

DONALD MEADOWS.

Welcome ...

Two new men have been added to the staff of Moore College this year and it is our pleasure to introduce them to such of our readers as have not yet met them.



Rev. D. T. Foord

Dudley Foord is a man whose experience of life and academic achievements fit him admirably for his present position.

He worked as a law clerk for four years after leaving school and then spent four years in the army in World War II, with overseas experience.

On discharge he undertook studies at Sydney University, where he graduated B.Sc. in 1950 and M.Sc. in 1952. Following this, he held a research lecturing position on the staff of the School of Physics.

Leaving the university, he took up a senior appointment with the Ford Motor Co., in Melbourne as Industrial Relations Manager. It was while he was working there that his call to the Ministry became clear.

Mr. Foord entered Moore College in 1956 and gained his Th.L. in 1957 and B.D. (Lond.) in 1958. He then worked as Curate at Manly, Ashbury and Gladesville and acting Rector at Enfield.

After this came his recently-concluded five-year term as Rector at Kingsgrove and Rural Dean of the Bankstown Deanery. He has led missions and conferences in many Australian churches and universities and in 1964 undertook a tour of East Asia, speaking to church conferences and universities there.

He married Miss Elizabeth Mildenhall, of Sydney, in 1958 and they now have three children, Catherine 6, Jeremy 4 and Nicholas 2.

John Alan McIntosh, who was born in London (of Australian parents) in 1935, grew up and was educated in Sydney at St. Andrew's Cathedral Choir School and Trinity Grammar School. In 1957 he graduated B.A. with honours in History from the University of Sydney.

Following this he spent a little over a year with the Public Service in New Guinea.

In September, 1959, he flew to the U.S.A. where he enrolled at Westminster Theological Seminary, Philadelphia, Pa. Here he spent four years, graduating B.D. in 1962, and then taking an extra year towards a Th.M. degree. His thesis is in the area of ecumenical discussions on missions and the Church. During his American stay he was given the opportunity of some pastoral experience in the Mid-West.

A few months before leaving the U.S.A. he married Miss Barbara Jeltama, a graduate of Calvin College, Grand Rapids, Michigan. They now have a baby daughter.

On returning to Australia Mr. McIntosh taught Latin and Ancient History at Cranbrook School, Bellevue Hill, Sydney, for a year, and then came to Moore College. Here he is lecturing in Church History and other subjects. He hopes to complete his Th.M. thesis this year. He is also working towards a Th. Schol.



Mr. J. McIntosh

Can a Christian tolerate everything?

There is an urgent need for Christian people so to love God and to learn of Him that they will see things from His viewpoint and act accordingly. Having Jesus Christ as our daily Lord, we take Him also as our example for He fully demonstrated God's character. If God has implanted a love for Christ in our hearts we will follow His example in being tolerant.

Love will lead us to make allowances, curbing words of bitter criticism. Love will enable us to bear the censure of others. Love will prepare us to put up with hardship of all kinds. Patience and longsuffering will be evidenced where a man is in living relationship with the Son of God.

Yet there is also in love a strict intolerance of any offence against the loved one. The Lord Jesus was intolerant of the abuses carried on in the temple in His day. He denounced the formal externalism and hypocrisy of current Pharisaic religion. The reason for this was that such behaviour was offensive to God's name and character. The Lord is a jealous God. He will not tolerate the sinful rebellion of men against His revealed will, but judges it. We need to adopt His attitude to sin.

Have we in fact adopted Christ's attitude to sin? It seems rather that the tolerant spirit of the age has seduced us. We put up with attitudes and behaviour, on a personal level, which are grossly displeasing to God. The common shoulder-shrugging attitude, "Oh well, I can't do anything about it anyway", has lulled us into an easy tolerance of personal sins. It is dreadfully possible for a Christian to think he is walking closely with Christ and yet to be self-deceived because he has no deep repentance, no true desire for holiness.

Only God can make us more like Christ. Only He can mould us by the grand life-principle of His Holy Spirit. Only He can give us a hearty intolerance of our rebellion against His will. We should have serious and definite attitudes here and call upon the Lord to do His work of change. In Mark 9:43f. our Lord shows that we must take the most drastic measures to maintain spiritual purity in the face of temptation's pressure. The Bible cuts across all our half-heartedness with its absolute standards. No room is left us to dally with sin: "Ye shall be holy, for I am holy".

One of the most common personal sins is unthoughtful and unloving criticism of others. A prejudiced attitude is betrayed. Jesus' illustration of the mote and the beam in Matt. 7 shows that the need for self-examination in the light of God's Word far outweighs the need for passing judgments on others. Without humility and self-examination we are open to the grave charge of hypocrisy.

Granted that a Christian understands and observes this self-intolerance can he tolerate sin in the lives of fellow-believers? It is very easy to do so. Sin is very deceitful. We know that all Christians are tempted, that none are constantly victorious over sin, and that it has a very hardening effect. The New Testament shows that the local congregation of believers is the body of Christ, each believer being a member. The point to note is that the spiritual life and health, or otherwise, of each individual member effects the life and health of the whole fellowship.

For this reason the writer to the Hebrews refers to daily mutual exhortation of Christians as one of the chief means of avoiding unbelief and loveless hardening. He tells us to assemble together, to provoke one another to love and good works. The only instrument of correction is God's Word. We are to call attention to the divine teaching and rely upon the Holy Spirit to work in people's hearts.



Senior Student

Christ anticipated the fact that His followers would sometimes find fault with each other. In Matt. 18 we find the procedure to be adopted. The problem is to be brought out into the light and reconciliation effected quietly and privately wherever possible. Galatians 2 reveals that Peter's behaviour at Antioch denied "the truth of the Gospel". Paul could not tolerate such inconsistency and corrected him publicly.

These features of exhortation and rebuke are almost non-existent among Christian people today. Does this show that we are prepared to tolerate sin in the fellowship? Lacking personal discipline as individuals, we also lack corporate discipline in our churches. Meanwhile sin strangles fellowship and stifles individual witness.

We must be wide awake to two dangers here. First, that it is possible for the Christian to exhort his brother without love, without meekness, and without due prayer. Such an action is deadly.

Second, that because of false humility based on fear of offence, and the temporary disturbance of our relationship, nothing at all will be done about the sin. God grant that we will always see the welfare of our fellow believers and the health of our Christian fellowship as of greater importance than our own ease and reputation.

Are we also guilty of tolerating ignorance? Despite constant biblical exhortation to build up our knowledge of God and the Christian faith by feeding upon His Word we have failed to do so. There is so little Bible knowledge among us today. Children in Christian homes know far more radio and TV advertisements by heart than they do Bible verses.

Scripture teaches us not to accept anything we hear about God just because it is said in a pulpit or religious broadcast. We are told to test all that we hear by the truth of God's Word, because there are many false teachers in the world. We must hold fast to the truth and reject the error.

Because of our ignorance and the effort needed to weigh and assess statements about Christianity, however, we tend passively to accept all that is said. We tolerate it all. Many martyrs did not. They died only because they stood out against the errors of false teaching in their day. By contrast, we are so ill-informed that we cannot discern error, and so lethargic that, could we see false teaching about us, we would not raise our voices against it.

There are no short cuts to gaining knowledge of God, but knowledge we must have. To continue to tolerate our own ignorance of the truth is to deny the Bible its place of authority in the definition and defence of the faith once delivered to the saints.

In all these matters of Christian attitude and behaviour we need the encouragement and enlightenment of God's Holy Spirit. We are weak and foolish, quite unable to know how to act in all situations of life. But as we aim to please God by adopting His approach to things we recall the words: "If any man lack wisdom, let him ask of God, who gives to all men liberally . . . and it shall be given him"—James 1.

ALLAN BLANCH.

R E T R E A T ?

It was more like an advance!

Nothing outstanding about this remark, perhaps, except that it came from a man previously indifferent to spiritual things.

He was one of several who had been awakened to the Lordship of Christ during a six-day "holiday" at a C.M.S. Family Week.

Like many others, he had found that living **with** Christians was vastly different to meeting them at a weekly service—that is, when he did go along.

The interesting thing is that many find they learn more of the Lord and His word in a few days under an intensive ministry with one group than in many Sundays at a suburban church.

Seriously, how long is it since **you've** had some real spiritual fellowship with people in your congregation? There's plenty of opportunity if you haven't!

The Church of England has probably the best range of holiday resorts around Sydney that any church in Australia possesses. Seaside, mountains, bushland, there's a place to suit small or large groups.

A week-end (even if only from Friday night to Sunday afternoon) can work wonders. It will awaken laymen to new thoughts, give preachers a stimulus and be a vital means of bringing closer ties between the rectory and homes in the parish.

Programmes can cater for youth parties, for one sex only (not the best!), for couples or for families.

Experience with the latter at C.M.S. Family Week each August and January indicates these are ideal. Here the family is together, yet parents have their sessions without interruption as children are taken away for their own activities.

Retreat, houseparty, parish holiday or whatever you name it—a few days can work wonders.

Try it in your parish. It could mean an advance for you. —D.H.

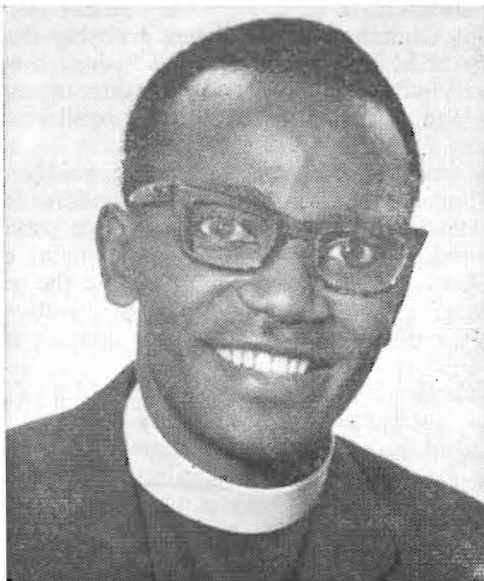
THROUGH OTHER EYES

The greatest opportunity which has ever been granted to me by God was realised last year when my Diocese and C.M.S. made it possible for me to study for a year at Moore College.

As a boy and a young man I never dreamed that God would enable me to visit a foreign country and now it has happened and I have returned to my country a different person as far as many of my attitudes are concerned.

I gained a lot from my experiences and my studies and I hope to be able to use these things to good advantage in my everyday work.

It is not easy to get used to so many different things and customs which are different to ours—your food, your way of talking and your life as a whole. I was kindly taught how to deal with these customs and I managed to make use of them; but not without error!



Rev. Paul Mtowe

One of my most interesting experiences was to see how the Australian Church is organised and how it functions. Your custom of having a Synod every year instead of every five years as we do adds more strength to your church in my opinion.

The freedom which your Synod members have to express their views without fear struck me as being a great help to the Australian clergy and to the lay people, who can openly say things which will build up their church. There is much strength in a Synod which can talk over the different ideas and can even reject the proposal of a bishop if need be.

Moore College is a very large college and I took much time to get to know many men. It is surprising to me that such a high standard is required for entry and of much interest to see how the college helps men who have not reached that far to do so. Also I was surprised at the so many different spheres of life from which these men have come to train and it is evident to me that it is not background but the profession of Christ as a personal saviour which is a basis of selection of candidates. Your church is greatly strengthened by this.

Every Christian has a duty to tell the Gospel into all corners of the earth and through C.M.S. and other organisations in Australia it is evident that you are working hard to do this.

My time in Australia would never have been possible without the help of C.M.S. and those who support this Society. I would never have known the friendship of so many Australian men which is different to what I have known and what I expected.

Always I will remember how they are willing to share what they have. I cannot think how many times I was surprised by the offer of things which I needed and how in times when I was lonely and thinking of my wife and little children they would take so much trouble to try and entertain me and share their thoughts with me.

I learned a lot about doctrine and church history! And I learned a lot about what Jesus meant when he said that all men are brothers.

But the Great Commission of our Lord cannot be fulfilled by just a few. It is obvious to me that many countries could do with help from C.M.S. much more than they get at present, which is not the fault of C.M.S. I wonder how many Australians in their churches have any idea of how great this need is? I pray to God that they will be made alive to this need and will give much more to help missionary work.

I know you are intending still to help our church in Tanzania. This is good, but please send us the right people as missionaries, people who can work with us and if necessary under our direction. I do not mean by this that we have the wrong people now, for this is not true. But it happens at times that someone comes who has not the proper attitude and much friction and harm can result.

The old past is now the past and a new spirit is working so that we understand each other better. "Bwana" in its literal sense is no longer fitting as it was once applied to those who demanded it as a token of an unearned superiority.

We have all changed since independence and this change is continuing on both sides, for which we thank God for as we of different nations enter into deeper harmony so the work prospers.

Lastly, I would like to ask you these few simple questions:

- (1) Are you physically fit and able to eat strange foods?
- (2) Do you persevere?
- (3) Would you be willing to work happily with, over or under someone of a different race or colour?
- (4) Do you take an intelligent interest in world events and accept them when they run differently from what you had expected or hoped?
- (5) Is Christ the one to whom you have surrendered?
- (6) Do you have a yearning in your heart to tell people of what this surrender has meant to you and to see their souls won for Him?

If you can say "yes" to every question then you are potentially a missionary. You should be in earnest prayer to God to speak to your heart and mind and to lead you into the proper place of training so that you can play your part in the Great Commission.

Do you yearn for purpose in your life, for fulfilment and for usefulness? They are all to be found in abundance in the service to others in the name of our Lord. There is room for you here in Tanzania.

May God continue to bless you at College, at Church House, at C.M.S. and also those many friends who it was my privilege to make in Queensland and in Canberra.

Paul Mtowe.

From the Lecture Room . . .

STUDENT: "When talking of an 'assembly', are you talking about the organisation?"

D.B.K.: "Keep that swear word out of here!"

—★—

STUDENT: "Did the Jews have much prayer in their synagogues?"

D.W.B.R.: "No. But I'll speak to them about it if you like."

—★—

STUDENT: "Why did Herod marry Mariamne?"

G.G.: "Perhaps he liked her."

SOCIETAS, 1965

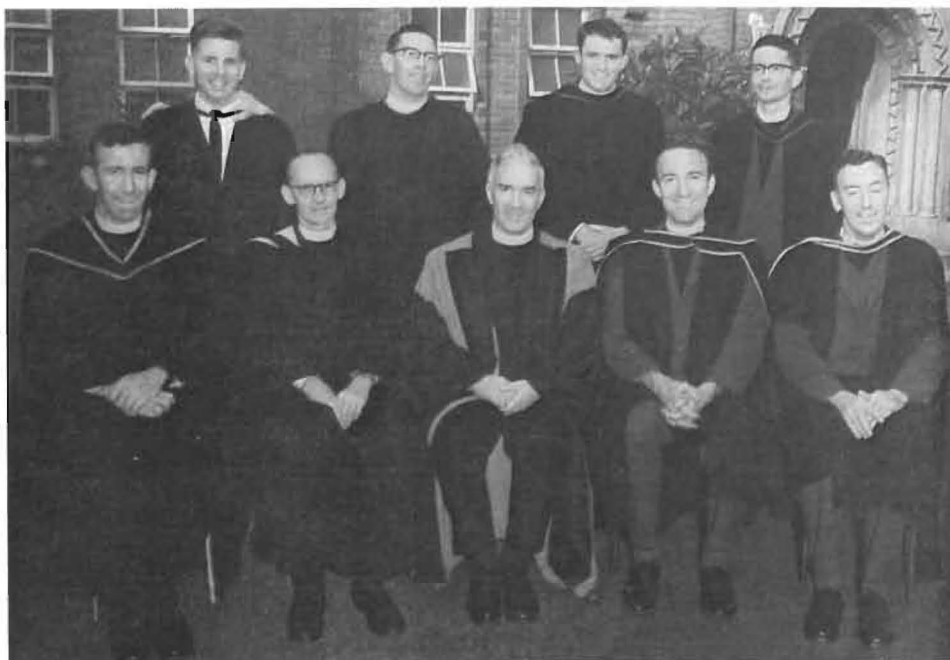
STUDENT: (Reading Part of the Canon of the Mass to the class) . . . "Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia . . ."

D.W.B.R.: "Stop! It sounds like the roll-call at Deaconess House."

—★—

D.W.B.R.: "The modern name for the 'Manual' is the 'Ritual'. If you go to Pellegrini's and ask for a 'Manual', they'll look at you blankly. Ask for the 'Ritual' and they'll give you 10%."

COLLEGE STAFF



Seated (left to right): The Revs. N. S. Pollard, Canon D. W. B. Robinson, Canon D. B. Knox, D. Foord and W. J. Dumbrell.

Standing: Mr. J. McIntosh, Revs. B. Ward Powers, P. W. Barnett and G. L. Goldsworthy.



Front Row: W. Holland, A. Blanch, The Principal, D. Firmage, P. Carroll.

Middle Row: A. Tress, J. Pettigrew, J. Gelding, B. Wilson, C. Dundon, N. Matheson, J. Davies.

Back Row: The Rev. A. Whitham, B. Stanmore, A. Patrick, R. Goodfellow, J. Wise.

Absent: E. Sinclair, L. McQueen, D. Fernance, Rev. D. Howard, T. Milton, G. Farleigh, G. Scarratt.

COLLEGE PHOTO 1965



Front Row (left to right): Messrs. J. Gelding, P. Carroll, W. Holland, A. Blanch, The Revs. P. Barnett, N. Pollard, The Archbishop, Principal, Vice Principal, Dean of Students, W. Dumbrell, G. Goldsworthy, B. Powers, Messrs. D. Firmage, C. Dundon, B. Wilson

2nd Row: Rev. G. Harrison, Messrs. T. Tress, J. Pettigrew, J. Wise, G. Foster, N. Brain, L. Spencer, G. Maple, G. Farleigh, R. Maidment, B. Stanmore, M. Myers, R. McKinney, K. Hainge, L. MacQueen, R. Piper, L. Banks, G. Jeffreys, K. Freer, N. Flower, D. Fernance, G. Scarratt, A. Patrick, R. Goodfellow, N. Matheson, J. Davies, J. McIntosh.

3rd Row: I. Ransom, E. Sinclair, C. Kruse, M. Edwards, G. Paxton, B. Siversen, J. Cashman, S. Gabbott, J. Reimer, J. Small, D. Meadows, P. Hobson, K. Giles, H. Ainsworth, D. Hawke, M. North, D. Fry, D. Lashbrook, A. Richardson, R. Begbie, the Rev. I. Morrison, Messrs. W. Chee, A. Nichols, W. Newton, Rev. A. Whitham, R. Dempsey.

4th Row: J. Swanston, A. McCarthy, H. Hinton, D. Gowing, D. West, S. Langshaw, R. Carnaby, P. Eyland, R. Hastie, W. Leadbetter, R. Rothwell, B. Somerville, J. South, D. Campbell, G. Stewart, A. Hohne, A. Craddock.

Back Row: C. Clerke, R. Andrew, L. Cook, J. Pryor, D. Peterson, A. Gordon, B. Thomas, W. Thomas, J. Kirby, T. Jewett, J. Walker, M. Hart, J. Roberts.

Witness . . .

Since I became a Christian, it has impressed me that one of the greatest concerns of most Christians is their own and their fellow Christians' witness to others, especially those who are outside the Christian fellowship.

The words and deeds of professing Christians are judged by the testimony which they bear to our Lord Jesus Christ and to His gospel. Because this is our concern, it may be helpful for us to consider what the New Testament has to say about the witness a Christian has to bear.

It seems clear that in the New Testament the word "Witness" is used in its normal legal sense. The "witness" is one who testifies to things he himself has seen, heard or experienced. So, in appointing a successor to Judas among the Twelve, it was one who had been with them all the time the Lord Jesus was among them, "until the day He was taken from them", who was chosen to become, with them, "a witness to His resurrection".

Similarly, Paul declared that the commission he received through Ananias was to be a "witness for Him to all men of what you have seen and heard". Again, Peter declared, "Jesus commanded us to preach to the people, and to bear witness that He is the one ordained by God to be the judge of the living and the dead".

The Disciples, then, were to be witnesses of what they had seen and heard—what they had, themselves, experienced of Jesus. The facts to which they witnessed were, in the words of the Risen Lord, "that the Christ should suffer, and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations . . . you are witnesses of these things".

How can we witness of these events nearly two thousand years after they occurred? Surely it is because our own experience of Jesus as Christians is that He is a risen Lord and Saviour, who is alive today. These are facts of our own experience. Since this is so, we are able, with the first disciples, to bear witness to others of our personal knowledge that Jesus is risen.

But it is not enough to bear witness to our knowledge. The Epistle of James warns us that we must be "doers of the word, and not hearers only", because "faith without works is dead". Jesus said "Blessed are those who hear the Word of God and keep it".

The tremendous impact of the first disciples upon the world, an impact which changed the world for all time, was the result of consistency of the message they preached with the lives they lived. Surely it is the similar consistency of word and deed that is essential if our testimony as Christians is not to be in vain. Our message regarding the risen Lord will be of little value if our lives do not bear witness to His Lordship and saving power.

Since we do have this knowledge and experience of a risen Lord, and the knowledge that the Father has sent His Son to be the Saviour of the world, let us so witness by word and life that, as Jesus commanded, "our light will so shine before men that they will see our good works and give glory to our Father who is in heaven".

R. R. McKinney

SOCIETAS, 1965

Teach . . . Diligently . . .

Thy children

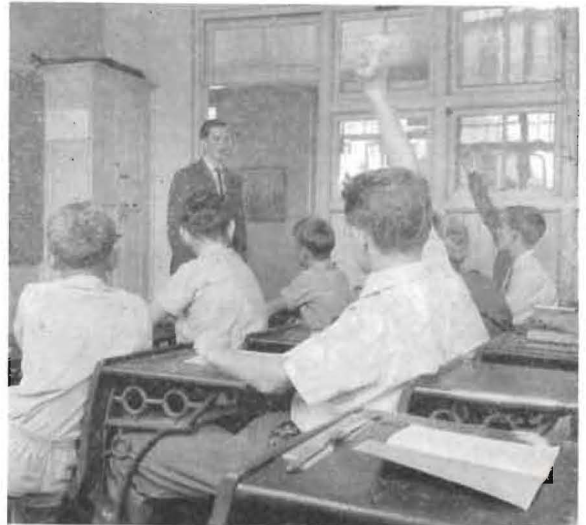
The admonition in Deuteronomy 6:7 from which this title is taken was one given by Moses to the people of Israel as an injunction to parents, but it is clear from scripture that there is responsibility for all the members of the Body of Christ to nourish and develop the younger members of the body with whom we come in contact. It was surely for this reason that the Church School system, Scripture teaching and the Sunday School movement came into being.

The whole question of Scripture was given a severe jolt last year when the Minister for Education attempted to deprive our State Education system of general religious instruction (i.e. by the class teacher) and it was no doubt only the timely intervention of the Church which prevented this from being a "fait accompli". Some prominent Church dignitaries, including alas, at least one Anglican Bishop, failed to see the full implications of the Minister's action, and we must now, having had this warning, examine carefully this whole matter of the teaching of scripture to our children.

Two main courses of action become apparent, and there are, in this Diocese, supporters for both. First, some would say that as any semblance of a Christian basis to our Public Education system is fast disappearing (and following last year's threat, even what remains will be short-lived), the time has come to withdraw, as a denomination, from the State system and to develop the Church School system along Roman Catholic lines. Then we would be free from the threat of secularism and we could ensure that our children are taught the scriptures diligently.

Naturally, the advocates of this action do not envisage an immediate, nor a total take-over activity; in fact they are quick to emphasize the enormity of the task, and its unlikelihood in the foreseeable future. But a few statistics will show the impossibility of the scheme, and but a little thought will show it to be undesirable, even assuming that Church schools would become more ideal centres for the nurturing of a Christian faith than their present reputation would indicate. No consideration is given, moreover, in this discussion to the immense problem of the training of teachers for this suggested expansion of the "Church School system" or is it proposed that Christian teachers will be "called" from the ranks of Departmentally trained teachers?

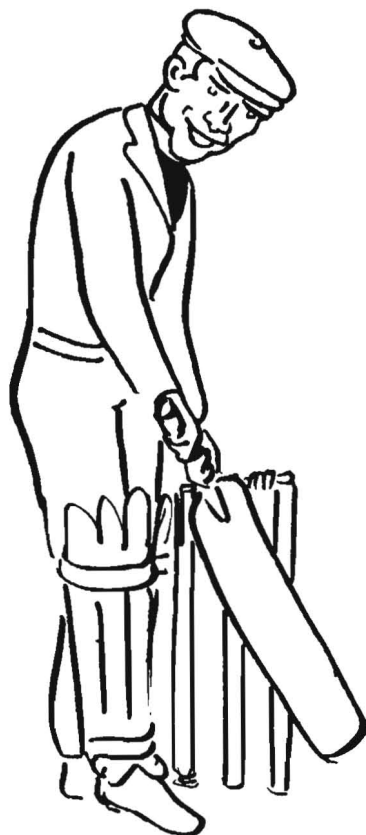
At the school where I last taught before entering College, there were over 300 Anglican families enrolled in the Primary grades—some 400 children between eight and 13 years of age. A conservative estimate, considering the nature of that suburb, its age, its growth and expansion, is that there are from 800 to 1000 families who "belong" to the Anglican Church which meets a hundred yards from that school, and where I am now Catechist. Now, there would not be 80-100 families attending the Church, so it would appear that not 10% of the Anglican population is serious enough about its Church membership to attend Church or even to send its children along. As this is a fairly typical parish, one might conclude that at the very best, 10% of the Anglican population might respond to an invitation or exhortation (or even an instruction) to attend a Church school, were one available. That is, of course as long as the fees made this a practicability.



Scripture class, Enmore High School.

At present there are over 200,000 Anglican children attending State schools in the Sydney Diocese alone. To accommodate these in a Church School system would require over 200 extra Primary and Secondary schools equal to the Education Department's first-class schools. Now I have no knowledge of costs, but at the school mentioned above, just as I left, a new toilet block was being erected at a cost of £15,000—some £3,000,000 just to provide toilet blocks for Church schools seems a very formidable barrier. But even the movement of the interested 10% of Anglican families to Church schools would require probably three times the facilities now available, and when one considers the Archbishop's Commission statement that all existing Church schools are operating in debt, most of them in a very large debt, the economic problems appear to be insurmountable even for the lesser response.

But should the problems be overcome, and should this 10% move into Church schools, what about the 180,000 Anglican children who remain in the State schools—why, they almost constitute the “ninety and nine who were . . .” Or has our Lord's reference to “lost sheep” somehow become distorted? For even this “solution” to the initial problem, the problem remains with us almost as large as before. How are we to teach the 180,000 Anglican children in State schools? Teach them we must; for once the Church becomes disinterested in the State schools they will rapidly become completely secularised.



Don't let the fact that you'll be my Curate next year influence your bowling . . . (Clergy v. Students Match)



Water sports are a feature of college life.

The answer surely lies in making the maximum use of the existing facilities and opportunities in our State schools. It is important to realize that the “atmosphere” in the schools is much more co-operative and favourable than some would have us believe. In 18 years' teaching service I never experienced a school or principal opposed to Christian teaching. Occasionally a teacher might express his personal disbelief, or even his opposition (as I did myself before I received the Light of Christ), but even these squeezed in some scripture “teaching”, using stories taken direct from the Word which is not bound, even by agnostic schoolteachers. Otherwise these teachers were quite glad to hand over their classes to other members of the staff who were prepared to teach Scripture; and never let us forget that there are many faithful Christian teachers in the teaching service today.

But we are concerned here particularly with "Special" religious instruction which is the responsibility of the Church. The Public Instruction Act of 1880 (as at present practised) permits us to teach children of our own denomination for a half-hour each week, and it is not unlikely that this could be extended to one hour per week or even more, should adequate manpower become available and full use be made of the time.

And therein is the crux of the matter. One has but to contemplate the enormous growth of schools and school populations to realize that the ordained minister cannot hope to cope with the problem, even if this was desirable. This, of all the functions of the Lay ministry, is the one which **MUST** be assumed by them; it is the one which the clergy must be prepared to hand over to the laity and yet which he must integrate into his whole church programme—not hand over and then let them sink or swim; it is the one which the diocese must foster and encourage with finance for training schemes and for the employment of Scripture teachers on a part—or full-time basis. Here, incidentally, is where State Aid

might properly be given, to subsidise the payment of special religious teachers in the State schools.

As one who has administered a school, let me assure all who would teach scripture that the State school system will welcome all who would use (to the fullest extent) the facilities offered and will often give a practical example of "going the extra mile" by offering the use of equipment and teaching aids and by the reorganisation of programmes. The easiest way to incur opposition, and eventually to secularise our State schools, is to disregard these offers of access or to disrupt their school programmes by not making full use of the time available, or worse, by ignoring the everyday common courtesies due to those who offer to assist others.

A co-operative response from the Lay ministry, and their assumption of their responsibilities would ensure that no Government would attempt to interfere with the Christian basis to our Public Instruction Act and would encourage our State School officials truly to assist us to "teach . . . diligently . . . our children".

MILTON MYERS.

HAVE YOU READ ? ? ?

"To Take It Upon Himself" (Jordan Books, B. Ward-Powers) 6/-.

A detailed but most readable book for Confirmees both young and old, it fills a very real need in both our devotional and denominational life.

Although it is intended primarily to be used for the preparation of candidates this little book should be read by everyone for it is most important that we all should clearly understand the meaning of our confirmation.

The book is clearly divided into short chapters based on the Catechism and the services of the Prayerbook, together with chapters on Living the Christian Life and a short comprehensive history of the Church of England.

A most valuable feature is a series of Quiz questions at the end of each chapter with suggestions for material which should be read before you begin reading the next chapter.

At 6/- per copy (134 pages) this book could well become the standard study book for Confirmation classes and would be of great value to those responsible for preparation of candidates.

It has proved to be so popular that it is now selling in its third edition.

A. W.

"Come Out The Wilderness" (Fontana Books Bruce Kenrick) 5/6.

There is no equivalent of Harlem in Australian cities, so that this record of the growth of congregations in a slum area cannot be paralleled. Nevertheless it demonstrates aspects of ministry which we, as an institutionally minded denomination are neglecting. The three men who began work in Harlem found it necessary to discard their pre-conditioned learnings towards organisations, and to come to grips with a pattern of life that distrusted organisations. The principles they discovered were:

1. Personal involvement in the every-day life of the people;
2. Abandonment of "activity" in favour of Biblical teaching;
3. Effective evangelism is carried out best by a fellowship, which they called "the group".

The book repays reading in the light of our own pattern of working.

B.S.

LEAVE IT TO RECTOR

It is common these days to paint humorous pen pictures of the popular image of the modern clergyman with the hoped-for effect of making people realise he can't fulfil every role we want him to, e.g. "If he is never in when you ring the rectory, he is a gadabout; if he is in, then he is cooling his heels at his study desk".

From this arises the challenge to us: "What is my clergyman supposed to do?", for if we are sincere in our considerations we find ourselves involved in the answer.

In fact, not only is it impossible for a clergyman to do all the things currently expected of him but he is not necessarily supposed to do them as far as his calling from God is concerned.

As laity, we should be doing many of the things which we have blithely loaded upon him. The question we must pose and answer is not "How much can I do as a layman" but "What is my ministry and call from God as a layman", as scripture sets it out. The answer may well involve us in areas of service which we quite often happily, and even smugly, designate "for the Rector".

Let us define a few terms for clarity. Firstly, the church in the New Testament does not consist of a building, an area of land or even an organisation (such as modern denominations). The Church is the meeting together of God's people in a particular area; a gathering of Christians worshipping God and building up one another in the faith. (Eph. 4:15, 16.).

Thus, the "Church at Thessalonica" (I Thess. 1:1), "The Church at Corinth" (I Cor. 1:2). In modern times, we need to differentiate between the church which meets at place "X" using the

Anglican Prayer Book and all the people who live at place "X", call themselves Anglicans but don't attend the meetings of the Anglican Christians yet still consider themselves part of the Anglican Church.

Hence the word "Congregation" equals "Church" and we will extend the concept from the actual meeting which normally takes place each Sunday to cover the separated members during the week.

The role of the clergyman on Sundays is clear. When the congregation (Church) is assembled together he is the one who ministers the Word of God in the reading of the Service and in preaching. The list of gifts in Ephesians 4:11-14 shows that he is the pastor or teacher.

What is his role after the service is ended and the congregation disperses? To whom should he minister Monday to Saturday? Well, he has various meetings to attend, weddings, funerals; he will need to spend a few hours a day praying and studying the Bible and related books to properly prepare himself for his primary teaching role.

Titus 1:9, I Tim. 3:1-7 show that the role of the elder (i.e., the Rector) is primarily to teach—not only on Sunday but on Monday to Saturday as well. On Sunday he ministers to the congregation assembled, while during the week he continues this ministry to them now dispersed.

This challenges any idea that his role is to minister to nominal adherents of the denomination in his area. It means basically that a local pastor has no call to minister to the parish as a whole except in so far as **every** Christian has a ministry to the unconverted.

In fact, his call to minister to the Church may mean he will have very little time to minister to people outside the congregation (church). His time outside of his study will be properly used up in visiting the Sunday congregation in their homes, counselling them, helping them in family worship, aiding the husband to carry out his teaching function to his family and in visiting the sick and needy among the congregation.



Can it be that we lack multitudes of lay theologians in many parishes, skilled in God's Word without ever having been to a theological college, because the pastor of the flock, chosen and called by God to minister to them, spends over half his time ministering outside his flock, although he is still "in the parish"?

It may be that times are changing and there is a need to reach men in their clubs and workplaces with specialised chaplains. But it is still possible to arrange to visit the homes of members of the congregation at set times and to expect all the family to be gathered there. (Read Richard Baxter's "The Reformed Pastor").

This is an age of families gathering around the TV set each night so surely we can expect a Christian family to gather around the word of God with their pastor when he calls for 30 minutes to an hour, regularly.

Why is this kind of thing no longer expected by the majority of clergy and families? Is it that we today no longer consider detailed and lengthy study of God's Word in the family to be wanted, needful or vital? It is time that we realised that all too often our 20th Century Christianity expects families to grow as Christians without that spiritual food which the Bible alone can provide.

Such a programme would mean a radical change in most clergymen's hours of work. Also, we must accept that a particular pastor may have a gift and a calling from God to minister extensively outside the congregation, to which the congregation may agree. But his first responsibility is to instruct and lead his congregation.

What then happens to the parish? Who will

minister to the nominal and non-church members of the Community?

The Bible clearly teaches that the ordinary lay member of the congregation has this calling from God, in two ways. Firstly, by your daily witness, by your conduct in everyday situations you will will effectively present the light of "Christ in you, the hope of glory". (Matt. 5:14-16.)

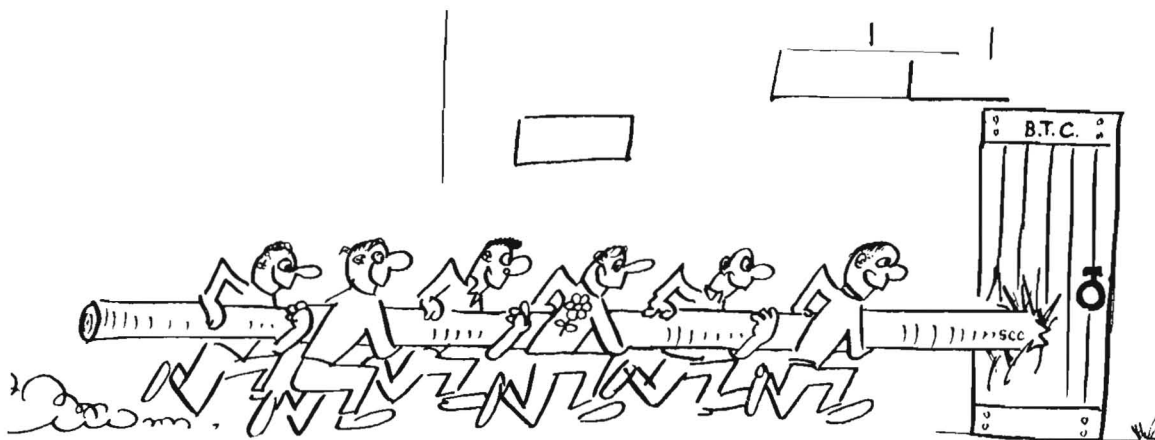
Secondly, coming back to our list of "gifts" in Eph. 4:11, we not only have gifts to use in the church meeting but also the gift of evangelism, the key gift for ministry outside the church. It is not necessarily connected with the gift of teaching but rather on investigation it is proved that most lay people have this gift to a greater or lesser degree.

More often than not it is combined with other gifts. e.g. if we get on well with people, parish visitation or hospital visitation may be our ministry. Or we may organise a home meeting for both church members and non-church members and invite an evangelist to speak. We can loan a book, teach a school scripture class or bake someone a cake.

We only determine that our function is not by passing everything on to the Rector but through study of the Bible, through prayer and by faithful acceptance of opportunities as God presents them to us.

Let us have the grace and courage to be willing to undertake our responsibilities as Christians, praying above all that we have that warm love towards God that will allow Him to direct us and us to obey.

Robert Maidment.



We occasionally exchange visits with the Baptist Theological College.

1662 and ALL THAT . . .

It is 303 years since the Act of Uniformity enjoined that the Book of Common Prayer should be the only form of public worship in the Church of England and at that time it could hardly have been thought possible that it would last as it has.

Which raises two questions: Why has it endured? Is it still used in the original manner and intention?

For three centuries this book has moulded Englishmen, both church and lay. Forged in the heat of a period when religious and national feelings were running high it has been a tremendous force for unity in our history.

On the personal level it has been the best means "for procuring peace and unity in the Church; the procuring of Reverence and the exciting of piety and devotion in the public worship of God".

A century after its official birth the leaders of the Evangelical Revival, faced with the task of awakening a pagan England to its spiritual destiny found the Prayer Book totally adequate for the needs of converts. Men like Charles Simeon and Henry Venn were ever ready to confess that it stood in their estimation second only to the Bible.

John Wesley said "I know of no liturgy in the world, ancient or modern, which breathes more of solid, scriptural, rational piety than the Common Prayer Book of the Church of England."

Amid the ever-quickenning flux of the 19th and 20th Centuries, the Prayer Book has maintained its place in the heart of those who worship. In numerous translations it has made its way to the ends of the earth.

Surely the answer to its timelessness is found in the character of the book itself.

It is biblical throughout both in teaching and in language. In the Bible, God speaks to man. In the Prayer Book, using the same language, man speaks to God.

The compilers toiled to see that the book "doth not contain anything that is contrary to the Word of God or to sound doctrine". (Why then do so many Liturgical Commissions turn to other ancient liturgies when the matter of Prayer Book revision arises when it is clear that the Bible is the yardstick used in its compilation?)

The Rubrics and Exhortations bear witness to the Reformers' intent and the propriety of their attitude has been confirmed by the millions who have used the Prayer Book as their much-loved aid to worship over the centuries.

The Prayer Book involves the congregation in every act of worship so that "young men and

maidens, old men and children" can praise the Name of the Lord in English for their own spiritual profit. Hence, such trends as musical settings for parts of our services which are impossible for any but the choir to be involved in actively, are quite perverse.

Which raises definite principles related to our second question and should lead us to apply these principles to modern "revision" movements.

You can revise and modernise the language. But alteration of basic principles to the extent that the compilation is initiated from a different attitude and with a different intent is **not** revision.

If people do not understand the Prayer Book, then it is time to evangelise them, and to educate them, not change the Book.

Perhaps consideration needs to be given to the local needs of certain areas, such as Harvest Festival and similar Occasional Services, with a simplified Childrens' Service, more occasional prayers and omission of the present "State" prayers.

The Prayer Book is a totally Protestant book which conforms to the Protestant character of the Anglican Church. It is both compiled and accepted on that premise.

Therefore, like it or not, any revision of the Prayer Book must realise and express that fact. Our church is a "party" church and the "position" is expressed clearly in the 39 Articles.

If you abandon this position, then you end up with liturgies like that of the Church of South India, which is loaded with "alternatives", or the Revision of 1928 with its dubiously ambiguous rubrics.

Any changes made by the Church of England in Australia will fall short unless it can be honestly said of them that they enshrine "nothing contrary to the Word of God".

Thomas Milton

(Condensed from a much larger article. ED.)

Footnote: (Student to D.W.B.R. during Prayer Book lecture): "Which diocese in Australia is considering revision of the service for the Burial of the Dead?"

D.W.B.R.: "That's a secret, but they have nicknamed it 'The Dead See!'"

Moore College Students -- 1965

FOURTH YEAR

Gladesville does not want to move
BLANCH, Allan Morrison, Th.L.: All Saints' College, Bathurst, 1949-53. Bathurst Teachers' College, 1954-55. Teaching, 1956-62. Entered College from St. Stephen's, Mittagong. Catechist, St. Mark's, Yagoona, 1962-63; St. Paul's, Chatswood, 1964-65. Reading for B.D. (Lond.).

CARROLL, Peter John, Th.L.: Canterbury Boys' High School, 1951-55. Officer, Rural Bank, 1956-57. Economics, Sydney University, 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; St. John's, Darlinghurst, 1964-65. Reading for B.D. (Lond.).

DAVIES, John Edward, B.Sc., Th.L.: 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, All Saints', Balgowlah, 1962; St. Cuthbert's, Naremburn, 1963-64.

DUNDON, Colin George, Th.L.: Sydney Technical High School, 1954-56. P.M.G. Trainee Technician, 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, St. Paul's, Canley Vale, 1962-63; St. Bede's, Beverly Hills, 1964-65. Reading for B.D. (Lond.).

FIRMAGE, David Edward, Th.L.: S.C.E.G.S., 1950-55. Clerk, Australian Institute of Evangelism, Illawarra Bible College. Entered College from A.I.E. Catechist, St. George's, Paddington, 1962-63; St. Luke's, Thornleigh, 1964; St. Michael's, Vaucluse, 1965.

GELDING, John Edward, Th.L.: Glebe Junior Technical High School, 1950-52. Sydney Technical College, 1960-61. Bank Officer. Entered College from St. John's, Glebe. Catechist, St. Mark's, Brighton-le-Sands, 1962-63; Carlingford Boys' Home, 1964-65.

GOODFELLOW, Robert Francis: Albury High School, 1952-54. Clerk. Leaving Cert., East Sydney Technical College, 1961. Entered College from St. Alban's, Corral. Catechist, St. Mark's, South Granville, 1961; Holy Trinity, Concord West, 1962; St. Peter's, Watson's Bay, 1963; St. Barnabas', Broadway, 1964-65.

HARRISON, Rev. Graham Leslie, Th.L., Dip.R.E.: Penrith High School, 1945-49. Farming. Moore College Diploma, 1960. Curate, St. Clement's, Marrickville, 1960-61; St. Luke's, Liverpool, 1961-63. Representative for British and Foreign Bible Society in Riverina, 1963-65. Reading for B.D. (Lond.).

Yes
HOLLAND, Desmond William, Th.L.: Kogarah Boys High School, 1951-53. Matric., Sydney Technical High School, 1956. Industrial Chemistry, University of N.S.W., 1958-60. Trainee Chemist, 1957-60. Entered College from St. John's, Rockdale. Catechist, Brighton-le-Sands, 1962-63; St. Alban's, Five Dock, 1964-65. Reading for B.D. (Lond.).

HOWARD, Rev. Donald Owen, H.D.A., Th.L.: Sydney Boys' High School, 1938-40. Hawkesbury Agricultural College, grad. 1946. Journalist, Assurance Consultant. Entered College from Cooma Methodist Church. Catechist, St. Matthew's, West Merrylands, 1962; St. Stephen's, Newtown, 1963-64. Curate, Balgowlah-Manly Vale, 1965.

MATHESON, Neil Robin, Th.L.: Parramatta Boys' High School, 1953-57. Clerk to Chartered Accountant. Sydney Missionary and Bible College, 1960-61. Catechist, St. Mark's, Picton, 1962-64; St. George's, Hurstville, 1965.

MILTON, Thomas Charles, Th.L.: Granville Junior Technical School, 1953-55. Fitter and Turner, 1955-61. Matriculation, 1961. Catechist, Blacktown, 1962; South Granville, 1963-64; Bexley, 1965. Reading for B.D. (Lond.).

130 Ashfield St. Lakemba 759-6612
PETTIGREW, James Askey, Th.L.: Newington College, 1953-54. Salesman. Matriculation, Sydney Technical College, 1961. Entered College from St. Paul's, Cleveland Street, Sydney. Catechist, St. Columba's, Flemington, 1962-63; St. Cuthbert's, East Fairfield, 1964-65.

TRESS, Anthony Glennie, Th.L.: Naremburn Intermediate High School, 1951-53. North Sydney Boys' High School, 1954-55. Cadet Engineer (Production Engineers' Certificate). Entered College from St. Paul's, Chatswood. Catechist, Christ Church, St. Ives with Terry Hills, 1962-63; St. Barnabas', East Roseville, 1964-65.

120 Ashfield St. Lakemba 84-1436
WILSON, Bruce Winston, Th.L.: Canterbury Boys' High School, 1955-59. Assurance Clerk, 1960. Arts, Sydney University, 1961. Entered College from Holy Trinity, Panania. Catechist, St. Luke's, Regents Park, 1962-63. Catechist, St. James', South Canterbury with St. Mark's, Clempton Park, 1964-65. Reading for B.D. (Lond.).

WISE, John Warren: Sydney Boys' High School, 1949-53. Oil Company Sales Representative. Entered College from St. Stephen's, Bellevue Hill. Catechist, St. Luke's, Clovelly, 1962-63; St. Alban's, Lindfield, 1964-65.

THIRD YEAR

BANKS, Lawrence Walter: Fairfield High School, 1954-56. Leaving at Parramatta Evening College, 1961-62. A.N.Z. Bank, 1957. Trainee Clerk, 1958-62. Entered College from St. Luke's, Liverpool. Catechist, All Soul's, Leichhardt, 1964; Catechist to Immigration Chaplain at East Hills Hostel.

BRAIN, Neil James, M.T.E.T.I.A.: Wagga Wagga High School, 1949-52. Television Technician, 1959-62. Entered College from St. Michael's, Wollongong. Catechist, St. John's, Keiraville, 1962-65.

FARLEIGH, Gerald Gibson, H.D.A.: Barker College, 1942-51, Hawkesbury Agricultural College, 1952-54. Technical Salesman, Union Carbide, 1955-56. Pain Mfg. Co., 1957-59. Billy Graham Crusade Office, 1959. David Jones' Ltd., 1959-63. Entered College from St. Paul's, Wahroonga. Catechist, St. Jude's, Dural, 1963-64; St. James', Turrumurra, 1965. Candidate for Diocese of Canberra-Goulburn.

FERNANCE, Donald: Hurstville Technical High School, 1953-55. Electrical Fitter and Mechanic, 1956-62. Hurstville Evening College, 1962. Entered College from Holy Trinity, Peakhurst. Catechist at Denham Court with Rossmore, 1963-65. Candidate for B.G.S., Bathurst Diocese.

FLOWER, Neil Ashbrook: Sydney Technical High School, 1955-58. Hurstville Evening College, 1959-60. Driver, 1959-61. Labourer, M.W.S. & D.B., 1962. Entered College from St. James', Carlton. Catechist, All Souls', Leichhardt, 1963. St. James', Carlton, 1964-65.

FOSTER, Graham, J.P.: Sydney Technical High, 1955-59. Engineering, University of N.S.W., 1960. Costing Officer, 1961-63. Entered College from St. Thomas', Kingsgrove. Catechist, St. Philip's, Auburn, 1963; St. Thomas', Kingsgrove, 1964; St. Andrew's, Cronulla, 1965. Reading for B.A., University of New England.

FREER, Kenneth Sidney: Goulburn High, 1946-50. Local Government Clerk, 1951-55. Teachers' College, Wagga Wagga, 1956-57. Entered College from and Catechist at St. Mark's, Picton, 1963-64; St. Alphege's, Kyeemagh, 1965.

HAINGE, Kenneth Patrick, Assoc. I.S. (Aust.): Cranbrook Grammar School, 1950-53. Private Surveyor, 1954-62. Entered College from St. Paul's, Wentworthville. Catechist, St. Paul's, Riverstone, 1963; St. Matthew's, Holyroyd, 1964-65.

HOBSON, Peter St. John: Varndean School for Boys, Brighton, U.K., 1941-46. Life Assurance Agent, 1960-64. Entered College from St. Peter's, Neutral Bay North. Catechist, Narraweena-Beacon Hill, 1963; North Narra-been-Collaroy, 1965.

JEFFREYS, Graham: North Sydney High School, 1954-58. Electrical Engineering Student, 1959-61. School Teacher, 1962. Entered College from St. Mark's, Northbridge. Catechist, St. Alban's, Belmore, 1963-64; All Souls', Leichhardt, 1965.

KRUSE, Colin Graham, Th.L.: Sydney Technical High School, 1950-54. University of N.S.W., 1955-58. Sydney Missionary Bible College, 1959. Tahlee Bible College (Th.L. by correspondence) 1961-62. Catechist, St. Saviour's, Punchbowl, 1964-65. Reading for B.D. (Lond.).

McKINNEY, Ronald Robert: Fort Street Boys' High School, 1941-44. Telecommunications Technician, P.M.G., 1946-63. Entered College from All Saints', Moree. Catechist, St. Stephen's, Newtown, 1964; St. George's, Marsfield with St. Dunstan's, Denistone East, 1965.

MacQUEEN, Kenneth Alexander: North Sydney Boys' High School, 1954-58. Insurance Clerk, 1959-62. Entered College from St. James', Turramurra. Catechist, St. Matthew's, Botany, 1963-64.

MAIDMENT, Robert Boyne, B.Sc. (Gen.Sc.), Dip.Ed.: Sydney Boys' High School, 1951-55. Sydney University, 1956-59. Sydney Teachers' College, 1960. Teaching, 1961-62. Entered College from St. Michael's, Vacluse. Catechist, St. Paul's, Rose Bay, 1963; St. Mark's, Malabar, 1964-65. C.M.S. Candidate Reading for B.D. (Lond.) and B.A. (Sydney).

MAPLE, Grant Stanley: Sydney Technical High School, 1953-57. Sydney University, Vet. Science, 1958-60; Arts, 1961-63. Entered College from Holy Trinity, Pan-anio. Catechist at St. Matthew's, Birrong, 1963; Parish of Pittwater, 1964-65. Reading for B.D. (Lond.).

MYERS, Milton: North Sydney Boys' High School, 1935-37. Sydney Boys' High, 1938-39. A.M.F. and A.I.F. 1941-45. Sydney Teachers' College, 1946-47. Teaching, 1948-64. Entered College from St. Barnabas', Punchbowl. Catechist, St. Mark's, Yagoona, 1964-65. Reading for B.D. (Lond.).

PATRICK, Alan: Sydney High School. Served in R.A.N.V.R. Graduate Sydney Missionary Bible College. Staff Worker, Church of England Youth Department. Manager, C.M.S. Bookshop. Entered College, 1964. Catechist, St. Stephen's, Normanhurst, 1965.

PIPER, Reginald John, B.Sc.: Corrimal High School, 1954-58. National University, Canberra, 1959-62. Entered College from St. Oswald's, Coledale. Catechist, St. Mark's, Chester Hill with St. John's, Sefton, 1963-64; St. Alban's, Fivedock, 1965. Reading for B.D. (Lond.).

RANSOM, Ivan Frederick: Wollongong High School, 1954-58. Officer, A.N.Z. Bank, 1959-63. Lay Reader, All Saints', Petersham, 1961-62. Entered College from All Saints', Figtree (Wollongong). Catechist, St. Barnabas', Punchbowl, 1963; St. John's, Darlinghurst, 1964-65.

SCARRATT, Graham, Assoc. I.S. (Aust.): Sydney Boys' High School, 1953-57. Student Surveyor, Dept. Main Roads, 1958-61. Surveyor at Wagga and Wentworth, 1962. Entered College from Holy Trinity, Peakhurst. Catechist, St. Martin's, Kensington, 1963. Catechist, Holy Trinity, Peakhurst, 1964-65.

SINCLAIR, Edward William James: Lismore High School, 1949-53. Bank Officer, 1954-62. Entered College from St. Barnabas', Broadway, Sydney, where Catechist, 1963-64; St. Alban's, Belmore, 1965.

SPENCER, Lance Clifford, B.E., A.M.I.E. (Aust.): Sydney Technical High, 1942-46. University of N.S.W., 1948-51. Civil Engineer, 1952-58. University Lecturer, 1959-64. Entered College from St. Paul's, South Coogee.

STANMORE, Brian Ralph, B.Sc., Dip.Ed.: Canterbury High School, 1949-53. University of N.S.W. (part-time) 1954-58. Chemical Engineer, 1959. Sydney Teachers' College, 1960. Teaching, 1961-62. Entered College from St. Paul's, Chatswood. Catechist, St. Stephen's, Taren Point, 1964-65. C.M.S. Candidate.

THOMAS, Owen William, B.A., A.B.I.A.: Fort Street Boys' High School, 1946-50. Officer, Commonwealth Bank, 1951-60. Arts, Sydney University, 1960-62. Entered College from St. Luke's, Concord-Burwood. Catechist, St. Columba's, Flemington, 1965. Reading for M.A. (Syd.) and B.D. (Lond.).

WHITHAM, Rev. Allan Victor: Tamworth High School. Joined Associated Newspapers, 1940. R.A.A.F., 1943-45. Sydney Rep. for the Newcastle Sun, 1950-64. Entered College from St. Andrew's, Cronulla, where Catechist, 1964, and Curate, 1965.

SECOND YEAR

AINSWORTH, Harold Lawson: Homebush Boys' High School, 1955-57. Accounts & Shipping Clerk, 1958-63. Entered College from St. Barnabas', Punchbawl. Catechist, St. Nicolas' with St. Mark's, Croydon Park, 1964-65.

BEGBIE, Richard Alan: S.C.E.G.S., 1955-59. Medicine Sydney University, 1961-63. Entered College from St. Stephen's, Willoughby. Catechist, St. Andrew's, Roseville, 1965.

CARNABY, Russell Henry: East Hills Boys' High School, 1954-56. Canterbury-Bankstown Technical College, 1959-63. Patternmaker, 1957-63. Entered College from St. Mark's, Revesby. Catechist, Rase Bay parish, 1964-65.

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

FRY, Lionel David: Lithgow High School, 1949-50. Newcastle Boys' High School, 1951-53. Newcastle Teachers' College, 1954-55. Primary and Secondary Teaching, 1959-63. C.M.S., Oenpelli and Groote Eylandt, N.Aust., Entered College from St. Luke's, Woy Woy. Catechist, St. John's, Campsie, 1964-65.

GABBOTT, Stephen Leonard, B.Sc. (Tech.): St. Andrew's Cathedral Choir School, 1952-54. Sydney Boys' High School, 1955-56. University of N.S.W. Aeronautical Engineer, Apprentice and Draughtsman, Qantas Empire Airways, 1957-63. Entered College from St. John's, Maroubra. Catechist, St. Peter's, Watson's Bay, 1965.

GILES, Kevin Norman: Trinity Grammar School, 1952-53. Southport Boys' School, 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.

GOWING, Donald Boyd, H.D.A.: Kempsey High School, 1953-57. Hawkesbury Agricultural College, 1958-60. Soil Conservationist, 1961-64. Entered College from St. John's, Moss Vale. Catechist, Canley Vale, 1964; Moss Vale, 1965.

HAWKE, Darryl Roger: Woodville High School, 1951-54. Adelaide Boys' High School, 1955. Adelaide University 1956-58, 1963. Secondary Teaching, 1959-62. Entered College from Holy Trinity, North Terrace, Adelaide. Catechist, St. Alphege's Kyeemagh, 1964; St. John's, Darlinghurst, 1965.

HINTON, Harold Herbert: North Sydney Intermediate High School, 1934-36. Travel Officer, A.N.Z. Bank. Entered College from St. Clement's, Mosman.

KNIGHT, * Graham Stephen, A.A.S.A., F.T.I.A., M.N.I.M.H. (Lond.): Lithgow High School. Public Accountant. Entered College from St. Thomas', Kingsgrove.

LANGSHAW, Stuart Neale: S.C.E.G.S. 1952-59. Meadowbank Technical College (Matriculation) 1962. Bank Officer, 1960-63. Entered College from St. George's, Hurstville. Catechist, St. Thomas', Enfield, 1964; St. Paul's, Oatley, 1965.

LASHBROOK, Douglas Leonard: Leeton High School, 1940-42. Station Hand. Entered College from St. Mark's, Tambar Springs.

MORRISON, Rev. Ian Richard: The Grange School, Santiago, Chile. Bank Clerk. Christian Missionary Alliance Bible College, Temuco, Chile, 1955-57. Headmaster, Mission School, 1958-63. Ordained, Diocese of Chile, Bolivia, and Peru, 1961. Bursar, Church Missionary Society. Reading for English Degree at "Universidad de la Frontera", Temuco, Chile.

NEWTON, William Barrett, A.A.S.A., A.C.I.S., A.I.C.S.: Kyogle Intermediate High School. Finance Controller. Entered College from All Saints', Balgowlah. Catechist, St. Faith's, Narrabeen, 1964-5.

NICHOLS, Anthony Howard, B.A., Dip.Ed.: Wollangong High School, 1951-55. Sydney University, 1956-59. Teaching 1960-63. C.M.S., St. Patrick's School, Tawau, Sabah, 1962-63. Entered College from St. Augustine's, Bulli. Catechist, St. Augustine's, Bulli and St. Paul's, Woonona, 1964-65.

NORTH, Michael Anthony: Adelaide Boys' High School, 1952-55. Chartered Accountant's Offices, 1956-64. Entered College from Holy Trinity, North Terrace, Adelaide. Catechist, St. Peter's, Watson's Bay; St. Peter's, Monterey, 1965.

PAXTON, Geoffrey Joseph: Hurstville Technical College, 1954-57. Building Trade, 1957-62. Student, East Sydney Technical College, 1963. Catechist, Austinmer Parish, 1964-65.

REIMER, John Walter, B.E.: Canterbury Boys' High School, 1951-55. University of N.S.W., 1956-60. Electrical Engineer, 1961-63. Entered College from St. George's, Earlwood. Catechist, St. Clement's, Janali and St. Anne's, Como, 1964-65.

RICHARDSON, Anthony William: Monkton Combe School, Bath, England, 1953-59. Paper Making Industry (Sales), Great Britain, 1959; Canada, 1960-61; Australia, 1962. Entered College from St. Paul's, Onslaw Sq., London and St. Michael's, Vaucluse, Sydney. Catechist, St. Martin's, Kensington, 1964-65.

SIVERSEN, Brian C.: Canterbury Boys' High School, 1943-45. Foreman Compositor and Teacher at School of Graphic Arts. Entered College from St. Dunstan's, East Denistone. Catechist, All Saints', Hunters Hill and St. John's, Woolwich.

SOUTH, James Walter: Kiama High School, 1954-58. Wagga Teachers' College, 1959-60. Teaching, 1961-63. Entered College from St. John's, Sefton. Catechist, St. Luke's, Regent's Park, 1964-65.

SMALL, John: Matriculation 1958. Timber Worker, 1958. Clerk, 1959. Psychiatric Nursing Aide, 1960. Moore College, 1961. Transport Worker, 1962. Timber Worker, 1962-64. Entered College from Christ Church, Gladesville. Catechist, Holy Trinity, Erskineville, 1965.

WEST, David Albert: Granville Boys' High School, 1952-54. Matriculation, Granville Technical College, 1956-58. Sydney Technical College Mechanical Engineering Certificate, 1959-63. Product Design and Development Engineer. Entered College from St. Paul's, Wentworthville. Catechist, St. Paul's, Riverstone, 1964-65.

FIRST YEAR

ANDREW, Richard Lachlan: Manly Boys' High School. Laboratory assistant I.C.I. five years, and Mauri Bros. & Thompson. Research Laboratory, one year. Entered College from St. Mark's, Harbord. Catechist in the Parish of Narraweena. Reading for B.D. (Lond.).

BENNETT, Michael Lindsay, Dip.Arch.: Brisbane Boys' College, 1949-57. Student Architect, 1959-64. Entered College from St. Lucia Parish, Brisbane.

CAMPBELL, Donald Keith, B.Sc. (Qld.): Brisbane Boys' College, 1953-56. Laboratory assistant, 1957-61. University of Queensland, student 1962-63; demonstrator, 1964. Entered College from St. Andrew's, Lutwyche, Brisbane. Catechist at St. Mark's, Northbridge.

CHEE, Wilfred See Heng, B.Sc. (W.A.): North Sydney Technical High School, 1956-57. University of Western Australia, 1958-64.

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

COOK, Leslie George Newton: The Scots' College, 1960-61. Sydney Missionary and Bible College, 1963-64. Entered College from Peakhurst Methodist Church. Reading for B.D. (Lond.).

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

DEMPSEY, Richard Albert, A.A.S.A.: Nowra High School, 1936-39. Accountant and Company Secretary, seven years; Royal Prince Alfred Hospital, five years. Entered College from Parish of Pittwater.

EDWARDS, Mostyn George: Sydney Technical High School, 1954-58. Balmain Teachers' College, 1959-60. Teaching 1961-64. Sales Assistant; Process Worker, 1964. Entered College from St. John's, Rockdale. Reading for B.D. (Lond.).

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

GORDON, Allan Ross: East Hills Boys' High School, 1955-59. Armidale Teachers' College, 1960-61. Teaching, 1962-64. Entered College from St. Mark's, Revesby. Catechist in the Provisional District of Mascot, Rosebery and Eastlakes. Reading for B.D. (Lond.).

HART, Merril Graham: St. Christopher's School, Letchworth, England, 1939. Commerce. Lay Missionary with Church Missionary Society. Entered College from Roper River Mission, Diocese of Carpentaria. Catechist at Royal Prince Alfred Hospital.

HASTIE, Ronald: The Scots' College, 1949-52. Clerk, 1953-59. Teacher, 1960-64. Entered College from Nowra Methodist Church.

HOCKLEY, Robert Edward, B.E. (N.S.W.): North Sydney Boys' High School, 1952-56. Electrical Engineer, 1957-61. Entered College from St. Andrew's, Roseville. Reading for B.D. (Lond.).

HOHNE, Alan Neil, B.Sc., Dip.Ed.: Hobart High School (Tas.) 1955-59. Sydney Teachers' College, 1960-63. Teaching, 1964. Entered College from Holy Trinity, Dulwich Hill, where Catechist.

JEWETT, Thomas John: Bridgend High School, U.K., 1940-44. Quantity Surveyor, 1948-65. Entered College from St. Paul's, Manuka, A.C.T. Candidate for Diocese of Canberra-Goulburn.

KIRBY, John Stuart: Canterbury Boys' High School, 1953-54. Chartered Accountant's Clerk, 1955-1961. Clerk, Building Societies, 1961-65. Entered College from St. John's, Rockdale, where Catechist.

LEADBETTER, William: Gardiner's Road Technical High School, 1949-51. Automotive Electrician. Driver. Fort Street Evening College, 1963-64. Entered College from St. Peter's, Cooks River. Catechist at Forestville.

McCARTHY, Anthony David, B.A., Dip.Ed.: Barker College, Hornsby, 1952-56. University of Sydney, 1957-60. Secondary Teaching, 1961-63. Diocesan Board of Education, 1964. Entered College from St. Andrew's, Roseville. Catechist to the Director of the Board of Education. Reading for B.D. (Lond.).

NIEUWENHUIS, Leendert, Johannes. Educated at the Hague, Holland. Electricity Commission of N.S.W., 1954-63. Missions to Seamen, 1964-65. Entered College from the Parish of Engadine.

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

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HOW IT ALL BEGAN

A quarter of a century ago Archdeacon T. C. Hammond, Principal of Moore College, recognised the need to provide an opportunity for laymen to learn the basic truths of the Christian faith, and commenced evening classes which were open to the public. These attracted several dozen regular members, and thus began a two-year course of instruction covering English Church History, Doctrine, Prayer Book, a New Testament Book (Luke) and an Old Testament book (in those days, I Samuel).

Duplicated notes on the lectures were issued. In the process of time these began to be distributed to students who were not able to attend the weekly classes, and thus began the correspondence division of the course.

The students who completed the two year course were awarded the Sydney Preliminary Theological Certificate and the course thus came to be known as the S.P.T.C. The S.P.T.C. was adopted as the theological requirement for the office of Lay Reader in the Church of England.

When Canon (now Bishop) M. L. Loane succeeded Archdeacon Hammond as Principal of Moore College, the Rev. Harry Bates was appointed as Secretary of the S.P.T.C. and the expansion continued through three major developments. One of these was a change of emphasis from the central weekly class at the College to small groups in the parishes run by the Rector or one of his assistants. This opened the way for a great increase in the enrolment in the course, and made possible the second development: the issue of the study notes of the course in the form of printed booklets.

The third development was the establishment of the I.V.F. Course, prepared and administered by Moore College and sponsored and directed by The Executive Committee of the Inter-Varsity Fellowship Course, a committee which comprises representatives of the College and of the Inter-Varsity Fellowship. This new course presumed that its members were at Tertiary level, and was open to members of all denominations. From the start it attracted a large enrolment, and it has proved an outstanding success.

In 1959 the Department of Extra-Mural Courses was formed, Mr. Bates was succeeded as Secretary of the courses by the Principal (the Rev. D. B. Knox), who was followed by Rev. E. D. Cameron and Rev. W. J. Dumbrell.

During the following years the continued expansion of the two courses, and the increase in the number of graduates from the courses, led to a growing demand for further studies which should follow on from those already available. In 1964 the Committee for External Studies was formed to administer the courses and the Rev. B. Ward-Powers was appointed as full-time Secretary For External Studies. In that year was inaugurated the two-year Intermediate Theological Course for those who have completed the Preliminary Theological Course, and in 1966 this will in turn be followed by the two-year Advanced Theological Course, leading to the Th.C. (Certificate of Theology) of the College. The notes were issued in a new format and several subjects now became available to students each term. Students were able to take two units per term, if they desired.

In 1965 a fourth year was added to the three-year I.V.F. Course and provision was made so that those who complete this course may elect to do a transition course to obtain the Th.C.

Students may proceed as far with the course as they wish. Some people plan from the beginning to continue until they have obtained the Th.C. Others commence with the intention of obtaining the S.P.T.C. after two years, and then review their progress before deciding whether or not to proceed to the Intermediate Theological Course.

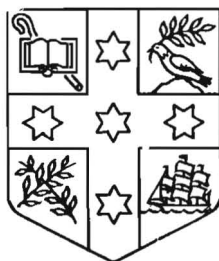
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In addition, the Study Notes list passages of Scripture and chapters from text books to be read in conjunction with the course. Some of these are sections that should be read to gain full benefit from the course; others are additional (optional) reading which may be undertaken by the student if he wishes. Thus the Notes act also

The Th.C. Course, with its comprehensive scope and its printed Study Notes, is quite unique in the Church in Australia and indeed throughout the Anglican Communion. It is also the largest course of its kind in this country. At any given time there are between twelve and fifteen hundred students engaged in the various subjects available through the Committee For External Studies.

Those who are interested in further information about the Course may obtain a free descriptive brochure upon request. Complete details of the Course, including the syllabus for each subject, are published in the Th.C. Manual (price 5/9, posted). Write to: The Secretary For External Studies, Moore Theological College, Carillon Avenue, Newtown, N.S.W.

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