

SOCIETAS 1958

MOORE THEOLOGICAL COLLEGE

Founded 1856.

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THE MOST REVEREND THE PRIMATE OF AUSTRALIA

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Lecturers:

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

THE REV. R. A. COLE, B.A., M.Th., Ph.D.

THE REV. B. L. SMITH, Th.L.

THE REV. G. GOLDSWORTHY, B.A., Th.L.

Visiting Lecturers:

THE RT. REV. W. G. HILLIARD, M.A., Th.D.

THE REV. N. BATHGATE, Th.L.

THE REV. J. R. L. JOHNSTONE, LI.B., Th.L.

E. A. JUDGE, M.A.

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

Choirmaster:

THE REV. D. W. B. ROBINSON

EDITORIAL

We have explanations to make!

Firstly, those of you having difficulty filing this issue with previous copies of Societas will wonder why we couldn't be content to remain the same size. The change has been made because the larger page size allows us to include more material and give it a more readable presentation, while at the same time adding nothing to production costs.

There is another reason also: as students of Moore College we bring out this magazine each year with a very real purpose in mind. We want to give you, the reader, an idea of who are in the College, and what goes on in our minds . . . not, we hope, for our own pleasure, but so that friends of the College and those for whom theological training may be in the will of God can have the opportunity to see something of our life. If by this magazine some person can be helped to find the will of God for his life, our prayers will have been answered, and Societas have achieved its purpose. We believe this is important in the strategy of God; and worthy of the best presentation we can give.

"Societas" comes from a Latin word giving the idea of fellowship and unity amongst a group. What our "societas" is, we can only leave you to judge from the following pages.

We are told in I John 1.7 that we have this fellowship when as individual members of the Christian group we walk in the light of God, knowing that the blood of Christ cleanses us from all sin. There is a need then for us to walk worthy of His calling if His fellowship is to be real to us; and many of us find such rest in Him hard to keep in the stresses of college life: we invite your continued prayer for us as we train for the ministry of the word and sacraments. Through your prayer we shall be built up; and you will share in our fellowship, as you share in our labours.

Yours in His service,

THE EDITOR.

THE PRINCIPAL WRITES

MAY 1ST, 1958.

To Past and Present Students of Moore College

MY LAST LETTER was dated July 1st, 1957, and this letter is a little earlier than usual as I will be overseas throughout the Trinity Term. As we look back over the past year we are conscious of how much there is for which to be thankful. The Trinity term in 1957 was brought to an end with the 21st Annual College Convention. A marquee which was erected in the Triangle was scarcely adequate to accommodate all who came. We were particularly fortunate to have the Rev. Dr. Leon Morris of Ridley College Melbourne for the Morning Bible studies, and the Right Reverend H. R. Gough, the Bishop of Barking, for the closing address.

It was with great regret that at the end of the Trinity term we said good-bye to Mr. E. A. Judge, lecturer at the University in the Department of Ancient History. Mr. Judge's time of residence in the College had been greatly appreciated. His lectures and private tuition were of great value to the students who came under his guidance.

It was a great pleasure to welcome home the Rev. Dr. R. Alan Cole from his first tour of service with the C.I.M. in South-East Asia. He rejoined the staff for the Michaelmas Term last year and has been able to extend his furlough so as to lecture throughout the current year. The staff of the College has been further strengthened this year by the appointment of the Rev. B. L. Smith as a full member of the teaching faculty, and of the Rev. G. L. Goldsworthy as a junior tutor.

The close of the academic year was marked by the Speech Night on November 29th when His Grace the Archbishop presided and addresses were given by the Rev. Dr. A. W. Morton and Dr. Cole.

The Th.L. examinations were completed on November 22nd. When the results were published at the end of January we were gratified by the success of so many students. The Rev. D. A. Langford, now in the Diocese of Melbourne, was one of three who successfully completed

the examinations for Th. Schol. No Moore College candidate succeeded in obtaining First Class Honours, but 17 were awarded Second Class Honours out of a total number of 30. The John Forster Memorial Prize was awarded to William Lawton. In addition to the 17 who obtained Second Class Honours there were five other students who obtained the Th.L. Diploma and seven former students also successfully completed their Th.L. studies. Twenty-one students successfully completed one half of Th.L. and every First Year student who sat for the Th.L. paper in Prayer Book was successful. Four students who were hoping to complete Th.L. failed in one subject. Fifteen students attempting the first part of Th.L. were unsuccessful in one or more subjects. Moore College also for the first time for twenty-five years submitted five candidates for the Hebrew paper and of these four were successful.

In June 1957 six College students sat for the Intermediate paper in connection with the London B.D. examinations. Four were successful while one was held over in Classical Greek. The four passes represented the largest number from any one centre outside Great Britain.

The College lost no less than thirty-two students at the end of 1957, of these eighteen were Ordained in the Diocese of Sydney on March 2nd, Alan Laing was Ordained for the Diocese of Nelson on December 11th, Ronald Herbert for the Diocese of Adelaide on December 21st, John Chapman and Frederick Edwards for the Diocese of Armidale on the same day, John Collins for the Diocese of Grafton on February 9th, Stanley Skillicorn for the Diocese of Medak on March 25th. Stan Skillicorn's Ordination in St. George's Church Hyderabad was the first time that an Australian has been Ordained for the Church in South India. Richard Hosking has proceeded to Cambridge for further semitic studies and Robert Dowthwaite to London to complete his B.D. K. M.

(Continued on Page 20)



MANY



PETER CARMAN

WITH the large increase in enrolment, the title "Many members, but one body" is well applied to the college. The phrase occurs in 1 Corinthians 12:20 and refers to the different functions found within the fellowship of God's people, the Body of Christ. This meaning also can be given as an application to the busy stream of life in the college. For in a very real way these functions exist in different members and have their outworkings through the life together of all and to each one's benefit.

These functions are given in Ephesians 4:11 "And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." All in some way are relevant, but are true in different degrees.

1. APOSTLES

This immediately brings to mind our Lord's chosen Twelve. However, it is used of others in the New Testament and the word means one who is sent by his church to carry the Gospel to a people as yet unevangelised, and to found a church. Here is the first-mentioned task of the people of God, the mission field. Missionary interest at the college is kept high.

At each weekly prayer meeting a different mission field is remembered and prayer offered

MEMBERS

for all societies in that area. Also, missionary speakers are often invited to speak at the college, either at a morning chapel service or on a Monday evening. Some of the students are missionary candidates in training. A weekly collection is taken at chapel most of which at the end of the year is disbursed among various missionary societies.

Thus it is that God through His people sustains the function of apostle.

2. PROPHETS

A prophet in the Bible is one who is a spokesman for God. As the Bible is the Word of God, the prophet of to-day is one who expounds and teaches the Bible, making God's will and ways relevant to modern times.

Lectures on the Old Testament and on the New Testament are given with detailed expositions, and with a devotional aspect, so that the studies are not merely intellectual apprehension but a searching out of God's will for one's own life. To make sure the Bible is read, half a dozen context exams every year on a Book each are set. There is also a sermon preached in chapel every morning. As part of his training every student gives one trial sermon in chapel during his stay in college.

This is then examined and discussed in a seminar the next day. Many students have found it a great help for their own sermon preparation and delivery. To aid students to be more effective in the pulpit, voice production lessons are held.

Practically all students work in parishes as catechists assisting rectors. The experience is valuable, and they can pass on to others the word which God has spoken to them.

So God, acting through His people, raises and maintains the function of prophet.

3. EVANGELISTS

In the New Testament, an evangelist brings the essential facts of the Gospel to those previously ignorant. He does not however found

a church but is more an itinerant preacher. The modern day evangelist is an open-air preacher and personal worker.

There is elected each year from among the student body an evangelism committee. The latter arranges for each student to attend an open-air meeting in the city with the Open-Air Campaigners a few times during the three years at college. Occasionally, an experienced open-air worker is invited to the college to address the students on the finer points of open-air work, and this is most helpful. In some years the college has run its own open-air meetings.

Some students do open-air work in their own parishes. Regarding personal work, the practice for this comes during the college mission. This is held every year for a week and a half at the end of the first term. The students are put into about ten teams each at a different church and are billeted in the actual parish. They must mix among the people at the conclusion of the mission meetings and try to make sure that the message of the evening has gone home. From all this training, one either becomes a skilled evangelist, or if not, will know how to foster evangelism in the parish.

So it is that God gives evangelists.

4. PASTORS AND TEACHERS

The same word in Greek is used for both pastor and shepherd. The idea suggested is of one who controls and seeks the welfare of the flock. At the college pastoral care is given to every student—he is assigned to a chaplain with whom he has an interview at the beginning and end of each term. At any time he can approach his chaplain to discuss a problem.

There are lectures given in pastoral work, which include the responsibilities and privileges of the minister of the Gospel. At the annual student convention, held at the college for a week at the end of second term, amongst other things, speakers are invited to give advice on special aspects of pastoral work. Some catechists

are put in charge of branch churches and many do pastoral visiting in their parishes.

Pastors and teachers are linked in the one phrase, for he who has the care of God's people must teach them things concerning their walk with God. There is a slight difference between a prophet and a teacher. The former proclaims the Word of God openly to the public, whereas the latter to a more regular class such as a Bible study group, Sunday School class or school Scripture class.

Doctrine is taught at college, in which the great themes and underlying plan of the Bible are taught. Much confused thinking is straightened out during these times. Greek and Church History are taught, with an optional course in Hebrew offered. All these have their part in making a student "a workman that needeth not to be ashamed, handling aright the word of truth." A course in religious education is given in which practical advice is offered on the methods used in effective Scripture teaching in schools and Sunday Schools. Each student takes a trial Scripture class at a nearby State school. Afterwards it is discussed with constructive criticism. Practical knowledge for work amongst youth is supplied in other lectures.

As catechists in their parishes, students do Sunday School teaching, youth fellowship work and conduct Bible studies.

So God through His people raises up pastors and teachers.

In Ephesians 4:12, the verse following, there is stated the end to which the giving of apostles, prophets, evangelists, pastors and teachers is to lead, namely "for the perfecting of the saints, for the work of service." The result of all this is "the building up of the Body of Christ," which in a later verse (16) is explained to mean both its more efficient working in love, and also its increase in number of people.

This is the Biblical standard for the people

of God. In its working it includes prayer and public worship.

At the college there is a prayer meeting every Monday night. At this time, as well as the mission field overseas, the needs of the home church and of the college are brought before the Throne of Grace. A frequent item for prayer is the needs of other theological colleges. Every student is also put into a prayer group with five others. These are changed at the beginning of each year. The groups meet weekly at a convenient time, and individual problems are discussed and prayed over. From these groups a deep richness and oneness in Christ emerges. This richness is superseded only on those occasions when two or three students meet together informally in a room to pray together, bringing themselves and each other before God.

There are held two chapel services daily, and these together with the Litany are an open expression of Christian worship. Many a student has found in them a source of strength and blessing. On Sundays and Holy Days, Holy Communion is administered, and with it come the blessings of fresh assurance of God's promises in Christ to His people.

The study of the Prayer Book and liturgical worship in general is the subject of another series of lectures. Many have realised during the course the value of the Church of England liturgy as a manual of devotion.

Life at the college can be a time of wonderful spiritual blessing. However, the benefits bestowed upon the fellowship of God's people are ultimately for His glory, so that acting through His people, God can work His plans out in all the world.

A privilege indeed it is to be called by God for the work of ministering to His people, the Body of Christ, and to be used in the work of adding men to His flock. And fortunate are we in the college, as part of the One Body, to be receiving this ministry.

END.

Heard in lectures:

"Don't ever think you don't need to hear the basic doctrines of Christianity—you do. And the most simple and childish is the Second Coming. The greatest incentive to holiness is that the Lord might return AT ANY MOMENT."

"The skin of seals is waterproof, you know."

"Faith is like the hand of a beggar—it is open, empty but stretched out to receive. It has nothing to offer, but is ready to receive from the hand of God."

WHO IS THIS arrayed in glory,
Circled round with Seraphs bright?
'Tis the LORD of Hosts appearing
Now before the prophet's sight.
And the six-winged Seraphs stand
To await their Lord's command,
Singing endless praises to the LORD and to the Lamb.

To Him Who sits upon the Throne
And to the Lamb
Be blessing, and honour, and glory, and might
For ever and for ever!

Who is this who sees the vision,
Cries in anguish, "Woe is me!"?
This is Israel's chosen prophet
Shown his own iniquity:
Lo, a man of unclean heart,
From his Saviour set apart,
Stricken by the vision of the Holiness of God.

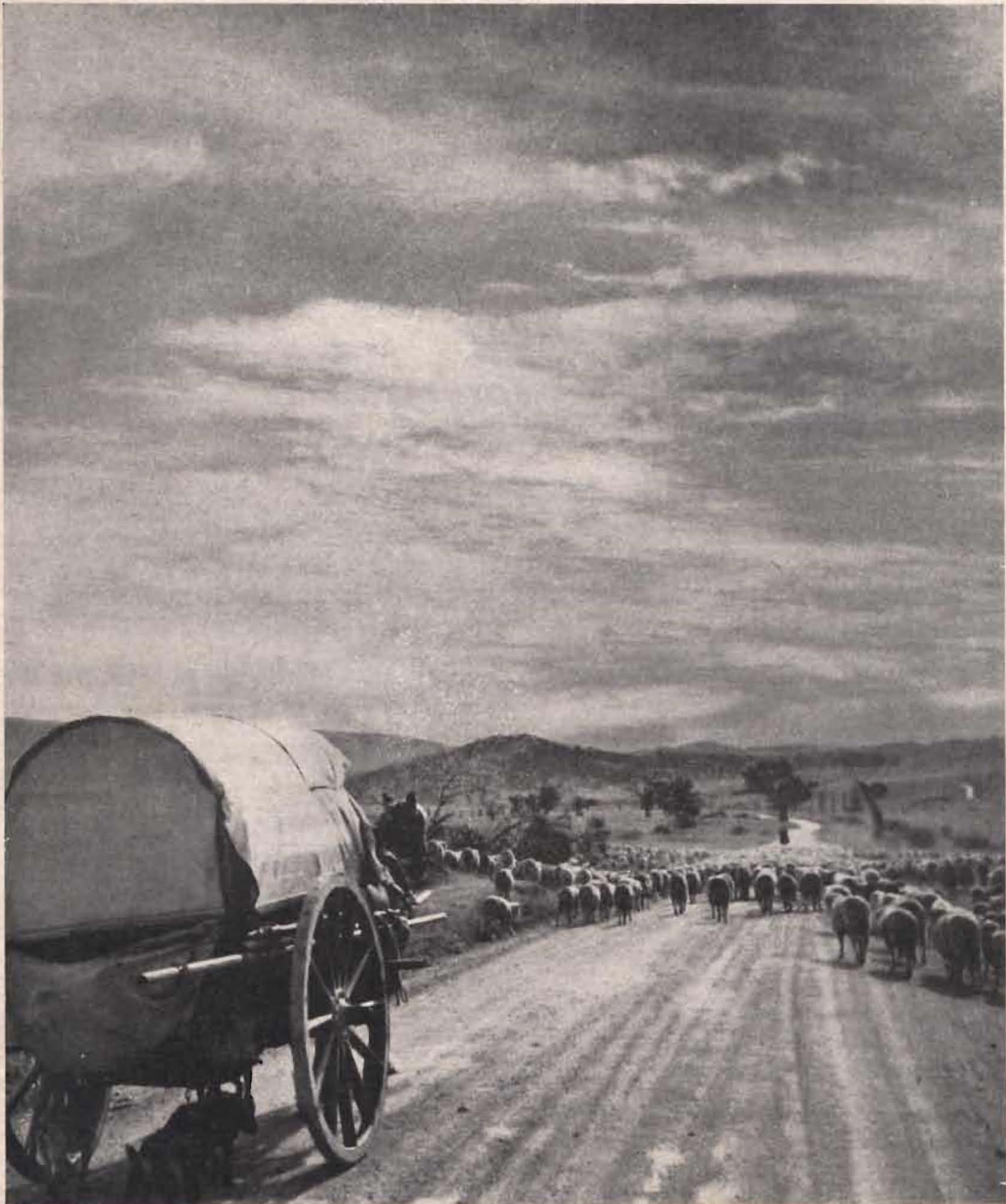
Who is this who comes with fire
Kindled from the holy flame?
This is he whom God is sending
Free salvation to proclaim.
On his mouth the coal is laid,
For his guilt atonement made,
By the mighty grace of God his heart is cleansed of sin.

"Who will go and tell his people?"
Hark! The wondrous call is heard.
"Here am I," the prophet answers,
"Ready to obey Thy word."
So may we accept His call,
For His Grace forsaking all,
Joining with the angels in the everlasting song:

To Him Who sits upon the Throne
And to the Lamb
Be blessing, and honour, and glory, and might
For ever and for ever!

—Neil Macintosh.

... in a strange land



ROSS McDONALD

ONE HUNDRED AND THIRTY YEARS ago, Alan Cunningham, the explorer and botanist, crossed over a little stream, which lay in a rocky valley about sixty miles south of the present Queensland border. He was on his way North and was to discover the rich Darling Downs, the Australia Felix of the North.

At the crossing of that stream a convict settlement was built. First came the rude huts and slab walled houses for convicts and soldiers. Then followed the permanent barracks and courthouse built of local hand-hewed sandstone. The silent bush began to ring with the sound of axes and shouted orders, the clink of chains and groans of weary men. In that place were soldiers from Hobart Town, Van Dieman's Land, whose names adorn the marriage and baptismal records of the little church.

Hard upon the heels of the explorers and soldiers came the first settlers. They came in search of land, which the stern mountain barrier had long denied them; they came to carve out an inheritance for themselves and their families on the edge of the vast rolling black soil plains. It was a land of little water, parched dry earth, brilliant light, a land monotonous and all through the year the same. It offered them a climate like the Mediterranean, but no food, and little water, no dangers, but a vast intangible resistance. They cut down trees which suckered again, they ploughed and lost the soil in a torrent of muddy water, they sowed their imported seed and the earth gave grudgingly the harvest.

Into this world came a minister of the Church of England, his parish extending for thousands of square miles. He was a clergyman of the Diocese of Sydney, which then stretched to Cape York Peninsula. He appeared on horseback for visits which were few and far between. He baptised and married, administered the Communion and brought the comforts of the Gospel to homes on those lonely plains.

On one of the tenor bells of a country church in Southern New South Wales appears the inscription, "I sing the Lord's song in a strange land." In that reminiscence from the 137th Psalm lies the key to the early development of the Church in our land. No one can

enter a country church in our land without being aware of the nostalgia of the homeland in those who built them.

In the bush clearing, which in successive years was to become a farm, and later a station property, there was little to remind the settler of the anchorage of pleasant fields, hedgerows of hawthorn, oak forests and quiet villages nestling in the fold of the hills. Nor would he heard the distant sound of church bells carried far on the clear air. Instead, in the peerless blue heavens, only the hollow cry of the crow would be heard breaking the silence.

It is little wonder that the church which had its beginnings in a slab walled cottage and later in a simple building of its own became a cultural lifeline, beside its work of answering the cry of a lonely settler:

"... the land is really crying out for someone to show us we have another life after this is passed."

It has been said that the Church of England in Australia grew up vigorously and strong to become numerically the strongest church in the land, and yet it gave the fewest concessions to the Australian environment. However there are signs that the Church of England is beginning to wither—by comparison with other denominations it is losing ground numerically. Could it be that the church has clung too long "to memories, and to attenuated historical connections?"

To man who lives by "seedtime and harvest, and cold and heat, and summer and winter, and day and night," there is still the same need to show that "there is another life after this is passed."

Probably not less than one out of every three students of Moore College have gone to serve beyond the borders of the Diocese of Sydney in our own continent. In this year probably the same third will leave the College to be ordained for work in other dioceses. As they prepare they will remember the particular needs of the work to which they have been called. They know that the pattern of parish life will be different. Perhaps one of them will be the Minister of a tiny northern town. He will not be surprised if his parish is over 1000 square miles in area, or if he needs to drive hundreds of miles to join in a Youth Conference or Clergy meeting. He will always be conscious of the fact that the object of his work will not change, no matter where he is: to lead men and women to know Jesus Christ and Him crucified and that they may know that "there is another life after this is passed."

END.

CLASS LISTS, 1958

FOURTH YEAR

The Rev. K. F. Baker, Th.L. (Carlingford).
The Rev. G. Clarke, B.A., Li.B., Th.L. (Pymble).
The Rev. M. B. Eagle, Th.L. (Randwick).
The Rev. E. J. Emery, Th.L. (Wollongong).
The Rev. D. T. Foord, M.Sc., Th.L. (Manly).
The Rev. R. H. Goodhew, Th.L. (Bondi).
The Rev. J. Holle, Th.L. (Epping).
The Rev. J. E. Imisides, Th.L. (West Wollongong).
The Rev. J. E. Jones, Ph.C., Th.L. (Gladesville).
The Rev. W. J. Lawton, Th.L. (Eastwood).

The Rev. C. Letts (Church Hill), L.Th. (S.A. Fac. of Div.)
The Rev. B. G. Marsh, Th.L. (West Manly).
The Rev. C. A. Kelley, Th.L. (Mosman).
The Rev. D. D. Pierce (Missions to Seamen).
The Rev. B. J. Slamon, Th.L. (Liverpool).
The Rev. J. A. Taylor (Ryde).
The Rev. L. G. Vitnell, Th.L. (Lindfield).
The Rev. O. Weaver, M.P.S., (G.B.), Ph.C., (N.S.W.),
 (Merrylands).
The Rev. R. N. Wheeler (Como-Jannali).

FINAL YEAR

BALL, Peter Bradshaw: Grafton High, 1946-48. Service Mechanic, 1949-50. Bank Officer, 1950-55. From St. Faith's, Narrabeen. Catechist, St. Alban's, Five Dock, 1956. St. Mark's, Pennant Hills, 1957.
BARKER, Reginald Stanley: Hurstville Secondary Tech., 1946-48. Pre-Apprenticeship Course (Fitting and Machining), 1949. Apprentice Aircraft Mechanic, 1950-54. From St. George's, Hurstville, 1955. Matric., 1955. Catechist, St. Andrew's, Summer Hill, 1956-57. St. George's, Earlwood, 1958.
BLACKWELL, Gordon Donald: Drummoyn Junior High, 1947-50. Apprentice Fitter and Machinist, 1951-56. Matric., 1955. From St. Anne's, Ryde, 1956. Catechist, St. Mark's, Malabar, 1956. St. Anne's, Merrylands, 1957-58.
BLAXLAND, Gregory Montgomery Alfred: Barker College, 1945-48. Accountancy, 1949-50. Bread Carter, 1951-53. Driver-clerk, 1954. From St. Stephen's, Willoughby, 1955. Matric., 1955. Catechist, Roland Lamb Memorial Church, Lane Cove, 1956-57. St. John's, North Lane Cove, 1958.
BUCKMAN, Rossly David: Penrith High, 1952. Insurance Clerk, 1953-55. From St. Stephen's, Newtown, 1956. Catechist, St. Stephen's, Newtown, 1956. St. Alban's, Lindfield, 1957-58.
CAMERON, Ewen Donald, A.A.S.A., S.C.E.G.S., North Sydney, 1940-41. Accountancy, 1942-56. From St. Paul's, West Manly, 1956. Also reading for B.D. (Lond.).
CHANDLER, Geoffrey Charles: Croydon Park, Junior Tech., 1947-49. Mechanical Draughtsman, 1950-55. Matric, 1954. From St. Luke's, Concord, 1956. Catechist, St. John's, Ashfield, 1957-58.
CHISWELL, Peter, B.E.: Sydney Tech. High, 1946-50. Univ. of Technology, 1951-54. Civil Engineer, 1955-56. From St. Paul's, Oatley, 1957. Catechist, St. Mark's, Malabar, 1957-58. Also reading for B.D. (Lond.).
CROFT, Thomas Geoffrey: Stanmore High, 1933-36. Clerk, 1937-40. A.I.F., 1940-46. Manufacturer, 1950-56. From St. James', Chipping Norton, 1956. Catechist, St. Anne's, Hammondville, 1957-58. C.M.S. Candidate.
DONOHOO, Alan Frederick: Sydney Tech. High, 1946-50. Survey Draughtsman, 1951-56. From St. Andrew's, Summer Hill, 1956. Catechist, St. Oswald's, Haberfield, 1956. St. Silas', Waterloo, 1957-58.
FOWLER, John Eric: Canterbury Junior High, 1944-46. Letterpress Printer, 1947-52. Advertising Agency, (Technical Production), 1953-56. From Holy Trinity, Dulwich Hill, 1956. Catechist, St. James', South Canterbury, 1957-58.

GREGORY, William T., M.I.R.: Enmore High, Diploma of Radiography, Sydney, 1940. Chief Radiographer, Parramatta District Hospital, 1939-56. From St. Paul's, Castle Hill.
HOWARTH, William: Wollongong High, 1945-50. Sydney Teachers' College, 1951-52. Teacher, 1953-56. From All Saints', Austinmer, 1956. Catechist, Prov. District, South Granville, 1956-57. All Saints', Austinmer, 1958.
McDONALD, John Edwin: Penrith High, 1947-50. Apprentice Electrical Fitter, 1951-56. From St. Alban's, Rooty Hill, 1956. Catechist, St. Peter's, Campbelltown, 1956-57. Hon. Catechist, St. John's, Balmain, 1958.
McELVENEY, John William: Newtown Tech. High, 1948-50. Apprentice Electrical Fitter, 1951-53. Matric., 1953. Faculty of Arts, Univ. of Sydney, 1954-57. From St. Stephen's, Newtown, 1956. Catechist, St. Mark's, Brighton-le-Sands, 1956-57. St. Luke's, Miranda, 1958.
McINTYRE, Kenneth, B.Ec.: Fort Street Boys' High, 1934-38. University of Sydney, 1939-40. R.A.A.F., 1941-46. University of Sydney, 1946-47. From St. Thomas', Enfield. Catechist, St. David's, Surry Hills, 1956-58.
McKENZIE, Keith Grace, M.B., Ch.B.: Southland Boys' High, Invercargill, N.Z., 1938-39. University of Otago, Dunedin, N.Z., 1946-54. House Surgeon, Christchurch Public Hospital, 1955-56. N.Z. Division, Middle East, 1942-46. From Invercargill, N.Z. Warden, University Men's Hall.
NEWING, Edward George, A.S.T.C.: North Sydney Tech. High, 1947. University of Technology, 1948-54. Civil Engineer, 1948-56. From St. James', Turramurra. C.M.S. Candidate. Also reading for B.D. (Lond.). Catechist, Holy Trinity, Millers Point. 1956-57.
OATWAY, Hugh Malcolm: Nottingham High (Eng.), 1939-45. H.M.S. Worcester, 1946-47. Furness Houlder Lines Ltd., Navigating Officer, 1948-52. Sales Clerk, 1956. From Parish of Lower Hutt, N.Z.
PARKER, Douglas Stephen: Kogarah Inter High, 1943-45. Sydney High and Darlinghurst Tech. College (Health Inspection Course) 1946-47. Butcher, 1948-48. News-agent, 1949-53. Contractor, 1949-56. From St. John's, Padstow.
PERCIVAL, Keith Thompson: Fort Street Boys' High, 1946-50. Clerk, 1951-55. From St. Anne's, Ryde. Catechist, St. Aiden's, Annandale, 1956-57. St. Luke's, Thornleigh, 1958.



From Left to Right. BACK ROW—P. George, G. Moon, P. Watson, B. Wynn, E. Painter, A. McMahon, J. Thornley, N. McIntosh, D. Ward, R. Simpson, J. Wyndham, P. O'Brien, J. Lance, G. Prideaux, J. Painter, W. McKenna, R. Keynes, T. Rees. FIFTH ROW—R. Beard, N. Pilcher, E. Sheppard, A. Nichols, R. Platt, J. Arnold, F. Copland, P. Clifford, D. Woodbridge, B. Huggett, B. Higginbotham, J. Henderson, V. Cole, W. Lewis, C. Turner. FOURTH ROW—J. Seddon, P. Carman, R. McDonald, G. Taylor, D. Robinson, W. Girvan, R. Friend, B. Skellett, L. Abbott, G. Harrison, E. Watkins, J. Adams, G. Birch, C. Tunbridge, R. Goodman, A. Humphries. THIRD ROW—D. Johnstone, C. Feldman, J. Brady, N. Hart, R. Lamb, S. Richardson, G. Defty, J. Lewis, I. Carter, P. Payn, R. Fowler, M. Lee, P. Kemp, D. Wilson, G. Robinson, Deacon A. Thomas. SECOND ROW—R. Buckman, E. Newing, W. Gregory, G. Croft, H. Oatway, K. McKenzie, P. Ball, D. Parker, G. Wiggins, R. Smith, K. Percival, H. Scott, G. Blackwell, J. Rostrom, P. Chiswell, G. Blaxland, R. Barker, W. Howarth, J. McDonald. FRONT ROW—J. Fowler, Rev. M. Thomas, K. McIntyre, D. Cameron, Rev. G. Goldsworthy, Rev. Dr. A. Cole, Rev. D. Robinson, Archdeacon R. B. Robinson, Acting Principal, Rev. H. Bates, Rev. B. Smith, V. Roberts, Rev. G. Chifemo, J. McElveney, A. Donohoo, Rev. T. Yamamoto, G. Chandler.

THOSE ABSENT—The Archbishop, The Principal, N. Bissett.



ORDINANDS, 1958

From Left to Right. BACK ROW—Rev. C. Letts, Rev. E. J. Emery, Rev. W. J. Lawton, Rev. K. F. Baker, Rev. D. T. Foord. THIRD ROW—Rev. J. E. Jones, Rev. B. G. Marsh, Rev. A. C. Yuill (Archbishop's Chaplain), Rev. L. G. Vitnell, Rev. R. H. Goodhew, Rev. J. A. Taylor. SECOND ROW—Rev. J. Holle, Rev. B. J. Slamon, Archdeacon R. B. Robinson (Chaplain to Ordinands), The Archbishop, Rev. G. Clarke, Rev. J. E. Imisides, Rev. O. Weaver. FRONT ROW—Rev. M. B. Eagle, Rev. C. A. Kelley, Bishop Loane, Bishop Kerle, Rev. R. N. Wheeler, Rev. G. Goldsworthy, Rev. D. D. Pierce.



A STUDY OF THE PRINCIPAL taken shortly after his consecration in St. Andrew's Cathedral early this year. As he enters his wider ministry, present and former students of the college take this opportunity to assure Bishop Loane of their continued support and prayers.

ROBERTS, Victor William, S.C.E.G.S., North Sydney, 1950-53. University of Technology (Optometry), 1955. From St. Paul's, West Manly. Catechist, St. George's, Hurstville, St. Stephen's, Villawood, 1956. St. Paul's, West Manly, 1957.

ROBINSON, Ronald Gordon: North Sydney Boys' High, 1947-52. University of Technology (Civil Engineering), 1953-55. From St. Clement's, Mosman. Catechist, St. Phillip's, Eastwood, 1956-57.

ROSTRON, John Edward: Mosman Intermediate High, 1945-47. Earth Moving, 1948-52. Matric., 1953. Faculty of Arts, 1954. Shop Assistant, 1955. From St. John's, East Willoughby. Catechist, St. Barnabas', Punchbowl, 1956-57. St. Luke's, Mascot, 1958.

SCOTT, Hugh Raymond James: Newcastle Boys' High, 1946-50. Newcastle Teachers' College, 1951-52. Teacher, 1953-55. From St. Thomas', Enfield. Catechist: St. Mark's, Chester Hill, 1956-57. St. Paul's, Manly West, 1958.

SMITH, Raymond George: Dulwich Hill Commercial, 1948-50. Bank Clerk, 1951-56. Matric., 1953. University of Technology (Accountancy), 1953. From St. George's, Earlwood. Catechist, St. John's, Campsie, 1956-57. District of Flemington-Homebush, 1958.

WIGGINS, Gordon Vaughan: Wollongong Junior Tech., 1947-48. Mechanical Fitter, 1949-55. Matric., 1956. From St. Stephen's, Port Kembla. Catechist, St. Clement's, Marrickville, 1956. Prov. district of Baulkham Hills, 1957. St. Edmund's, Pagewood, 1958.

WILSON, Donald Jesse: Naremburn High, 1945-47. Fort St. Evening College, 1956. Sales Clerk, 1949-50. Commercial Traveller, 1951-56. From St. Clement's, Mosman. Catechist, St. Silas', Waterloo, 1957. St. Peter's, Neutral Bay, 1958.

SECOND YEAR

ABBOTT, Leonard Mackay: Adelaide University B.E., 1943 (Klug Metallist), S.A. School of Mines, Fellow 1943, Associate Royal Australian Chemical Institute, 1944. Metallurgist, Steel Industry, 1942-1957. Practice Assistant for Open Hearth Steel Making, Port Kembla Steel Works from 1955. From St. Michael's, Wollongong. Reading for B.D. (Lond.). Catechist, Pittwater, 1957; St. Andrew's, Roseville, 1958.

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

BIRCH, Gordon Kenneth: Wynnum High, Brisbane, 1947-50. Clerk, 1951-53. Shop Assistant and Storeman, 1954, Clerk, 1955. Matric., 1956. From St. Peter's, Wynnum. Catechist, St. Michael's, Flinders Street, 1956-57. Lane Cove, 1958.

BRADY, James Frederick: B.Sc., Dip.Ed., Sydney Technical High School, 1946-50. Sydney University, 1951-55. Junior Lecturer Sydney Teachers' College, 1956-57. Entered College, 1958. Catechist, St. David's, Arncliffe.

CARTER, Ivan John: North Newtown Intermediate High, 1943-45. Apprentice Hatter, 1946-50. Hatter, 1951-56. Matric., 1956. From St. Clement's, Marrickville. Catechist, St. Saviour's, Punchbowl, 1957-58.

CARMAN, Peter George: Barker College, 1944-50. Gordon Institute of Technology, 1951. Textile Technician, 1952-56. From St. Swinburn's, Pymble, 1957. St. Clement's, Marrickville, 1958. Catechist, Holy Trinity, Erskineville, 1958. C.M.S. Candidate.

COLEMAN, Ronald Leslie: Eastwood Tech. High, 1947-49. Electrical Fitter and Mechanic, 1952-54. Leaving Cert., 1956. From St. Anne's, Ryde. Catechist, St. Paul's, Rose Bay, 1957. St. John's, Campsie, 1958.

DEFTY, Grahame John: Canterbury Boys' High, 1947-49. Intermediate Accountancy, 1952-53. Sydney Tech. Coll. Qualifying Exam., 1955-56. Metropolitan W.S. and D. Board, 1950-55. Storeman and Packer, 1956. From St. Thomas', Kingsgrove. Catechist, Kingsgrove, 1957.

FELDMAN, Ralph Carlisle: Homebush High, 1947-48. P.M.G., 1949. Salesman, 1950. Accountancy, 1950-57. From St. Peter's, Hornsby. Catechist, St. Oswald's, Haberfield, 1957-58.

FOWLER, Russell Charles: Drummoyne Inter. High, 1940-43, A.I.F., 1945-48. Sales Manager and Director, 1950-57. From St. Bede's, Beverly Hills. Catechist, Beverly Hills, 1958.

FRIEND, Robert John, B.Sc. Agr. (Syd.): The King's School, Parramatta, 1946-50. University of Sydney, 1951-55. Plant Pathologist Dept. of Agriculture, Stock and Fisheries, Territory of Papua and New Guinea. Lowlands Agricultural Experiment Station, Keravat, Rabaul. From St. Paul's, Chatswood. Reading for B.D. (Lond.). Catechist at St. Barnabas', Roseville East, 1957-58.

GIRVAN, Wesley David: S.C.E.G.S., 1937-40. Building Director, 1950-57. A.I.F., 1942-46. Entered College from St. Paul's, Chatswood, 1958.

HARRISON, Graham Leslie: Penrith High, 1945-49. Farming, 1950-56. From St. Thomas', Mulgoa. Catechist, St. Andrew's, Lane Cove, 1957; St. Barnabas', Punchbowl, 1958.

HART, Noel Edward, A.A.S.A.: Canterbury Junior High, 1947-49. Sydney Technical Coll., 1950-54 (Accountancy). From St. James', South Canterbury. Catechist, St. Clement's, Marrickville, 1957. Catechist, Forestville and Naraweena, 1958.

JOHNSTONE, David: Fort Street Boys' High, 1948-52. Accountancy, 1953-4. University of Sydney, Arts, 1955. From St. John the Baptist, Ashfield. Catechist, St. Martin's, Killara, 1957-58.

KEMP, Peter Scott: Tumut High, 1946-50. Wagga Wagga Teachers' College, 1951-52. Teacher, 1953-56. University of Sydney, 1954-. From St. Paul's, Harris Park. Catechist, Sans Souci, 1958.

LAMB, Richard Eglinton: A.S.T.C. (Dip. Met.). Bowral High School, 1937-41. Wollongong Technical College, 1942-46. Australian Iron and Steel, 1942-57. Investigating Metallurgist; Senior Physical Testing Officer from 1954. From St. Jude's, Bowral; St. Michael's, Wollongong, 1957. Catechist, St. Mark's, Revesby, 1958.

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

MCDONALD, Ross Francis: Goulburn High, 1946-50. Wagga Wagga Teachers' College, 1951-52. Teacher, 1953-56. From SS. Simon and Jude's, Wialda, N.S.W. Catechist, St. John's, Beecroft, 1957-58.

PAYN, Peter Richard: North Sydney Boys' High, 1946-50 (Matric., 1956). Clerk, N.S.W. Ministry of Transport, 1951-56. From St. Stephen's, Willoughby, Catechist,

ROBINSON, Daryl: Gravesend Rural School, Various Occupations, Newsagent, 1953-56. From SS. Simon and Jude's, Warialda, N.S.W., 1957.

RICHARDSON, Duncan Stanley, B.Ec.: Fort Street Boys' High, 1948-49. University of Sydney, 1950-56. Clerk in Commonwealth Public Service, 1950-56. From St. Peter's, Burwood East. Catechist, St. Mary's, Guildford, 1957.

SKELLETT, Barry John: B.A. Dip. Soc. Wk., Homebush Boys' High, 1947-51. Sydney University, 1952-57. From Holy Trinity, Concord West. Catechist, St. Anne's, Hammondville, 1956-57. District of Terrey Hills, 1958. C.M.S. Candidate.

TAYLOR, Geoffrey Albert: Richmond High, 1955-56. Orchardist. From St. Stephen's, Kurrajong. Catechist, St. Philip's, Kurrajong. 1957-58.

TUNBRIDGE, Colin Geoffrey: Norwood High, S.A., 1948-52. Adelaide University, 1953-55. Clerk, P.M.G., 1956. From Holy Trinity, Adelaide, S.A. Catechist, St. Stephen's, Newtown, 1957. Holy Trinity, Panania, 1958.

WATKINS, Edward George: Adelaide High, 1949-50. P.M.G. Technical Training School, 1951-55. Telecommunication Technician, 1956. From Holy Trinity, Adelaide, S.A. Catechist, Christ Church, Villawood, 1957-58.

FIRST YEAR

ARNOLD, John Frederic: North Sydney Boys' High School, 1950-54. University of Sydney, Faculty of Arts, 1955-58. Entered College from St. John's, East Willoughby.

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

BISSETT, Norman Arthur: Cleveland St. I.H.S., 1942-45. Private Study Candidate. L.C., 1949. Wagga Wagga Teachers' College, 1952-53. Schoolteacher, 1952-58. Entered Moore College, March, 1958, from St. Matthew's, Bondi. Catechist, St. John's, Sefton, 1958.

CLIFFORD, Peter Gilbert: St. Dunstan's College, Catford, London, 1937-42, H.M.S. Worcester. The Thames Nautical Training College, 1943-44. Cadet and Navigation Officer, Merchant Navy, 1945-56. Sydney Missionary and Bible College, 1957. Entered College, March, 1958, from Holy Trinity, Miller's Point. Catechist, Miller's Point, 1958. Candidate for South American Missionary Society.

COLE, Victor Roland: Hurstville Technical High, 1949-51. Sydney Technical High, 1952-53. Real Estate Agent, 1954-57. Matriculation, 1957. Entered College, 1958, from Holy Trinity, Bexley North. Catechist, St. Mark's, Brighton-le-Sands and Kyeemagh, 1958.

COPLAND, Frank: Westmead Technical High School, 1945-48. Compositor and letterpress operator, 1948-51. Toolmaker, Commonwealth Aircraft Corporation, 1951-56. Entered College, March, 1957, from the Parish of Toongabbie, March, 1957. Matriculated, Sydney Technical College, 1957.

GEORGE, Peter Frederick: Homebush Boys' High, 1946-48. Clerk, 1949-57. Matric., 1956. Entered College, March, 1958. From St. Luke's, Thornleigh. Catechist, St. Mark's, Picton, 1958.

GOODMAN, Richard George: Diploma, Mechanical Engineering. Bendigo Junior Tech., 1945-48. Bendigo School of Mines, 1949-52. Engineering with A.I. & S., Port Kembla, 1954-55. Sydney Bible Training Institute, 1955-57. Engineer, Gibbes Sepik Airways, New Guinea, 1957. Entered College, March, 1958, from St. Francis' Goroka, T.N.G. Catechist, St. Jude's, Dural, 1958.

HENDERSON, John Raymond: Sydney High School, 1949-54. Commonwealth Bank, 1955-1956. Catechist. St. Mark's, South Hurstville, 1956-58. Entered College from St. Mark's, South Hurstville, March, 1958.

HIGGINBOTHAM, Brian Gordon: North Sydney Tech. High, 1947-49. Day Matric. Sydney Tech. College, 1957. Advertising Agency, 1950-57. Entered College from St. Paul's, Chatswood, March, 1958. Catechist, St. Columb's, Camdenville, 1958. C.M.S. Candidate.

HUGGETT, Barry David: Knox Grammar School, 1947-53. Advertising Agency, 1954-56. Day Matric., 1957. Entered College, March, 1958, from St. Paul's, Chatswood. Catechist, St. Bartholomew's, Pyrmont, 1958.

HUMPHRIES, Anthony John: Mowbray House School, Chatswood, 1947-53. L.C. Fort Street Evening College, 1957. Accountancy Student, 1954-58. Entered College, March, 1958, from St. Thomas', North Sydney. Catechist, St. Basil's, Artarmon, 1958.

KEYNES, Ronald Philip: Fort Street Boys' High School, 1947-49. Accountancy, 1950-53. Building, 1954-57. Matric., 1958. Entered College, March, 1958, from St. John's, Beecroft. Catechist, Parochial District of Berowra-cum-Asquith, 1958. B.C.A. Candidate.

LANCE, John Edward: Sydney Grammar School, 1947-51. Life Assurance Clerk, 1952-58. Entered College, March, 1958, from St. Clement's, Mosman. Catechist, St. Mark's, Brighton-le-Sands, 1958.

LEWIS, Reginald William: Parramatta Junior High School, 1948-50. Telegraphist, P.M.G., 1950-56. Moore College Matric., 1956. Catechist, St. Andrew's, Lane Cove, 1956. Entered College, March, 1958, from St. Matthew's, Birrong. Catechist, St. Thomas', Auburn, 1958.

MACINTOSH, Neil Keith: The King's School, 1948-52. Wagga Wagga Teachers' College, 1953-54. L.C., 1955. Teaching, 1955-57. Entered College, March, 1958, from St. Swithun's, Pymble. Catechist, St. Anne's, Ryde, 1958.

McKENNA, William Edwin Reece: Parramatta High School, 1949-51. Dept. of Pharmacy, Faculty of Science, University of Sydney, 1953-58. Entered College from St. Paul's, Harris Park. Catechist, St. Stephen's, Newtown, 1958.

McMAHON, Alan Herbert: A.B.I.A., Randwick Junior High, 1943-45. Associate Bankers' Institute of A/asia., 1958. Commonwealth Bank Relieving Staff. Entered College from St. Luke's, Clovelly. B.C.A. Candidate.

MOON, Geoffrey Narramore: St. Andrew's Cathedral Choir School, 1946-52. Trinity Grammar School, 1953-54. Bank of New South Wales, 1955-57. Entered College, March, 1958, from St. Paul's, Canley Vale. Organist, St. Martin's, Blakehurst, 1958.

NICHOLS, Alan Charles: Sydney High School, 1948-53. Faculty of Arts, Sydney University, 1954-55. Reporter, "The Sun" Newspaper, 1953-58. Entered College from St. George's, Hurstville. Catechist, St. Andrew's, Summer Hill, 1958.

- O'BRIEN, Peter Thomas:** Fort Street Boys' High, 1948-51. Bank clerk, 1951-57. Entered College, 1957, from St. Philip's, Eastwood. Matriculated Sydney Technical College, 1957. Catechist, St. John's, Darlinghurst, 1958. C.M.S. Candidate.
- PAINTER, Edward:** Penrith High, 1949. Electricity Dept., Penrith, 1950-58. Entered College, March, 1958, from Holy Trinity, Miller's Point. Catechist, Miller's Point, 1958. C.M.S. Candidate.
- PAINTER, John:** Penrith High, 1951. L.C., 1957, Sydney Tech. Clerk, 1953-57. Entered College, 1958. Catechist, St. Augustine's, Bulli, 1958.
- PILCHER, Noel James:** Homebush Boys' High School, 1948-50. L.C., 1957, Sydney Tech. College. Telecommunication Technician, P.M.G., 1950-55. Telephone Technician, 1956-57. Entered College from St. Thomas', Enfield. Catechist, St. Paul's, Rose Bay, 1958.
- PLATT, Reginald Thomas:** North Sydney Boys' High School, 1947-49. Private Study, L.C., 1956-57. Shipping Clerk, 1950-52. Local Govt. Clerk, 1953-58. Entered College from St. Paul's, Chatswood. Catechist, St. Mark's, Northbridge, 1958.
- PRIDEAUX, Geoffrey John:** Hay War Memorial High School, 1948-52. Commonwealth Bank, 1953-58. Entered College from St. Matthew's, Bondi. Catechist, St. Thomas', South Granville, 1958.
- REES, Tudno:** Crow's Nest Junior High, 1949-51. Cashier Clerk-Hire Purchase, 1954-56. Entered College 1957 from St. John's, East Willoughby. Matric., 1957. From Sydney Tech. College. Catechist, St. John's, Darlinghurst, 1958.
- SEDDON, John Richard:** Sydney Grammar School, 1949-54. Laboratory Assistant, 1955-56. Matric., 1957. Sydney Tech. College. Entered College from St. Peter's, Campbelltown. Catechist, St. Peter's, Campbelltown, 1958.
- SHEPPARD, Elwyn D. M.:** Sydney Grammar School, 1944-50. L.C., 1957, Fort Street Evening College. Clerk Perpetual Trustee Co., 1951-58. Entered College from Parish of Emu Plains. Hon. Catechist, Parish of Emu Plains, 1958.
- SIMPSON, Robert MacGregor:** Drummoyne Boys' High School, 1944-46. Draughtsman, 1947-1957. Matric., 1957. Entered College from St. Alban's, Five Dock. Catechist, St. Alban's, Five Dock, 1958.
- THORNLEY, James Thomas:** The Armidale School, 1948-52. North Sydney Tech. High School, 1953-54. L.C., 1954. Shop Assistant, 1955. Management Cadet, 1956-57. Entered College from St. Swithun's, Pymble.
- TURNER, Cyril Donald:** Homebush Boys' High School, 1946-50. Apprentice plumber, Granville Technical College, 1951-55. M.W.S. and D. Board's Gold Medal, 1955. Licensed journeyman plumber, gasfitter and drainer, 1956-58. Entered College, March, 1958, from St. Thomas', Auburn. Catechist, Prov. Parish of St. Mark's, Yagoona, 1958.
- WARD, David Carleton:** S.C.E.G.S., North Sydney, 1948-52. Clerk, 1953-55. Salesman, 1956. Entered College from St. Swithun's, Pymble. 1957. Matric., 1957. From Sydney Tech. College. Catechist, St. Swithun's, Pymble, 1958.
- WATSON, Peter Robert:** Canterbury Boys' High School. Commonwealth Bank of Australia, 1954-58. Evening Student, University of Sydney, Faculty of Economics, 1954-58. Entered College from St. George's, Earlwood. Catechist, St. Barnabas', Broadway, Sydney, 1958.
- WOODBIDGE, David Charles:** Croydon Park Junior Tech., 1947-50. Q.C., Sydney Tech. College, 1955-57. Bank of New South Wales, 1951-57. Entered College, March, 1958. From St. Thomas', Enfield. Catechist, St. Stephen's, Bellevue Hill, 1958.
- WYNDHAM, John Hebden:** S.C.E.G.S., North Sydney, 1947-51. Accountancy, 1952-56. L.C., 1956. Fort Street Evening College. Conductor, Transport Dept., 1957-58. Entered College from All Saints', Balgowlah.
- WYNN, Ernest Brian:** Wollongong High School, 1948-52. Solicitor's Clerk, 1953-54. Commercial Trainee Australian Iron and Steel Ltd., 1955-57. Entered College from St. Paul's, Woonona.

OVERSEAS STUDENTS

- CHITEMO, The Rev. Gresford:** Tanganyika Territory, Primary School, 1942. Junior Secondary School, 1943. Teacher Training School, 1949. Teaching, 1951-56. St. Paul's, United Theological College, Kenya, 1957. Ordained Deacon, 1957, at the Cathedral of the Holy Spirit, Dodoma, Tanganyika. Entered College, March, 1958.
- THOMAS, Deacon Abraham, B.A. (Hons.):** St. Berchman's High, 1944-50. St. Berchman's College, Travancore, 1950-53. Madras Christian College, Tambaram, 1953-56. Teacher in Catholicate College, 1956-57. Sub-Deacon of the Syrian (Jacobite) Orthodox Church in India. Entered College, 1957.
- THOMAS, The Rev. M. M. (B.Sc. (Hons.), B.D.):** A minister in the Mar Thoma Church in India. Passed B.Sc. (Hons.) from the Bombay University. Passed B.D., Serampore University, Calcutta. Youth Director in the Mar Thoma Church in India for two years. Ordained Deacon, 1957. Priest in February, 1958. Entered College, March, 1958.
- YAMAMOTO, The Rev. Timothy Noboru, Th.L., Dip. Social Work.** Educated Takatsuki High School, 1940-45. Social Workers' College, 1945-46. Momoyama Theological College, 1947-50. Ordained Deacon, 1952. Priest, 1954. Entered College, March, 1958. On leave from Parish of Ishibashi, Osaka Diocese, Church of England, in Japan.

MATRICULATION YEAR

- CARTER, Barry James:** Belmore Junior Technical School, 1949-51. Electrician, 1952-58. Entered College, March, 1958, from St. Alban's, Belmore.
- DARKE, Barry Frederick:** Granville Technical School, 1948-50. Sydney Technical High School, 1950-51. Motor Mechanic, 1952-58. Entered College, March, 1958, from St. Matthew's, Manly.
- HORREX, Arthur Hugh:** Richmond High School, 1949-53. Farmer and Theatre Projectionist, 1953-57. Entered College, March, 1958, from St. Stephen's, Kurrajong.
- MORLEY, Keith Dudley:** Randwick High School, 1948-50. Electrical fitter, 1951-58. Entered College, March, 1958, from St. Anne's, Merrylands.
- WOLFE, David Arthur Palmer:** Tempe Intermediate High School, 1950-52. Electrician, 1952-58. Entered College, March, 1958, from St. Andrew's, Herne Bay. Catechist, St. Paul's, Bankstown, 1958.
- HULME-MOIR, Francis Ian:** S.C.E.G.S., North Sydney, 1948-54. Nelson College, N.Z., 1955. Faculty of Medicine, 1956-58. From All Saints', Nelson, N.Z.

STANDARDS

WHEN ST. PAUL wrote to the Church at Thessalonica and recalled to them his charges and instruction as "how ye ought to walk and please God" he touched the fundamental problem that must continually confront every member of the Church of God at every moment of his life. Our basic task as we come to the beginning of each day is not the choice between the accomplishment of a multiplicity of tasks, the completion of a particular piece of work with which we are engaged at the moment or even the gaining of material provision for ourselves and our families, but to determine how we ought to walk and please God.



Don Cameron writes as Senior Student

Viewing the New Testament as a whole one finds a variety of material, narrative, theology, prophecy, and interspersed with these a good deal of what we might call, for want of a better phrase, "ethical instruction". It is superfluous to speak of the moral aspects of Jesus' teaching and the Apostolic writings are heavily weighted with guidance and precept as to how the first century Christian ought to conduct himself in an unsympathetic environment. To read the sections of the New Testament that treat on these matters and to weigh up our impressions is a wholesome and useful exercise. Among the conclusions such a venture would leave with us, perhaps these two would predominate. Firstly, apart from the distinct commands such as chastity, personal honesty, etc., there is an emphasis on what one might call inner attitudes of heart and mind such as meekness, longsuffering, patience, forbearance and graces of a similar quality. Secondly, and perhaps more importantly, the conviction that the command of Jesus to love God with one's whole heart and one's neighbour as oneself is the summation of the whole New Testament ethic. On this hangs not only the Law and the Prophets but the precepts of the Gospel as well.

Loving God is not easy. Indeed, it is difficult for most of us to know what precisely is meant by, and involved in, loving God. We are inclined to feel, it may be a good deal easier to love our neighbour who is before our eyes, faintly distasteful as he may be, than to love God whom no man has seen at any time. However to attempt to love our neighbour before attempting to love God is not only to reverse the order of the commandment but proves to be a dismal failure, as not only scripture but experience warns us. The amount of devotional literature Catholic and Protestant, mediaeval and modern treating on loving God is enormous, sufficient perhaps to preclude the addition of any more material on the subject, but on the other hand it could perhaps serve to send us back to the source of the actual command itself. One's love for God is exemplified and developed by firstly accepting this eternal invitation to put our trust in Him, not only once, even though it be once for all but continually and continuously in each new situation into which His providence may lead us. Further Jesus linked time and time again,

love and obedience "if ye love Me, ye will keep My commandments" and if we don't, we shan't. And thus we may best show our love for God in our continual committal of ourselves to Him in faith and in our practical obedience to His commandments.

But what commandments? The answer to this may well seem to have led us in a circle but here we can consider the mass of New Testament ethical teaching which may too easily be forgotten. Loving God, if it is to be sincere and from the heart, demands absolute obedience to His commandments whatever the results may be. The individual Christian is charged, among many other things, with the exercise of forbearance, patience, long-suffering in the most trying of situations, these being, of course, the only sort of situations where these virtues may be exercised, and also uncompromising honesty and truthfulness. And it does not lie within the province of any person professing Christianity to tamper with these injunctions. We are called to righteousness, and to serve God in honesty and truth.

The world however, in which the Church finds itself, is constituted, as we were warned in the beginning, on a different basis. The Church and the individual member thereof, is committed to obedience to the will of God, while the world lacking guiding principles, is not wholly committed to anything at all, and must borrow its principles here and there, pleading expediency, humanism, and many a similar word and phrase some with meaning and some without. At times, indeed, the worldly ethic and the Christian ethic may run very parallel but seldom for long, and the world, as Archbishop Temple has reminded us, hates good Christianity and always will. Thus in the life of the individual member of the church of God the conflict will inevitably arise, and then we shall discover, and not ourselves only, whether we love God or not. We are in the world, but not of it, and sooner or later we shall be required to make that statement good. We may be faced with a choice in our employment that involves a mild measure of dishonesty; we may be asked to turn a blind eye to some slight piece of malpractice; a club to which we belong may raise its revenue by means we regard as non-Christian and in which we are corporately involved, and we shall have to make our choice. Our decision may cost us

no more than a Saturday's golf; on the other hand it may cost us our job, or the halving of our income. Such things we were told to expect, we cannot serve God and Mammon and we must choose between the two. We choose the better path, or either lie in an unpleasant state of confusion between God's demands and the way of the majority, or sin full-bloodedly with the thoroughgoing pagan who being advised that honesty was the best policy replied "If I worked like that, I'd lose half my business."

During the first three hundred-odd years of its existence the Christian Church grew from an obscure and disreputable society to be of such size and influence that even before its official recognition it was a major factor in Imperial policy. Whatever the total causes were in this remarkable growth one thing at least is clear. The member of the early church, on the whole, knew where he was going. His prime reason for going to church was not to ease tension due to the stress of contemporary society, he was more likely to get ulcers than get rid of them by regular church attendance. Church on Sunday, in some places at certain times, could all too easily be followed by the arena on Monday. He worshipped with fellow believers because it was his Lord's command and because with them he could share in fellowship the great loyalty and love that overrode all human considerations. The terms were not easy and great demands were made. When, for example, an incense-maker or image manufacturer became a Christian he would be required to give up his occupation because of its pagan associations. There could be no compromise between the Church and the non-Christian world around it.

It might mean selling his second chariot and moving to a less salubrious area of the Imperial city but the choice had to be made and the cost counted. There was no confusion between the Christian ethic and the standards of the surrounding world; it was as new and distinct an arrival on the world scene then, as the atom and its concomitants are today. And so in the most unpropitious of circumstances, in an environment not merely indifferent, but actively and violently hostile, without mass rallies, conventions, ecclesiastical societies, endowments or even buildings of its own, the church grew and prospered. It may have been the stronger for such things, but it did not have them.

So perhaps, we would do well to think on these things when we consider how to walk and please God, and how our energies and talents are to be spent. Our primary task is to love God and our neighbour. This is fundamental and in the widest sense of the word crucial, "... all our works without charity are nothing worth."

Such a love will require definite and perhaps costly decisions, and a clear following after righteousness, without which zeal is a meaningless vanity. It is to these ends our basic intentions must be directed and all else will fall into shape. The Gospel must be proclaimed to the whole world by such means as commend themselves to the Church in the time and the place in which she finds herself, but the world will be indeed good soil and the seed spring up abundantly when the ground is prepared and enriched by the powerful influence of a real and costly love and strong Christian behaviour in the lives of the individual men and women who presume to call Christ their Lord. **END.**

Heard in lectures:

"I go to the pub when I want to—I go to the horses when I want to: but I don't want to. Christ has taken those desires away and given me new desires in my heart."

"I get disgusted with the unsuitability of hymns chosen in churches as I amble around."

"Never brag about your sinful past: someone in the congregation could probably outdo you anyway, but it wouldn't be very edifying."

"Some people in early times believed that women were by nature a failure."

YARRAMUNDI

WAS

THE

ANSWER

LAST FEBRUARY, about sixty students and freshers attended a Retreat at Yarramundi. This was an optional function arranged by students and its purpose was to enable students to adjust their attitudes to the coming year's studies.

As a fresher, I found it extremely helpful. In my case, the decision to enter Moore College was put off again and again. Then late in January, I applied to enter. This meant that in just a few weeks I would commence serious study for the first time in six years.

Yarramundi was the answer. Those students returning for their second and third years were only too willing to answer the queries and sometimes even willing to give a preliminary Greek lesson. There was a quiet, friendly atmosphere throughout the Retreat. So much so that many of the stories of ludicrous student pranks seemed to be the result of an exaggerated imagination.

However it must be admitted that there were times when, due to extreme heat, some students felt that they would benefit from a plunge into the river. (Not altogether voluntary.)

And so, as we found new friends, any apprehensions of a first day at College surrounded by unknown faces, began to disappear.

The programme of activities included Bible studies and student forums in the mornings, and prayer meetings and speakers in the evenings. We were grateful to Archdeacon G. R. Delbridge who led the Bible Studies on the Sermon on the Mount. These studies proved extremely practical and applied to many aspects of daily living. The student forums also gave us a feast

John Lance

A fresher who was able to face the first year of college without any fears tells how in this article.

of knowledge concerning College life. The subjects were—Bible Study, Prayer and Witness in and out of College. From these forums came many warnings of temptations that assail the theological student, especially in regard to his Quiet Time; College community—life and study; and work as a Catechist.

In the evening prayer meetings an attitude of earnestness was evident. Each prayer was followed by a chorus of amens, and it seemed as though all had entered into the meaning of each prayer. Following these times, helpful talks were given by visiting speakers.

The Rev. Geoff. Fletcher, of C.M.S., told us about the "language barrier," not that we were in danger of speaking a foreign language to our own congregations, but that we were in danger of speaking in impracticable theological language which does not "get through" to the average listener. The Rev. John Reid, talked on another night of the difficulties of parish visitation and outlined systems whereby teams of lay workers were sent out week by week to visit every house in the parish over a period of six months.

He emphasised that a local Rector was inducted to the shepherding and guidance of the whole of the Anglican community within his parish, and not just the hundred or so who attend church. The Rev. Don Robinson made us all think seriously, "What have I been called to?" as he outlined what a minister of God's Word really is.

We were beginning to see what the ministry was to which God had called us, and—to realise something of the nature of the responsibilities and temptations ahead of us in our training for His Service. We realised also that our sufficiency for these things must, as always, be of God.

We left Yarramundi filled with wonder that we, unworthy sinners, were chosen for such a task, but we do praise God for such a privilege.

END.

COLLEGE RULES EXPLAINED AND ILLUSTRATED

- **"All students must be in the College by 11.30 p.m."**

"If for some extraordinary reason you anticipate being delayed, you must have the permission of your chaplain." Each member of the College is under the chaplaincy of a member of the staff who interviews him on several occasions throughout the year and who is always ready to assist with personal difficulties.

- **"Students must preserve dignity of dress while travelling in their parishes."**

Many members of the College undertake Catechist duties in Sydney parishes. This usually involves Sunday work and sometimes as much as two afternoons a week. Students take charge of Fellowship groups or Sunday Schools, and may preach and conduct services. His stipend for this may help the student meet College fees, and his experiences advance his training in a very practical manner.

- **"The College accepts only the keenest, most conscientious students."**

The prospective student is given an application form for the College by the Principal, and after the form is returned the candidate is interviewed by a committee which may then recommend his acceptance as a student by the College. This does not commit him in any way as regards ordination, and that decision is usually made at the end of his College career.

Lectures are given in the mornings in Doctrine, New Testament, Old Testament, Church History, Prayer Book, Greek, Hebrew and Pastoralia. Afternoons are left free for private study. In addition to preparing men for the A.C.T. Licentiate in Theology, which is a basic standard for ordination, the College also prepares men for University of London Bachelor of Divinity examinations.

missed the bus

LEN ABBOTT

IT WAS a cold night and it didn't seem likely that many would come out for the evening service. It was a long way from the city and folk liked an early night; they had to leave so early in the mornings. The trip back to College tonight was going to be a freezer. The morning service had been a good one.

There were more folk than I expected and then I saw why: good old John Farmer and his wife and the Blacks—they were always together—had come down the line from Lilyvalley. They must have appreciated the morning service.

There was a warmth in the worship. I had made the sermon short because it was cold and they liked to get away quickly. They were loyal souls. Mrs. Black and the Farmers had gone out but I noticed that Syd Black was hanging about the door. He was shuffling from foot to foot. The way he fiddled with his hat was like a schoolboy on the mat in the Head Master's study. He seemed to be waiting until the others had gone. I wondered what was on his mind.

When I had my case packed the coast was clear and so I said "What is it Mr. Black? Can I help you?" He shuffled, obviously uncomfortable. "Well," he said, "it's embarrassing—hope you don't mind—appreciate very much what you've been doing—if you're convinced don't you change just because of us—you do what you believe is right before God—but it's the time the services are finishing." So that was it!

The Farmers and Mrs. Black came in then. Old Syd had broken the ice and they were backing him up. I could feel irritation rising. That was all their worship meant to-night—a chance to criticise—that sermon this morning was good—you know yourself it was—ungrateful things—spent their time thinking about when the next bus went—ideas like this come racing through the mind at express speed. "Lord," I breathed a prayer, "don't let me say the wrong thing." With equal speed another voice whispered, "Love suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, does

not behave unseemly, seeks not her own, is not easily provoked, thinks no evil." Lord make me Christ-like in this," I cried. The voice answered, "Love rejoiceth not in iniquity but rejoices in truth."

The seconds seemed hours. "Was it the truth?" I asked myself why was I preaching? To satisfy myself, get a job done, work through a routine? or in Christ's name to beseech men that they be reconciled to God.

I obviously wasn't achieving that aim. It was hard but I said it. "Thank you Mr. Black". I know it is hard for you to say this, but I can't tell you how much I appreciate it." Blackie was a good chap, loved his Lord and longed for the Lilyvalley folk to know that same Lord for themselves. He wasn't enjoying this episode one little bit. "You do what you think best," chorused Mrs. Black, "but we thought, seeing that you are only new here, you wouldn't know about the buses and things like that—it does make it awkward if folk miss their bus."

The little voice said, "Jesus thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant and . . . humbled Himself . . . even unto the Cross." "Lord," I cried, "make me humble and teachable, like Moses, a meek man willing to truly serve these people in their true needs. Give me a heart that loves them even to consider their difficulties."

It was easier now. Warmly I said to Mrs. Black, "thank you all so much for making the trip to-night and upsetting your routine to tell me this. It is one of the hardest and most friendly acts to point out what you think is an error in love and I do appreciate the way you have done it. Can you tell me what time the buses go and I will think and pray about it and see what can be done."

The relief was on their faces. It had been as hard to say as it had been to hear. There was a warmth as we all finally packed up and went our different ways. Christian fellowship that shared was a wonderful thing. Often on the trip to College that night I breathed "Lord keep me teachable."

Christian Fellowship and sharing is a wonderful thing. There is still the old joy of preaching the gospel but there is a joy in sharing needs and problems of fellow pilgrims.

"Lord give me friends this year who will tell me the unpleasant truths in love. Keep me from becoming a man-pleaser but make me a true servant of Thy Word and of Thy people, ever teachable by Thy Spirit."

END.

● Continued from page 1.

George has returned to India where he is now in charge of Youth Organisations in connection with the Church of India, Pakistan, Burma and Ceylon. Trevor Thorburn has returned to Central Tanganyika to the Alliance School at Berega. Hugh Voss hopes shortly to sail for the Sudan with the Sudan United Mission. Donald Allan is also to proceed shortly to the Mission at Yarrabah in connection with the Diocese of North Queensland.

Perhaps the most important issue in connection with the College towards the end of last year was the Ordinance which was promoted in Synod by Mr. Norman Jenkyn, O.C., to provide an assessment in order to assist candidates for Ordination in the Diocese of Sydney. This Ordinance was finally passed on Wednesday October 2nd. As a result the College Committee has lifted students' fees to a figure which represents the actual cost of training, while the student is assisted by receiving a bursary of slightly more than half the total cost of his fees, from the monies provided by the assessment.

Meetings of the Moore College Fellowship have been held each term and it has been encouraging to meet so many young men who are giving serious thought to the possibility of training for the ministry. In September a special meeting was held for University students when more than 100 were present to consider the call to the Christian ministry. Thirty-five of these students came to a further special meeting on October 6th which was addressed by Dr. Cole.

When the Lent term began this year on March 3rd the total enrolment of students in the College amounted to 101. This includes five students for Matriculation studies but represents the largest number ever to be enrolled in a single year. There were altogether forty-four students who entered the College to begin their Theological studies. Three new overseas students, one each from Japan, India and Tanganyika are included in the total enrolment.

Owing to the limited facilities of the College to provide accommodation no less than 26 students are perforce non-resident this year. This has accentuated the need for the College Committee to think and plan for the further development of the present site. The Committee has been fortunate in being able to purchase three small properties in Campbell Street which will provide a useful site whenever it is poss-

ible to secure vacant possession and to demolish the existing tenement houses. Terms of reference for an Architect have now been drawn up and it is hoped that a master plan will be prepared to show how the College can be enlarged by further buildings in stages.

On November 29th His Grace the Archbishop dedicated another room in the Memorial Wing which has been furnished in memory of Judith Horton, wife of the Rev. S. A. Horton. It is now planned to furnish a further room in the Memorial Wing in memory of the Venerable W. A. Charlton.

The College is also very grateful to Mr. Brian Henderson for a substantial gift of valuable books connected with Old Testament studies.

The Executors of the late Mr. Willis J. Williams, formerly Honorary Treasurer of Moore College, have provided under his Will a capital sum of £100 in order to endow a Prize which will be awarded for an Essay, the subject of which is to be arranged in conjunction with the British & Foreign Bible Society.

I am glad to express the thanks of the College to the Rev. R. H. Palmer who has carried on his duties as the Honorary Organising Secretary. As a result the College received gifts during the year 1957 which amounted to £4543. I also take this opportunity to express the thanks of the College to members of the Women's Auxiliary for their constant interest in the welfare of the College and work on its behalf. To them we owe the installation of a dish-washing machine and an electric fan in the College kitchen which has been of great benefit, and the purchase of 16 chrome chairs to increase the seating accommodation in the Chapel, and venetian blinds in the Common Room.

The College kitchen facilities have been improved by the installation of three hot cupboards and other amenities. Asphalt paths have been laid at the rear of the College and concrete guttering in the Triangle has helped to overcome drainage difficulties.

We were grieved to hear of the recurrence of Mrs. Mowll's illness in the latter weeks of 1957 culminating in her death on December 23rd. Mrs. Mowll was the President of the Moore College Women's Auxiliary from its inception in 1937 and had always taken the deepest interest in the welfare of the College.

(Continued on Page 26)

late at night

Black stand the trees against the moon studded by
Silent and still.

Faintly the stars shine through the blackness,
Twinkling as their light shines through the vastness
Of the universe;

While on and on the endless rush
Of traffic breaks the silent hush

That o'er the earth falls as the night creeps on,

Bidding us rest our mortal bodies from
The toil and labour of this earthly life.

Yet in the city some do seek for rest and peace of mind
In joys of earth of one or other kind:
Seeking to find some spirit in themselves
Which in their senseless darkened hearts they judge
Will be to them the end of all

That life holds. Thus they fall
Into the way of selfish, self-sought hopes
Of joy, contentment, love. But Oh! Lost hope!

For there is no power within ourselves to help ourselves.

There is no strength in temporal power or seeking in ourselves
To solve the riddle of our life and being.
Oh that their rush should cease!
Oh that their minds should rest a while on things
Not of the earth, for earth shall pass away:
Not of themselves, for they shall go some day:
But of the things eternal, not to fade
As does the street lamp as the day
Draws to its dawning.

Oh may reason in them one day sing,
"What is man, that Thou should'st think of him
So much as to descend to pay the price
That he should rightly pay for all the vice
Rebellion and of hardness, Lord to Thee?"
Oh that my tongue were sharpened by Thy power
To thus Proclaim to them in needful hour,
The message of that love which stooped to shame,
That they might find their peace with Thee again.

—C.D.T.

AND YOUR CHILDREN . . .

THE continued practice of baptising infants shortly after birth still presents a problem to the minds of many members of the Reformed Churches. This is particularly so in the case of young converts who cannot see the relevance or the meaning or even the scriptural justification of his earlier baptism in infancy. He may feel the need to make some confession of his new faith in the form of a re-baptism. The absence of any clear and direct evidence in the New Testament for the practice is perplexing, and to hold his ground seems dishonest.

It is true of course, that there is no direct reference to Infant Baptism in the New Testament. It is also true, however, that the strong Jewish background of the New Testament practice and thinking may have led to the inclusion of children at the baptism of converted adults to be taken for granted. For the New Testament plainly indicates that the children of Christians are regarded as members of the divine community, and this seems to point to an established custom of infant baptism as at least possible, if not legitimate.

Jesus in the New Testament has an interest in children as children, and therefore receives them into His arms and blesses them. His disciples are rebuked for preventing them from coming to Him. Other references show that Jesus regarded children as capable of the illumination of the Holy Spirit and that they were eligible for participation in the Kingdom—"of such is the kingdom of heaven."

Outside the gospels, the apostolic practice was to baptise not only individuals but also households. There are not many of these, but we have no need to suppose that they are exceptional, at least where the heads of households believed. If Jewish life and thought, and the teaching and actions of Christ meant anything to His disciples it is difficult to suppose that where a household included children, the apostles excluded them. Indeed, in Acts 2:39 Peter stresses the covenantal nature

of the new Messianic promise, showing the consistency of God's workings. "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Saint Paul carries this argument further in 1 Corinthians 7:14. Where one partner of a marriage is converted and baptised, the other unbelieving wife or husband is sanctified by the believing partner, and thus the children are not unclean but holy. Paul is thinking of God's view—which is that the unbelieving partner has a status within the covenant, and this is also true of children. If then they are regarded as covenant members, it is difficult to see why they should not be granted the sign of their covenant in the absence of unwillingness on their own part (if older), or on the part of the unbelieving partner (where they are infants). If both parents are believers, unwillingness as an obstacle to baptism hardly arises, (the child is already holy) and thus it seems natural to ascribe to them a definite covenant status.

The influence of the Old Testament is evident in the terms in which we speak of the New Testament. The ideas of the Holy community, the covenant people of God and the covenant sign exist in both. As our Lord and apostles regarded the Old Testament as the Word of God which they were constantly fulfilling in any study of our Lord, and His message, and the mission of the apostles we must take this into account.

Although in the Old Testament there is much that is no longer directly applicable to the Christian, our Lord tells us in Matthew 5:17 that the Law was not to be destroyed but fulfilled, and that it would not alter until that fulfilment. The old covenant in the covenant of promise, the new covenant is the covenant of fulfilment. But regardless of mode, the covenant itself is the same, just as the purpose, word and work of God are the same. The external details may dif-

ROSS BUCKMAN



fer, but there is an underlying consistency of the Divine action, message and command.

There are two historical types of New Testament baptism in the Old Testament. First, the Ark referred to by Peter (I Peter 3:20-21), and the Cloud and the Red Sea referred to by Paul (I Cor. 10:1-2). Both these types clearly portray the close link between the two covenants, both bear upon the New Testament practice of infant baptism.

The parallels are obvious. The great biblical theme of divine judgment and salvation runs strongly through both Old Testament narratives. The picture is that of deliverance of an elect people. The covenant is to the fore in each. In the first it is with Noah, who himself becomes the head of a new race. In the second it is the covenant with Abraham which finds its first fulfillment in the redemption and calling of his physical descendants, with a view to the

promised seed in whom all the nations of the earth will be blessed.

In both these Old Testament instances the redemptive work of God is accompanied by sacrifice. Further the covenants are not made merely with individuals but with families or a people. Noah's wife, his sons, and his son's wives as well as he were preserved in the Ark. The whole of the nation of Israel, men, women, and children not only Moses, walked through the Red Sea on dry land. The point is not merely that in the actions which are the types of baptism children share the experience with their parents, significant as this is.

Rather it is that the covenantal action of God is not with individuals only, but also with their families, so that they are also separated with them as the people of God, entering into the sphere of divine work in a special way.

Of course if these were random references, emphasis of these points would be of little value. But when Peter and Paul adopt them for the establishing of foundation Christian doctrines, the full weight of their relevance demands recognition. Indeed, we need very strong reasons if we are going to believe that the family relationship in the Old Testament type has been completely set aside in the New Testament fulfilment.

But this is not all that may be said. For a study of the New Testament will show that baptism as a new sign of entry into the covenant takes the place of circumcision as former sign of the old covenant. Even a cursory reading of the Bible shows us that the sacraments instituted by Christ, baptism and the Lord's Supper, remarkably correspond to the two covenantal signs of the Old Covenant; the Lord's Supper to the Passover, and baptism to circumcision. There is one main difference—the earlier signs involved the shedding of blood, clear signposts pointing to the future atonement of Our Lord; the later signs, since Christ has died once for sins forever, are necessarily without blood.

In His last Supper, the Lord gave the sign of the new covenant at the very moment when He was keeping the final sign of the old; in a form and with words of no reasonable ambiguity. In his Colossian letter, chapter 2:11-12, Paul connects circumcision and baptism, revealing the fundamental similarity of significance of the signs, since both signs point us to the "circumcision without hands" we have in Christ our Lord.

This connection is important twice-over. In

the first place, circumcision, according to Genesis 17, was to be administered to children of covenant members on the eighth day. It is consistent with two Old Testament types of Christian Baptism, the Ark, and the Cloud and the Red Sea, when children are included in covenant separation and therefore the sign. We look in vain in the New Testament for the explicit distinction that whereas the sign of circumcision was given to the infants of covenant members, the sign of baptism must be reserved for those who can make a conscious decision of faith. That Christ himself and the first believers were all baptised as adults, does not help us, for it is exactly parallel to the first circumcisions in the Old Testament, of Abraham, or of the Israelites after the wilderness wanderings, or of proselytes who attached themselves to the covenant people.

In view of this correspondence, and the absence of any clear indication to the contrary, we may suppose that the sign of the new covenant applies to children in no less sense than the sign of the old, and that as it widened out to include both male and female adults, it is also widened out to include both male and female infants.

In the second place, we should notice that by its very institution and nature, circumcision is a covenant sign. It did not come with the Law of Moses, it was given to Abraham long before, and receives scant reference in the later books of the Pentateuch. As the outward and visible sign of the righteousness which God had imputed unto him, Abraham was circumcised. And God said "This is my covenant, which you shall keep between me and you and thy seed after thee. Every man child among you shall be circumcised." Thus the sign was sacramental in character, established when the covenant was established, separating the people of God, and was fulfilled in the blessing which came to all people in Jesus Christ. Thus, because God called not only Abraham but also 'his seed after him in their generations' and covenanted to 'be God unto thee, and thy seed after thee,' the sign was administered to his children and such strangers as joined them.

On this point it only remains to be said that God's covenant with Abraham is not nullified by the new covenant which Christ gave us in His blood. In the fourth chapter of Romans, verse nine, Paul directly relates the covenant which God made with believing Abraham and the covenant which He established with those who

are justified by faith in His Son Jesus Christ. In its fulfilment the old covenant sign is replaced by Christian Baptism in the name of the Father, and of the Son, and of the Holy Ghost in the new covenant. But the covenant itself remains, filled out, extended, but not discarded, not altered in essential character.

There is no basis at all for believing that God works only with isolated believers. His blessings are given within the sphere of His covenant, to the people of His covenant and their

families. Thus Peter at Pentecost is able to extend the new covenant blessings in exactly the same way—"the promise is to you and to your children." And whenever the head of a household is baptised, the household is baptised with him just as in the case of Abraham. The fulfilment of the covenant has now come, so that its form and scope are altered and the covenant sign is changed, but the covenant itself is still the same everlasting covenant, and the principle of the divine election has not altered. **END.**

The Bookcase Conspiracy

THIS MORNING I arose at an earlier hour than usual and opening my door I was shocked to find the corridor completely blocked by an ingenious system of strategically placed bookcases. After a moment's hesitation I decided that my best plan would be to return to bed, the better to contemplate the serious situation before me.

I spent several hours in serious reflection, during which I was careful not to be trapped, or even disturbed by the shouting and banging which only confirmed my suspicion that trouble was afoot. Eventually I saw clearly that there were three alternative methods by which I could extricate myself from my unfortunate predicament:

My first plan was perhaps a little naive, but looking back on the whole affair I think now it may have been successful. You see, I knew that the bookcases were all empty because only the day before I had the unfortunate experience of wading waist-deep through a veritable sea of books in the library in order to consult "A Brief Study of the Origin and Use of Safety-Pins in the Mountains of Patagonia" by Professor H. Robin Donaldson, in Volume DCCCLXXXVIII of the Arachnological Review.

Therefore my plan was to secrete myself in the lower cupboard of one of the bookcases. The enemy, finding that their blockade would not effect my surrender would no doubt after a time remove the bookcases and I would make good my escape.

My second plan was more subtle. The first step was to call out loudly that I was willing to surrender; or, as I was not quite sure of the form of words one would use on such an occasion (Although perhaps "Moriturus te saluto" would

do), I thought it might be better to tear up one of my sheets and wave part of it out the window as a sign of truce.

I would then open the door just a fraction and balance a copy of Webster's Dictionary on the top thereof. (I had borrowed this from my friend Dr. R. A. (for Really Abysmal) Hole, in order to do some research on the dietary habits of leeches in Malaya. This, of course, would effectively subdue the first intruder, and in case there were more than one, I would take my 12-gauge shot-gun (which I always keep under my pillow for just such an emergency) and use it to fight my way past the enemies' defences.

However, the scheme on which I finally decided was perhaps the most practicable of the three. I put it into effect in the following manner: I artfully constructed a rope consisting of a belt, the radiator flex, three ties, and my dressing gown cord, and cautiously attached one end of this to the nearest bookcase. I then retreated to the window at the other end of the room, and by pulling the cord I rattled the bookcase in the corridor. While I thus drew the enemies' attention to the passageway I gradually lowered myself out the window and into the branches of a neighbouring peach tree. As it looked like rain, I was forced to take my umbrella with me, and I was reminded of the words of that eminent philosopher Dr. Calvin Norton-Bronx,

"A gentleman always defines his terms;

The more he does it, the more he learns."

I was thus able to make my way (still, I might add, in my night attire), to the bathroom, the entrance to which I was horrified to find was blocked by — O ghastly! O scandalous! — a BOOKCASE . . .

N.K.M.

Continued from page 20

Her leadership of the Women's Auxiliary had inspired many of its finest achievements and her presence will be greatly missed. All who share in the life and work of the College will feel her loss and we would convey the assurance of our deep and prayerful sympathy to His Grace the Archbishop in this great sorrow.

As this letter is being written we are grieved to hear of the serious illness of Mrs. Cash who has been such a wonderfully good friend to the College for so many years and our deepest sympathy goes out to Dr. Cash and the members of his family in this time of anxiety. Mrs. Cash has not only shared to the full in all her husband's interest in the academic welfare of students but has been his partner in the munificent benefactions which the College has enjoyed. When the John Francis Cash Memorial Chapel was planned it was Mrs. Cash who designed the gold communion vessels and the lectern which are now used in connection with the Chapel, and one of the Scholarships which the College enjoys is endowed in her name together with that of Dr. Cash. We always enjoyed her presence at College functions.*

It was with regret that we learned of the death of the Rev. Canon L. S. Dudley in September. Canon Dudley had had an exceptionally brilliant University career having graduated with triple First Class Honours, and he was associated with Moore College for a number of years, first as a resident tutor and later as a visiting lecturer.

We also record with regret the passing of the Rev. Frederick Joseph Dillon (1891-1893), the Rev. Reginald Harry Noble (1908-1910), the Right Reverend Edwin John Davidson (1923-1924). Mr. Dillon was the oldest living graduate of Moore College and was one of the first three students when the College reopened on its present site in 1891 under the Rev. B. A. Schleicher. Bishop Davidson for so many years the Rector of St. James', King Street, was consecrated to the See of Gippsland on June 29th, 1955. His many friends were moved to hear of the sudden illness which brought his life and ministry so unexpectedly to a close. To members of their families we extend our sympathy.

The Trustees and Committee of the College have very kindly granted me leave of absence to visit India as an overseas speaker at the Summer Conventions in the Indian Hills during the months of May and June, and then to

MATRIC YEAR! WHAT'S THAT?

David Wolfe

QUITE often we are asked the question "What do you fellows do in Matric. Year?" Some people are quite mystified to learn that there is a group of men studying for the Matriculation at a Theological College.

The Subjects we delve into are not Greek and Doctrine but Geography and Mathematics. Daily we walk from College down to Sydney Technical College for lectures and return in the evening. As you could imagine we are kept busy by this course therefore we miss out on some of the College activities. Every morning our full complement of five meet for a time of prayer and a reading of God's Word. We have found it to be a great blessing to us to thus begin the day together before the Throne of Grace.

At the Technical College also God has provided for us a way to bring the Gospel of Jesus Christ to the many people both young and old who are studying for the Matric. Every Friday during the lunch hour we have a meeting of the Students' Christian Fellowship to which we invite a clergyman to speak.

Yes, we are finding Matric. Year a real blessing to us, both with the opportunity to witness at the Technical College and also the fellowship we have with the rest of the College.

visit England in order to attend the Lambeth Conference. The Rev. Dr. D. B. Knox has been appointed as Acting Principal, and I take this opportunity to express my warm appreciation to him and my colleagues on the teaching staff, and to the Matron and the members of her staff for all that they have done for the College during the past year.

MARCUS L. LOANE.

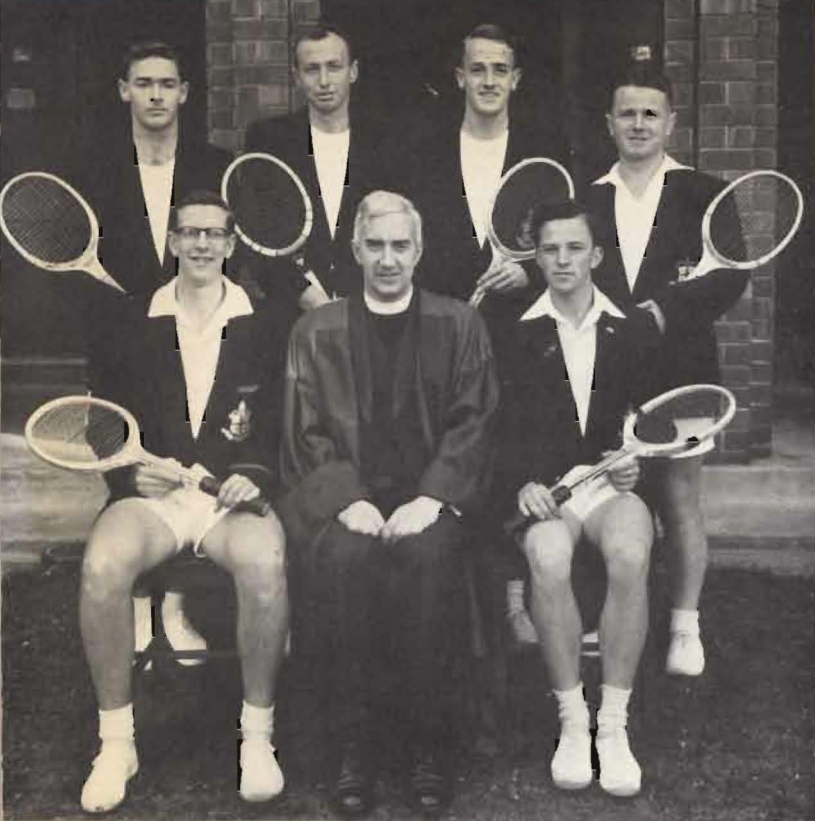
* It is with great regret that we record the passing of Mrs. Cash on May 10th, 1958.

We offer the sincere sympathy of all students of the college to Dr. Cash and his family.—Ed.



FINAL YEAR, 1958.

From Left to Right. BACK ROW—W. Gregory, H. Scott, R. Barker, G. Blaxland, R. Smith, D. Wilson, G. Robinson, P. Chiswell, K. McKenzie, P. Ball, G. Blackwell. CENTRE ROW—J. Fowler, R. Buckman, D. Parker, J. McElveney, H. Oatway, G. Chandler, J. McDonald, G. Wiggins, A. Donohoo, K. Percival, W. Howarth. FRONT ROW—G. Croft, E. Newing, K. McIntyre, D. Cameron, Acting Principal, V. Roberts, Rev. G. Chitemo, Rev. T. Yamamoto, Rev. M. Thomas, Deacon A. Thomas.



Inter-College Tennis Champions 1958

From left to right. BACK ROW—B. Wynn, A. McMahon, G. Robinson, J. Fowler. FRONT ROW—V. Roberts (Captain), Acting Principal, J. Painter.

SOCCER TEAM, 1958.

From Left to Right. BACK ROW—T. Rees, Rev. G. Chitemo, A. Nichols, B. Higginbotham, P. Chiswell, R. Barker, B. Skellett, G. Birch. FRONT ROW—J. McElveney, W. Howarth, N. Hart (Vice-Captain), Acting Principal, A. Donohoo (Captain), P. Carman, G. Robinson.



SOMETIMES WE WON

Table Tennis

THE college were runners-up in the competition, to the Methodist College, being beaten nine rubbers to five. Other matches played were against Woolwich College and the Baptist College. Those who represented us were Vic Roberts, Noel Hart, John McElveney, Ray Smith and Peter Chiswell.

Soccer

FOR the second year the college has entered a team in the Protestant Churches' Soccer Football Association competition played on Saturday afternoons. A list of matches played to date is given below. In addition, we have played one game in the Theological Colleges' Competition, being beaten 2-0 by our traditional rivals, the Baptist College.

- v. Ashfield Baptist, won 3-2.
- v. St. Bede's, Drummoyne, won 3-2.
- v. Drummoyne Baptist, won 7-1.
- v. Wesley Youth, won 4-1.
- v. Botany Methodist, won 2-0.
- v. St. Aidan's, Annandale, lost 0-2.
- v. Mascot Congregational, lost 1-2.
- v. Ryde Baptist, won 3-2.
- v. Ashfield Baptist, lost 0-5.
- v. St. Bede's, Drummoyne, lost 1-8.
- v. Drummoyne Baptist, won 4-3.

Tennis

THE college won the Tennis Competition with John Painter being undefeated in the "A" grade singles and the doubles pairs winning all their matches but one. Teams competing came from the Baptist College, Leigh College (Methodist), Camden College (Congregational), and Churches of Christ College.

The college was represented by:

"A" singles: John Painter. "A" doubles: Gordon Robinson, Alan McMahon.

"B" singles: John Fowler. "B" doubles: Vic Roberts, Brian Wynn.

Rugby Union

FOUR matches are planned for the college team this year, against the Baptist College, St. Andrew's, Roseville, the Sydney University Evangelical Union and the Deacons' Year. Practices have begun, but the team has not yet been chosen.

Athletics

THE Theological Colleges' Carnival late last year resulted in a win for the college.

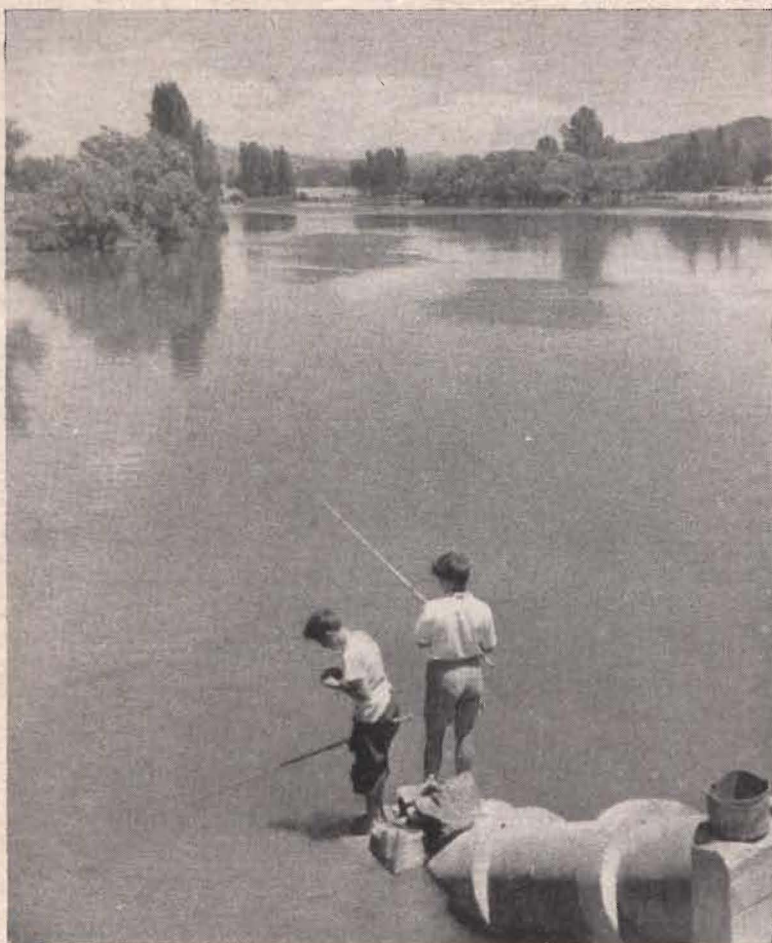
Once again we thank Dr. F. Arnott for permission to train on St. Paul's Oval, and other friends who have assisted or encouraged the sporting activities of the students.

Debating

MOORE College won the only debate in which the college participated last year, defeating Leigh College (Methodist). However this year's team lost in the first round of a knock-out competition to the Baptist College, the topic of the debate being "That denominational education is in the best interests of the State." The debate was adjudicated by Mr. Justice Richardson, and Barry Skellett, Deacon Abraham Thomas and Ross Buckman represented the college.



"You can believe that if you like, but I'll follow the Bible."



F I S H I N G

Reg Platt

IT is the delightful experience of most of us, at some period in our lives, to become fascinated by that most relaxing of all hobbies, fishing. You only have to drop a hint that you are interested in this pastime when the experts, amateur and professional, swamp you with those fish stories, which make you marvel at the phenomenon of the fish that it has the capacity to grow in size even after rigor mortis has set in!

After a time, when you begin to wear that incredulous, cynical expression, your informants change their ammunition and bombard you with a host of techniques by which you too can catch fish that will astound your family and strain the credulity of your friends. You are advised to use such and such a bait, to employ only a certain size hook with positively no lead and to fish only at night. You are told that there is only one place to catch fish (though this place seems to be as elastic as the size of the fish caught there), that you must anchor two-and-a-half boat lengths from the shore, that you must fish only the in-coming tide and that you must use plenty of "burly." In short, you are thoroughly acquainted with all the techniques and you then fully expect success. You follow all the instructions slavishly and then experience that deep glow of satisfaction when you push aside your breakfast plate, having thoroughly enjoyed the bait of the previous night!

. . . On the shores of the lake of Gennesaret our Lord once used Simon Peter's fishing smack as a pulpit as He preached to the people "who pressed upon Him to hear the word of God." When He had concluded His address, He invited Simon Peter to let down his nets for a catch of fish. Now Peter was no amateur. He was well acquainted with all the techniques of the local fishermen, being himself a fisherman by trade, and he knew that the conditions were not suitable for a catch at that time. Had he not toiled all night and taken nothing? Nevertheless at the word of the Lord he would let down his net. When he and his crew had done this the results were spectacular. The catch was so great that the net broke and Peter had to enlist the aid of his partners, James and John, in order to land the catch. Even then the catch was so great that both ships were in peril of sinking under the weight of the haul.

All Peter's techniques had been exploded, this was something from beyond his experience. He fell down at Jesus' knees for he was astonished, as were James and John. What then amazed and astonished the fishermen later became their confident expectancy, for from that time on they were to catch men.

The two elements of the gospel which are striking are (1) this was the Lord's doing and

(2) when men co-operated with God's purposes by faith, the results were staggering. These same two elements may be traced throughout the New Testament preaching and teaching. Whether the apostles were preaching Christ's appearance as fulfilment of Old Testament prophecy, His crucifixion, resurrection or exaltation, it was always by God's initiation. The apostolic doctrines of election, baptism and the work of the Holy Spirit all emphasise the movement of God towards us. Now the whole of this movement is embodied in His Word and it is inherently successful because His Word is "quick and powerful and sharper than any two-edged sword" and because God has said that His Word shall not return unto Him void but that it shall accomplish that which He pleases and that it shall prosper in the thing whereto He sends it. (Is. 55) In the Ministry, our expectancy is found primarily in the fact that the whole gospel is from God and that He has ordained that it be fruitful.

In order to communicate to all men the divine movement towards us God has been pleased to use human agents. But it is essential that the human agents should be faithful. Stephen was described as a man "full of faith and power." (Acts 6:8) Writing to the Corinthian Christians about the Christian Ministry, Paul asserts that it is required that the stewards of the mysteries of Christ should be found faithful. When he commends his fellow labourers, he does so as "faithful ministers." (Eph. 6:21) Paul remembered with deep gratitude that Christ the Lord had counted him faithful when he put him into the Ministry. He exhorted Timothy to commit the gospel to "faithful men." (II Tim. 2:2) To Paul, "faithfulness" meant "abiding in Christ," for then God always caused him to triumph, making manifest "the savour of His knowledge in every place." (II Cor. 2:14)

In our own day there is an ever present temptation to put our trust in techniques for preaching the gospel or in "ecclesiastical figures" to preach it. But whenever the whole gospel of God is preached by faithful men, God's promise is that He will always cause us to triumph in Christ. Our success may not be evident by the standards of this world, but our triumph is "in Christ."

END.

HAVE you ever asked yourself the question, "Why was a reading from the Old Testament included in our services of Morning and Evening Prayer?" You may think, as I myself have done, "I can understand the narrative sections all right—the stories of Abraham, Moses, Elijah and so on—but when the prophets are read their meaning is lost on me, except perhaps one or two passages such as Isaiah 53!" Somehow the words spoken come to us from men we do not know, in a language we do not understand and about situations outside our sphere of experience. This was my experience and the question which I wish to answer at this time is, **"When I read or hear read the O.T. Prophets, what relevance has that message for me and my neighbour today?"** For the Word of God spoken through Isaiah and Jeremiah, Hosea and Ezekiel, has been preserved by Divine Providence that that same word may address us today and so call forth a decision from us as it did in the old time before us from those who heard it.

Now there are two conditions which must be met before we can intelligently understand the prophets in the sense they meant and God meant their messages to be understood. **Firstly** we must stand with them at their point of vantage, look at their particular history with them, and experience the challenge and immediacy of the will of God for that moment. **Secondly** we must endeavour to stand in our own history, struggle with the same compelling and tragic events which concern us and strive to find, by the Spirit of God, the immediate Word of the Lord for us, now, at this moment. The Prophets will always remain dry and uninteresting if we view them with historical and literary interest only and neglect these two conditions while reading them.

The prophets who lived before the Exile of Judah in Babylon, which took place about 600 B.C., humanly speaking had a frightening task. They were called and chosen by God to declare to His people the Children of Israel, the Judgment of God upon them. Thus Isaiah was commanded,

Go, and say to this people:
 "Hear and hear, but do not understand;
 see and see, but do not perceive.
 Make the heart of this people fat,
 and their ears heavy, and shut their
 eyes; lest they see with their eyes,
 and hear with their ears,
 and understand with their hearts,
 and turn and be healed."

WOE TO YOU SYDNEY:

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★

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T E D N E W I N G

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He chose Jeremiah,

To pluck up and break down,
to destroy and to overthrow,
to build and plant.

Ezekiel received his commission from the Lord in the following terms:

"Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me; they and their fathers have transgressed against me to this very day. The people also are impudent and stubborn: I send you to them; and you shall say to them, "Thus says the Lord God." And be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house." And you shall speak my words to them, whether they hear or refuse to hear."

Hosea married a harlot that through the experience of her unfaithfulness Hosea might better be able to understand the attitude of God towards His people, who had gone whoring after other gods which were no gods, and so stand as the representative of God before his people and deliver the word of the Lord to them.

Truly these men fitted our Lord's description of a prophet—that a prophet is without honour in his own country. They turned their backs on the applause of man to suffer persecution for speaking the truth. They spurned the temptation to speak smooth things, to tickle people's ears with pretty words and high sounding phrases. NO! They saw their country living contrary to God's will as revealed in the Law and they denounced what they saw in no uncertain terms.

The time of the prophets was one of unrest. It witnessed the rise of Assyria and Babylonia in the north, a resurgence of power in Egypt southward, the constant bickering of the divided kingdoms, Judah and Israel, with each other and with those petty States which surrounded them, Syria, Ammon, Moab and Edom. Seldom in world history has there been a 500 years more filled with turmoil, tragedy and continual disturbance of the established order. The prophets were deeply interested in these events which threatened to engulf their tiny country for they saw in them the hand of God bringing judgment of God upon His people for their rebellion. The events gave rise to their prophecy and their prophecy interpreted the events and their prophecy in turn was sealed by the events.

They called their nation to repentance, to see in the contemporary situations the finger of God.

"Woe to those who rise early in the morning,

that they may run after strong drink,
who tarry late into the evening
till wine inflames them!"

(Isaiah 5:11)

Woe to those who draw iniquity with cords of falsehood,
who draw sin as with cart ropes,
who say: "Let . . . the purpose of the Holy One of Israel draw near,
and let it come, that we may know it!"

(vss. 18, 19)

Woe to those who call evil good
and good evil,
who put darkness for light
and light for darkness,
who put bitter for sweet
and sweet for bitter!

Woe to those who are wise in their own eyes,
and shrewd in their own sight!

Woe to those who are heroes at drinking wine,
who acquit the guilty for a bribe,

and deprive the innocent of his right!

(vss. 20-23)

What was the judgment of God for this national apostacy?

He will raise a signal for a nation afar off,

and whistle for it from the ends of the earth;

and lo, swiftly, speedily it comes!

. . . their arrows are sharp,

all their bows bent,

their horses' hoofs seem like flint,

and their wheels like the whirlwind.

Examples of this type of preaching may be multiplied many times both in Isaiah and the other prophets especially Jeremiah. No wonder there were violent reactions by the authorities who attempted to silence these pronouncers of God's doom. For these men were not interested in bolstering up a decadent society in order that peace may be maintained. They would, if they lived today, never ask the question, "Can Christianity save our civilization?" Of course they loved their country and held it dear to themselves. Was it not the promised land, their portion in the inheritance of God? They were not mere anti-social, anti-national, bigoted iconoclasts preaching a certain brand of nihilism. It was because they loved their people and their culture that they spoke as they did. You see they were confronted with issues of far greater importance than the mere preservation of the status

quo. They were no patriots of the ordinary stamp. Nor were they preachers concerned only with individual piety of the "spiritual glow." Nor were they philosophers of history or astute political economists. **Rather they were radical religious revolutionaries quite prepared to see the destruction of their society,** for they believed that the purpose of God must triumph and so vindicate His great Name. They were men whose mission cut across the accepted beliefs and ideas of their day. We see this illustrated by Isaiah in the 8th chapter:

"For the Lord spoke thus with me with His strong hand upon me and warned me not to walk in the way of this people, saying: 'Do not call conspiracy all that this people call conspiracy and do not fear what they fear, nor be in dread. But the Lord of Hosts, him shall ye regard as holy; let him be your fear, and let him be your dread. And he will become a sanctuary, and a stone of offence, and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble there on; they shall fall and be broken; they shall be snared and taken.'" (8:11-14)

So these men poured out a vitriolic attack upon the abuses of their day, calling the people to repent and turn from their idols to serve the living God, to cease to do evil and learn to do good. And behind their clarion call to repentance was the promise of the LORD Himself,

"If you will return unto me,
I will return unto you."

(Read Jer. 4:1-4)

How did the people respond? They didn't! For they were a stiffnecked people, with a stoney and uncircumcised heart. A rebellious nation were they, who loved darkness rather than light. Their judgment came quickly,

"Declare in Judah, and proclaim in Jerusalem, and say,
'Raise a standard toward Zion,
flee for safety, stay not,
for I bring evil from the north,
and a great destruction.
A lion has gone up from his thicket,
a destroyer of nations has set out;
he has gone forth from his place
to make your land a waste;
your cities will be ruins
without inhabitant . . .'

(Jeremiah 4:5-7)

But if the prophets were prophets of doom they were more so prophets of hope. They saw through the smoke and dust of God's judgment and condemnation of His people a light which shone upon the path, the only path which God would provide through the desert of human sinfulness, and which led to its source, the glory of the love of God in Christ. God will establish a New Covenant, there will be a new and greater Exodus when all His people scattered throughout the world will be gathered into one fold over which there will be one shepherd. There will be a new Temple and a new King of the House of David will reign in Zion and Jerusalem will be rebuilt. All trouble and sorrow will flee away as does darkness before the morning light. Now we know that all this was fulfilled in the life and death of Jesus Christ. But I do not wish to dwell this time on that side of the prophet's message for I believe God would have us investigate the relevance of their messages of warning and doom for us today.

As we pass on to this let us notice at the outset the prophetic certainty about God and His purpose for men. God is in control. "He has the whole wide world in His hands!" Nothing happens without His purposing it. When we start with the sovereignty of God the crises of society assume profound significance. It is here that the prophets become relevant for our present day.

We live in a society not unlike that of the prophets day. 90% of our community call themselves Christian, that is by Baptism they have entered into covenanted relation with God. This figure compares favourably with the covenanted community of Israel in the days of the prophets. Our education is theoretically Christian, our constitution and legal code has Christian principles undergirding them. Our country is literally bristling with churches. Yet on a fair estimate only 5% of the population attend church and of those probably a good proportion would regard this as a religious duty instead of its being an expression of their whole attitude towards God and man. On every hand we see activities going on which deny this Christian profession. Gambling, drunkenness, immorality, and blatantly obscene publications eat like white ants into the fabric of our society. A well known writer recently paraphrased certain passages of Isaiah and applied them to the present day. I would like to quote part to you.

"Ah, sinful people in you fevered, heaving world! Why think you can turn your backs upon your Maker and Ruler without suffering and

bleeding for it? A horse knows its owner, and a dog its master, but you do not know, nor do you possess the good sense of your animals. You are a brood of evil-doers; and in selfish arrogance do you imagine that you can live as though you were God Himself? Nations are raping nations; man is at the throat of man. Multitudes are calling evil good and good evil, putting darkness for light and light for darkness; but you have not regarded the word of the Lord, nor have you considered His working in this world. Has this present chaos no lesson for you? You say to those who see it: "See not!" and to those who can prophesy about it: "Prophecy unto us smooth things that are easy to hear!"

Hear the word of the Lord unto you: What unto me is the multitude of your religious services? Your many churches, your expensive organisations, your gold and your silver and your brass, your exclusive attention to the even operation of your churches, your desire to be nothing more than 'nice' people, the lightness with which you regard your mission and commission — these things and many more have become offensive to the Almighty.

Therefore He'll not hear you when you piously and pleasantly bow yourselves down in prayer. Wash you and make you clean. Cease to do evil; learn to do well. Seek justice; relieve the oppressed. Let us reason this matter: if your sins be as scarlet, can they become white as snow? If they be as red as crimson, can they become as wool?

"Many of you draw near to God with your mouth, and with your lips you honour Him; but your hearts are far from Him, and reverence of Him is but a commandment of men that someone has taught you . . ." The sins of this My people have reached My nostrils, and the stench of them is unbearable, saith the Lord. Lying, dishonesty, pride, rebellion and idolatry are on every hand. The punishment is sure—behold the present darkness and distress and international confusion! For upon us is a day a day of the Lord of Hosts, upon everyone who is proud and haughty upon everyone who is great in their own eyes, upon every high tower and every fortified area. And the loftiness of man shall be bowed down, and the Lord of Hosts shall be exalted!

We may react to this in various ways, but the important question to ask is, "Does this apply to me, to my church and to my country or community?" I believe it does. To me the message of the prophets is the Word of God for this present day generation. It is because I hear the Lord speaking to me through that Word I

stand here under the compulsion of that Word, under the judgment of God in that Word, for I dare not set myself apart from those included in that judgment, I stand to declare to you God's judgment upon this age.

Woe unto you Sydney! for a day of the Lord is about to come upon you. Woe unto you Australia! for your rejection and rebellion is about to reap its just reward. For a day of thick darkness and great destruction shall come, a day of tribulation and death. Our cities shall be laid waste and famine shall stalk the land. The towns shall be without inhabitant and in the field every man shall be against his neighbour.

Our leaders are blind, blind leaders of the blind and we shall both fall into the ditch of the wrath of God. They are not able to read the lessons of history. Professing to be wise they shall be shown to be fools. They have put their trust in the strength of man, in the arm of flesh and this shall fail them. It is as a broken reed which if any man leans thereon it shall pierce his hand. Woe unto them who cry, "Peace, there shall be peace," when there is no peace. They are false prophets leading the people to put their trust in a lie. God has decreed and his decree shall remain, that whatsoever trusts in man shall be confounded and put to shame.

Whatever way I look at our civilization today I am driven to this one conclusion. I see a national judgment by the Lord upon this country. Professor Butterfield in his now famous book, "Christianity and History," has this to say:

"That this form of judgment exists in history is a thing which I believe can hardly be denied, though it is important to note that its verdicts are an interim affair and **not a final judgment on anything.**"

It is not a final judgment, **it is a judgment for our part in man's universal sin** upon which has come in Christ's death and will come on His return the ultimate and final judgment of God.

This brings me to the final matter of the application of the prophetic message for our day. It is a personal application. We may well ask, "What am I to do?" "What should my attitude be if what you say is about to be?" My answer is the answer of the prophets: "REPENT!" Live your life in trustful obedience to God through the Lord Jesus Christ, hating and rebuking evil in all its forms and doing good to your neighbour. By so doing those who reject the Word of the Lord will be without excuse in that day and you will be kept by the power of God unto salvation. **END.**

CONTINUING . . .

EVERY PARISH has a "mission". It is one and undivided, viz., part of the Lord's great commission to His church. "Go ye therefore and teach all nations . . . and ye shall be witnesses unto Me to the uttermost parts of the earth."

In plain words the churches' one great mission is to reach the unevangelised and to seek to make disciples of them. Each parish has its individual part to play in carrying through this plan yet each is but an integral part of the whole.

The whole plan found its origin in the heart of God. "I myself will be the shepherd of my sheep . . . I will gather them from the farthest parts of the earth . . . and will make with them a covenant of peace, an everlasting covenant. I will be their God and they shall be my people."

God's gathering of His sheep was to be accomplished through His Servant: "Behold, my servant; I will give him as a light to the nations that my salvation may reach to the ends of the earth." The Servant could only accomplish His task through suffering—"it was the will of the Lord to bruise Him . . . God would see the travail of his soul and be satisfied." He was to suffer on behalf of those out of the way who "like sheep had gone astray" and the Lord laid on Him the iniquity of all.

The suffering of God's Servant found its ultimate fulfilment on the Cross where "this Jesus delivered up to the definite plan and foreknowledge of God was crucified, the just for the unjust, that He might bring us to God . . . For He who knew no sin was made to be sin for us that we might be made the righteousness of God." There on the cross Isaiah's words were fulfilled: "My Servant the righteous one, shall make many to be accounted righteous."

Christ was the Servant through Whom God's salvation was actualised in history. Since then, the task of the Servant has become that of the disciples of Christ committed to them by the Lord Himself. So in this era, the concept of

the Servant of God has widened to include all the living disciples of Christ, viz., the church militant here on earth.

The role of the Servant is ever the same, and continuous: to spread the gospel. Each disciple, each parish, each denomination, becomes a unit in the army of the Kingdom of God engaged in the task of world evangelisation. It is this world-wide commission that must be translated into a practical parish policy and activity.

What should this mean in the outlook of the parish, the Youth Fellowship, the Men's Society or Ladies' Guild? Firstly, each individual, each organisation, should see its task as one of continuing Christ's own ministry. Paul saw his own ministry so closely linked to that of Christ's that he looked upon it but as an extension of Christ's own ministry. Therefore His principles

TONY LAMB

and methods must be employed. The world is to be evangelised not by force of arms but by spiritual power, not with the world's weapons but God's. Paul writes "We are not carrying on a worldly war and the weapons of our warfare are not worldly, but have divine power to destroy strongholds." This divine power resides in the Word of God and the Cross of Christ. It was and is, and always will be, the preaching of the Cross that is the power of God unto salvation to those who believe. The Cross stood in the centre of God's plan of salvation from the beginning of time: "a lamb slain from the foundation of the world." It is still there.

The Cross, too, had a world-wide intent. Jesus on one occasion when speaking of His death used the words: "I, when I be lifted up will draw all men unto me." Jesus used the cross as a symbol of discipleship and linked it with the preaching of the gospel: "Take up they cross and follow me." He said on more than one occasion: "for whosoever shall lose his life for my sake and the gospel's shall find it." The cross meant the end of the disciples' own self-run life for One had died that "those who live might live henceforth no longer for themselves but for Him who for their sake had died." Living for Him involved pre-eminently the world-wide publication of the gospel—the servants' work.

This must be expressed on the parish level by a vigorous programme of evangelism on the home front and a vital missionary interest

abroad. The whole parish must be geared to engage in local evangelism and support overseas missionary work.

With the ever-increasing gulf between Church and people this task will no doubt necessitate more and more emphasis on means designed to make contact with the outsider such as the guest service—already growing in popularity—lay visitation, evangelistic schemes, and open-air work.

Yet the vision and therefore the programme of the parish must be with a view to the uttermost parts of the earth. So easy it is for an individual or parish to become so engrossed with local activities and problems that almost unwittingly half of the servants' work is forgotten. It is sometimes difficult to realise that "I am my brother's, in Africa or Asia, keeper" when not all the brethren at home are evangelised effectively.

Yet missionary expansion can only grow out of an already existing church and newly established churches whether at home or abroad must have their roots firmly planted in some base church to begin with. Such was the case in New Testament times. Paul, for example, looked to the church at Macedonia to support his initial work at Corinth as well as continuing its own. Adopting this principle in the parish, support for the mission field should keep pace with local expansion. Indeed in some ways, it should be ahead. The need is greater and the time probably shorter. With half the world's population having never heard the gospel and more unevangelised than ever before the urgency of this task speaks for itself.

One last point—who is sufficient for these things? In the face of such a tremendous dual task the stoutest heart must turn to prayer, for only the Lord of the harvest can guarantee the harvest! It was in just such an unpromising situation as ours is today that the Lord sent out the seventy into every city and place before Him. Remarking on the disparity between the task and the labourers, He enjoined that prayer be made to the Lord of the harvest that He would provide the labourers for the harvest which after all was His own . . . "my sheep". His was the harvest and His the labourers. The harvest was great, the labourers few. Prayer would close the gap. Prayer would provide the labourers and the labourers would gather the harvest. The world is white unto harvest.

To harvest and to pray IS the "Mission" of every parish. **END.**

MOORE THEOLOGICAL COLLEGE

STUDENT APPOINTMENTS, 1958

Senior Student: E. D. CAMERON

Deputy Senior Student: V. W. ROBERTS

Deputy Senior Student (Non-Resident):
K. McINTYRE.

Organist: P. R. PAYN

Sacristan: M. C. LEE

Asst. Librarian: R. D. BUCKMAN

STUDENT OFFICE-BEARERS

Secretary: R. F. McDONALD

Treasurer: R. E. LAMB

Auditors: N. E. HART, K. McINTYRE

U.T.S.R.C. Rep.: H. R. J. SCOTT

SOCIETAS:

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Circulation: N. MACINTOSH.

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*Interior of John Francis Cush Memorial Chapel
where the College worships twice daily.*

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The College Mission

JERUSALEM was a hot and dirty and dusty place at any time, and as the two men wended their way between the beggars and the cloth-merchants in the narrow cobbled streets, they must have been yearning for the cool shores of Galilee.

As they came to the temple—it was mid-afternoon and the hour of prayer—another beggar cried out to them, asking for mercy . . . and for alms. It was no new thing for a beggar to cry out to them, but something made Peter and John stop short. They looked on the man and saw that he was lame and squatting on a tattered mat. Peter said to him, "Look on us." The man did so, because he expected to receive something from them. And Peter said to him, "Silver and gold have I none. But such as I have give I thee: in the name of Jesus of Nazareth rise up and walk." Peter held him by the right hand and lifted him up. Immediately the beggar's feet and ankle bones received strength and he danced and leapt and shouted with all his might that God had healed him.

It was like this at the college mission in May. We went with no silver or gold, with no wealth of experience or wisdom — with the opposite in fact—but armed with God's Word and the sure knowledge that we were going to see God working. And we did. We saw men and women, young people and children, submit themselves to the claims of Jesus Christ over their lives, we saw lives transformed by His mighty power, we saw converts rejoicing in their new-found salvation and praising God. We saw people come to the mission meetings expecting perhaps a good message or an interesting sermon, and finding salvation in Jesus Christ.

What a thrill it is to see God's Holy Spirit working in people's lives! It must surely be one of the most wonderful things a Christian can ever see. In a quiet, unspectacular, sincere way, people came to the Saviour that week and have since kept to the path of Life. And although the local newspapers could not see much news in it for them, and the vast bulk of the local residents thought it was not news, we know that there was much rejoicing in Heaven as the

"Good News" went forth and as people heeded it and came to Christ.

From May 9 to 19 students of Moore College and Deaconess House, under the auspices of the Board of Diocesan Missions, went to nine centres on the Southern Tablelands and the South Coast. We stayed at the homes of generous parishioners for the week and conducted meetings in the afternoons for children and evenings for all. Those who were not engaged in the meetings during the day, spent the time visiting the district from house to house. The team meetings each day, under the leadership of the missionary—most of them were Sydney rectors—were full of blessing.

At Moss Vale, the team I was on, we together searched the early chapters of the Acts of the Apostles in our team meetings and found many wonderful truths, including the miracle of healing which began this article. Though we were a mixed lot—some trembling first years on our first mission, some hardy second and third year men, and four deaconesses that we had hardly (as it were) even said Hello to before—yet we found, as we worked together and taught together and prayer together a deep and lasting fellowship which will not be forgotten. It was not just comradeship because we were in it together, it was not just a "funny feeling" of unity—it was the unity which comes when Christians as a group see God working in people's hearts and have a share in the work. And though we had little time for social chatting because of the very full programme every day, yet still there was that certainty at the end of the week that we truly **knew** one another, that we had truly had "fellowship in Jesus Christ" one with another.

Yet the main value of the mission was not in the fellowship that the team enjoyed, or the experience they gained in visiting, or in children's work, but in the rich harvest of souls that was gathered into the Kingdom. Not that there was not blessing before in the parishes, but that God chose through the mission, in all the centres, to pour forth His Spirit to the salvation of souls and the strengthening of many Christians' faith in Him.

END.