

LEIGH COLLEGE
ENFIELD

SOCIETAS

378-05

UP IN THE CLOUDS ?

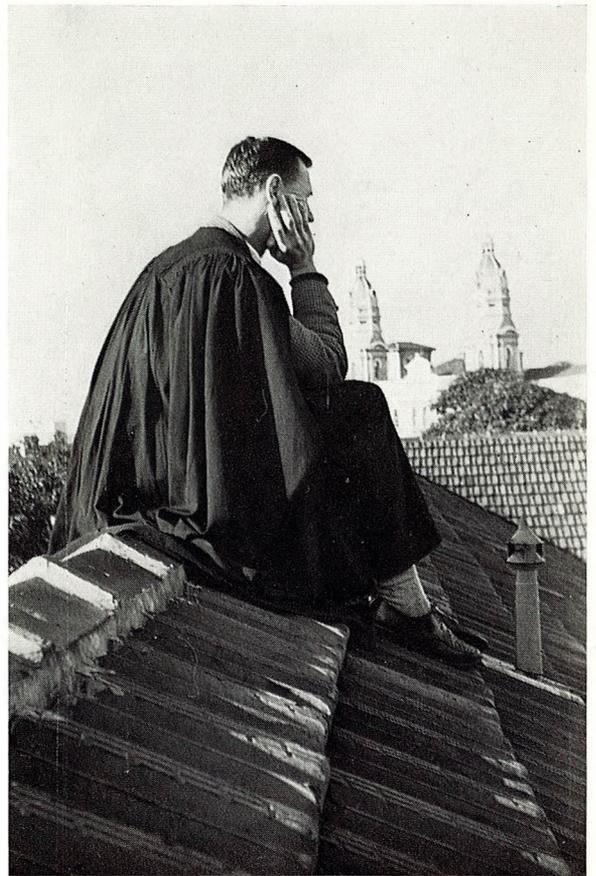
Hot-headed? Too idealistic?

Always seeking to air their knowledge?

Societas magazine exists, as any student magazine, to be a vehicle for expression of student opinion. As several of the contributors discuss their call to the ministry or recount something of the life of the College, readers are able to build for themselves a clear enough picture of our College and its members. But why must student publications inevitably turn their attention to affairs which many would argue are not yet the concern of the theological student? The student is not involved with the practical problems of the day to day ministry; is there any reason why his opinion should warrant our attention?

If most Christians are aware that the world today describes Christianity as "failing" and its God as "dead" the student population is all the more sensitive to the changing situation. There are many young Christians who are acutely aware of the irrelevance of that picture of Christianity which churches are presenting to the world. In many cases it is only loyalty to older Christians and an unconsidered conservatism which keeps our own generation loyal to the system.

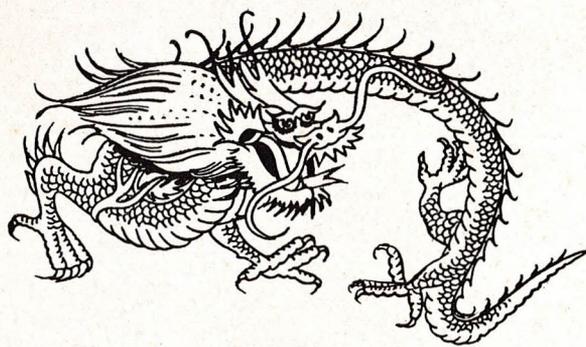
There are over eighty young men in this College about to embark on a life of ministry in this situation. What are the questions running through their minds? Their doubts and yearnings are expressed in the pages of Societas for the consideration of all thoughtful Christians.



There appears to be a twofold concern among the contributions: the first, for a renewal within churches themselves and the second, for a truly powerful involvement in the affairs of this world.

The concern for our own local congregations certainly appears to be well-founded. Perhaps not since the time of Hosea the prophet have God's words so tragically applied: "My people are destroyed for lack of knowledge". This impotence at the local level is reflected in the community at large in which Christians and Christianity have lost voice.

There is no easy solution nor a pat answer to the problems facing the Church in this generation. In the face of insurmountable difficulty our only answer is to be found in God Himself. If, in fact, this student publication is successful in stirring the minds of Christian readers to ask themselves some of the questions its contributors are asking, and to seek for the answers in God alone, then the prayers of its editors will surely have been answered.



THE RED DRAGON AND YOU

"The sparks of revolution kindled by Marx and Engels have now developed into a world conflagration. The international Communist movement has become an irresistible torrential tide . . . The revolutionary Marxist-Leninist forces are growing stronger and the struggle of the people of the world, especially the national liberation movements of the Asian, African and Latin American peoples, is surging forward with the power of a thunderbolt. In contrast, the imperialistic bloc, led by the United States is weakening rapidly . . . Looking back on the past and looking ahead to the future, we see before us an excellent situation."

(Peking Review, October 9, 1964.)

This Chinese commentator has every reason to be satisfied. In the past fifty years, Communism has conquered over a thousand million people; far more than the Christian church has reached in its entire history. If the present rate of progress continues, the world will be subjugated in less than a generation. Throughout South America, Africa and Asia, thousands of dedicated, well-trained Communist missionaries, aided by excellently produced literature, are promising a New World to idealistic young people seeking a cause to live for.

Despite the recent staggering setback to Communist plans in Indonesia, Australians have little reason to feel secure. Our country is situated in a highly unstable and disunited region, overshadowed by Red China. Nor have the Communists kept secret the kind of influence

they wish to exert in South East Asia. The so-called "liberation fronts"—in Vietnam, Malaysia and Thailand, all of whom have lodging and blessing in Peking—were not created to ensure that the peoples of Asia will be free to choose for themselves.

The influence of China in the area is increased by the existence, within every State, of "Nanyang" (Southern Seas) Chinese communities, whose industry and versatility has gained them control over large sections of their countries' economies. Consequently, Indonesia, the Philippines, Burma, South Vietnam and Malaysia have all felt it necessary to pass legislation curbing the commercial power of the Chinese community. This in turn has tended to increase the resentment of the Chinese, and to maintain their racial identity and cultural distinctiveness.

Singapore's secession from Malaysia, a year ago, was the result of such racial tensions. The Singapore Prime Minister, Mr. Lee Kuan Yew, had constantly emphasised that the Chinese must have a stake in Malaysia (and not be treated merely as second class citizens) otherwise their loyalty might go to Peking. On the other hand, Malay nationalists feared that the able Mr. Lee might one day rally sufficient Chinese political support to become the Tunku's successor, and Prime Minister of the whole Federation, an intolerable situation to Muslim Malays. Now, independent Singapore is the only State outside China where the Chinese rule. Its population is bursting at the seams and 54% of that population are under twenty years of age. It is said that there are more millionaires in Singapore than in Texas. It has also been estimated that, every year, \$140 million flows back to relatives in China.

Where does the allegiance of the Nanyang Chinese in Asia lie? There is no doubt that many admired the recent muscle-flexing of China in her border dispute with India. They know that China was once the playball of the big Western Powers, but that now, unified under Mao Tse Tung's ruthless leadership, it has emerged as a great nation, without whose co-operation nuclear test ban treaties are vain and the United Nations impotent to achieve its main objective. Once to the Westerner, the Chinese were merely "Chinks" — now they command respect.

Many of the finest Chinese youth in South East Asia are returning to China to play their role in the destiny of that nation, even though they are aware that this will mean sacrificing the material comforts they enjoy in the country of their birth. They are encouraged by Communist agents whose influence has been very great in Chinese schools.

Where does all this lead us?

The Christian who looks realistically at the world scene must recognise that a universal triumph of Communism and the emergence of a vast Chinese Empire before the Lord's Coming is a distinct possibility.

An examination of our own modern Australian society (which is no doubt typical of the "Western democracies") offers little hope that we have the moral fibre to resist Communist strategy in its political, intellectual, military or commercial forms. A materialistic older generation, indifferent to the laws of God, has bred an

individualistic younger generation, resentful of all kinds of authority and obsessed by "pleasure". In the light of history, can we really expect to escape God's wrath?

Yet, the Christian knows that the Marxist "gospel" is the Devil's parody of the truth. Man will never be able to bring in "heaven on earth". The Communist fails to take into account the fact of man's perverted nature stemming from his rejection of God's rule.

What can the Australian Christian do? Firstly, I believe we need to *meditate* far more on the Bible's teaching concerning God's complete overruling control of the affairs of this world and *live* as pilgrims whose hopes are not in this world.

Secondly, we must grapple with Satan's forces in prayer. These are some of the points to which I would give priority:

- For our political leaders
- For believers in China
- For the multiplication of Christian witness in the great cities of Asia, Africa and South America and especially among students
- For the building up of strong local congregations there, with pastors who know and can teach God's Word
- For the provision of Christian literature in the new nations
- For overseas students in Australia.

Thirdly, as members of a democratic community we need to bring to bear on the affairs of our society the teaching of God's Word. To fail to press God's claims here is to retreat from the truth.

If in God's inscrutable purposes the Red Dragon, or any other dragon, should seem to triumph, yet we wait patiently for the Day when His reign shall be revealed, when "at the name of Jesus every knee shall bow, in heaven and on earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father".

Suggested reading:

The Book of Daniel.

"The Hope of Christ's Coming",

D. W. B. Robinson.

"You Can Trust the Communists", F. Schwarz.

"The Ugly American",

W. J. Lederer and Eugene Burdick.

Tony Nichols.

COLLEGE PHOTO 1966



Front Row: R. Maidment, M. Myers, D. Meadows, P. Barnett, B. W. Powers, N. Pollard, Bishop Loane, Principal, Vice-Principal, G. Goldsworthy, R. Piper, R. McKinney, G. Scarratt, K. Hainge, P. Hobson, G. Foster.

2nd Row: D. Peterson, D. Hawke, L. Banks, R. Young, H. Cox, M. North, R. Hall, T. Richardson, R. Begbie, B. Siversen, H. Hinton, D. West, S. Gabbott, N. Boyce, J. Stewart, T. Halls, G. Jefferys, J. Cashman, J. Collins, J. Small.

3rd Row: N. Flower, G. Paxton, J. Reimer, K. Giles, D. Gowing, T. Jewett, D. Campbell, B. Ellis, C. Clerke, M. Edwards, G. Knight, R. Rothwell, A. Craddock, S. Langshaw, J. South, T. Nichols, W. Newton, D. Lashbrook, Han Ping.

4th Row: M. Bennett, L. Cook, B. Winter, I. Thomson, R. Hockley, J. Pryor, P. Eyland, J. Swanston, R. Andrew, A. McCarthy, W. Chee, R. Dempsey, B. Thomas, P. Jensen, G. Williams, S. Barrett, W. Thomas, J. Hibberd, D. Lowe, G. Cook.

Back Row: T. Dein, M. Boys, J. Mason, J. Ramsay, R. Christmas, D. Jorgensen, D. Wright, R. Avery, J. Butler, G. Gardner, J. Kilalo, R. Nobbs, G. Jennings, R. Barraclough, G. Pike, A. Gregory.

Have you burnt your draft card ?



This may well be the question of the year in 1966. The whole issue of Australia's involvement in Vietnam, recently intensified by the Government's decision to include National Service conscripts in the Australian Task Force, is one of concern to all thinking people. Many protesting voices have been raised including those of a number of our Church leaders. On the other hand some have declared in favour of the Federal Government's policy. What is the average Christian person to think and how should he act? Who is he to believe when equally godly men speak in opposition? What do the Scriptures have to say on the matter, if anything?

As we turn to the New Testament, it is noticeable that the writers concerned with the subject are emphatic in declaring that *the Christian has a responsibility towards the State*. The major passage dealing with Jesus' attitude is found at Mark 12: 13-17. The Pharisees and the Herodians, united in the desire to destroy Jesus one way or the other, posed the question: "Is it lawful to pay taxes to Caesar, or not?" His answer was to ask for a Roman coin and then to question them as to whose coinage it was, concluding with the injunction: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." His conclusion was that those taking advantage of the amenities provided by Caesar's rule are under moral obligation to pay the debt they owe (that is taxes) in return. He does not say that there are two quite independent spheres, that of Caesar and that of God, rather he indicates their obligations

to Caesar which do not infringe the rights of God, but are ordained by God.

When we consider Jesus' attitude to the Roman Government at his trial, crucifixion and death, it seems quite clear that, by virtue of his submission, Jesus was willing to accept the authority of the State to include even that over life and death. It is positively stated at John 19: 10, 11 that the power in question is expressly given by God to the ruler.

The next passage for consideration is Romans 13: 1-7, which shows that the civil rulers are in fact established by the providence and mercy of God, for the good of mankind, in order to protect his creatures from the consequences of unbridled sin. Such a conviction has its roots deep in the Old Testament. Verse 2 draws an immediate inference that those who set themselves against the authority resist God's ordinance, and those who resist will be responsible for their own condemnation. The man whose conscience is clear has nothing to dread, in fact praise will come to him who does good. For consciously or unconsciously the authority will praise the good work and punish the evil, because it is God's servant. We have already seen that the action of the State was to be regarded as an aspect of God's providence; verse 4 shows that in this his wrath finds a place, for it represents his resistance to evil. Accordingly, the State takes its place as avenger, bringing the wrath of God himself to bear upon evil-doers, and this includes even the power of the sword, that is, of the death penalty. Yet, paradoxically, this very act is God's instrument of long-suffering and love,

for it restrains evil and the final judgment is deferred.

The conclusions drawn are that all Christians ought to be in subjection, not only for fear of God's wrath, but for conscience sake. Further, from the context of the passage, we see that it is part of the Christian's "reasonable service" (12: 1, 2), or "understanding worship" of God. In addition, right service to the State is an integral part of the debt of love the Christian owes his neighbours, since the State serves both their temporal good and their eternal salvation.

This is brought out more clearly in 1 Timothy 2: 1-4, where the State, as God's instrument, by restraining the chaotic tendencies of man's self-assertiveness, maintains conditions conducive to the spread of the Gospel, thereby giving all men everywhere the opportunity to repent and be saved. Thus it is part of our evangelistic responsibility to pray for kings and those in high places. (For this reason our Prayer Book provides for such prayer in the daily services.)

Finally, the New Testament states that all authority in heaven and on earth has been given to the exalted Christ (Matthew 28: 18), who is the ruler of the kings of the earth (Revelation 1: 5). This forms the basis for the Christian's assurance that ultimately responsible obedience to the State is in fact obedience to Jesus Christ and to his kingly rule.

However the Christian's attitude is not to be any less critical in this aspect of his life than in any other. *Subjection, while it will include obedience is never an uncritical, unquestioning obedience, and it is quite possible that in some situations it will not include obedience at all.*

We are able to distinguish six ways in which the Christian obligation of subjection is to be effected. Firstly, to respect and honour the government as ministers of God (see Romans 13: 7 and 1 Peter 2: 17). This may mean according them a higher dignity and seriousness than they allow themselves. However, this does not forbid one to claim whatever legal rights one has. Secondly, obedience so far as it does not involve disobeying God (Titus 3: 1). A serious and responsible disobedience when obedience would involve disobeying God (Acts 4: 19f, 5: 29). Payment of taxes (Mark 12: 17). Prayer for those in authority (1 Timothy 2: 1ff). Finally, witness to Christ (Mark 13: 9).

Though these duties were formulated in the time of an authoritarian State, they are just as

applicable today. Moreover, the Christian living in a democracy can do much more for the maintenance of the State as a just State. To fail to exercise his responsibility in this respect is to be just as culpable as those who resist the authorities, and we thereby come under the same judgment (Romans 13: 2). What can we say of the Christian's democratic responsibilities?

Firstly, responsible participation in elections in the fear of Christ and the love of one's neighbours. To be able to do this one must be as fully informed as possible, since responsible voting can only be based on adequate knowledge. This in turn should lead to criticism of the government and its policies in the light of the Gospel and the law of God. This will mean the support of just and humane principles and opposition to those which are not. To achieve such ends will require a sustained endeavour to be a mature Christian, so transformed by the renewing of one's mind as to be able to prove what is the good and acceptable and perfect will of God (Romans 12: 2).

What conclusions then may we draw in respect of Vietnam? On the basis of the New Testament's teaching regarding the State and its function on behalf of its people, and that regarding the power it has in the maintenance of justice and good order, together with its teaching concerning the individual's responsibility, the Christian Church has always taught that *the Christian has a responsibility to take up arms when called upon to do so by the properly appointed authority* (see Article 37 of the Anglican Articles of Religion). The individual Christian must apply the teaching of Scripture, under the guidance of the Spirit of God, to the present situation, whilst at the same time being aware of the general attitude of the Church. He is under obligation to become as fully informed as possible as to the nature and implications of the present situation, including such fundamental points as Treaty obligations, the question of national safety and the necessity of a standing army of adequate size to ensure a meeting of national obligation. Ultimately, as in all Christian ethical problems, the individual must become convinced in his own mind on this matter, under the direction of the Spirit of Christ and act according to the persuasion of his own conscience, yet never forgetting his responsibility at all times to pray for peace in the world for the sake of the Gospel.

G. S. Maple.

An Engineer comes to College

The scene was a businessmen's club in Burwood. Neatly dressed waiters were plying backwards and forwards with trays loaded with liquid refreshments. The immediate need of those now relaxing after a hard day's work was being satisfied. The conversation was animated, without being noisy. It was perhaps freer than when it had begun; it would certainly become freer still as the evening progressed. The tensions of the day were being forgotten in this period of friendly conversation before the time for formal speeches arrived.

Several technicians and engineers were gathered around one table. An electrical engineering student from Sydney University introduced a new subject for comment. "What a waste!" he exclaimed. "This fellow topped final year in Civil Engineering, and now he's going to enter the ministry. What a loss to the country!" The discussion did not really get off the ground, but it was clear that not all agreed with him.

I smiled to myself. It would be quite a simple matter to liven up the conversation at this point. I had been working as an electrical engineer with the company for some two years, and had also spent two summers with them during my full-time university course, just as this student was now doing. But we were certainly on opposite sides of the question under discussion, for I had already made the very same decision as that being criticised. Within twelve months I would be out of engineering and studying for the ministry.

The story goes back at least another six years, to the study vacation for first year at university. I had previously entertained no thoughts at all about the ministry, but suddenly one morning was to be found eagerly scanning the biographies at the back of the 1956 "Societas". And wonder of wonders, there were many men there with technical qualifications! That list of names and degrees or diplomas became my call to the ministry.

It might seem strange to spend a further four years' study and three years' employment in a field far removed from what one knew was one's eventual calling, and yet a cursory look at any "Societas" biographies will show a great diversity of backgrounds and experience in the lives of those whom God calls into college. Furthermore, a survey of the various occupations represented would almost suggest engineering to be a highly probable training for the ministry: in my own year three of the four graduates are engineers!

Does this suggest that there is something about engineering which makes it especially suitable as a preparation for the ministry? I shouldn't think so, although in these days of church public address systems, electronic organs, electronic carillons and tape-recorded weddings an electrical engineering degree certainly would not go astray. Perhaps a course in elementary soldering would be a useful addition to our pastoralia lectures!

Some might in fact make out a case against engineering on the grounds that the engineer is essentially involved in ideas and things, whereas some other occupations would be far more suitable because of their heavy involvement with people. Such occupations would be teaching or working in a bank. While this is true as regards the engineer's essential work, it overlooks the fact that an engineer is usually a member of a team and is very closely bound up with others in whatever is being done. There are few private projects: normally an engineer is responsible to the chief engineer or works manager, and co-operates extensively with other engineers or other personnel within the company. His contacts throughout the day may range from managing director to factory cleaner. He is therefore in constant touch with a very wide selection of people of all types of backgrounds and abilities, and is in all sorts of relationships with them regarding responsibility and authority. This aspect of engineering is a

most helpful preparation for parish work, where a similar diversity exists, and I value this experience highly.

A stronger case could be made out by drawing attention to the years spent in learning subjects that will be of no direct use at all. Why not study Arts, and so prepare for one's college course with Greek and Hebrew, Philosophy and Reformation History? It is difficult to be specific in answering this case, but the answer lies in the fact of the technological age in which we live, with its own special ways of looking at things. A clergyman trained in a modern discipline at least will not feel out of touch with the age; and if he has found the relevance of the Word of God to his engineering, then he should be in a position to show its relevance to his people in the modern situation. Some engineers would be shocked to hear that the Bible is directly relevant to their work, but this

would certainly not be the only profession today where the significance of God's Word goes unrecognised. Engineers are no different to other moderns in not asking enough questions.

The real answer to this whole question of engineering as a preparation for the ministry lies in the providence of God, Who has His own way of training each of His servants, whether it be in engineering, commerce, teaching or whatever it is, and whether or not it is the ordained ministry that He has in store for them. "We know that in everything God works for good with those who love Him" (Romans 8: 28). What each of us must do is earnestly seek His Will, and make no assumptions about the "unsuitability" of our present vocation. The Lord can bring us through most unexpected ways. The Christian life is full of surprises.

John Reimer.

FINAL YEAR STUDENTS



Back Row: L. Banks, P. Hobson, D. Meadows, G. Foster, M. Myers, B. Siversen, R. Maidment, K. Hainge, G. Scarratt.

Front Row: J. Swanston, W. Chee, R. Piper, The Principal, The Vice-Principal, R. McKinney, N. Flower, G. Jefferys.

A NEW REFORMATION?

All the talk today about a new reformation becomes rather confusing. Are we to be reformed by the Church and Life movement? Is it to be by the "new morality" or the theology of Tillich, Bishop Robinson or whoever is now the latest? Is it to be by a new Prayer Book or by the laity all avidly reading Luther and Calvin? Is it to be by the contemplated union of all the churches (better "denominations") into one amorphous mass?

The plea of this article is that none of these things in themselves causes a renewal of the Church. By "renewal" is meant a revitalisation of the Church, a surge of spiritual life which, most would agree, is so very much needed. It is not denied that some of these movements may be good and useful and may be associated with a renewal in some way. However, they themselves cannot be that renewal, or be a cause of that renewal. This begins to become apparent when we realise that they are largely being "inflicted" on the majority of church people, many of whom don't really understand. Mostly they are introduced on a diocesan level and reach the man in the pew last of all.

The Biblical pattern here is interesting. We do not find any concept of a denomination but rather a number of separate local churches scattered about the Mediterranean. They are not thought of being in relation to one another in the way that we think of two parishes both belonging to the Church of England. Of course the Christians were all conscious of belonging to the Church of God which would one day assemble in Heaven. But there was no consciousness of belonging to an earthly organisation, the kind of organisation we call a denomination. Rather, there was just "the Church at Derbe", "the Church at Lystra" or "the Church at Antioch".

The local churches were aware of each other, for they often had visits from members of another local church; sometimes they gave money to another church in need. Some were founded by the same apostle. Furthermore, the church at one place was aware that there was a work of grace going on at other places in the world. Nowadays we have numbers of local churches organised together in denominations having particular doctrines, church govern-

ments and forms of corporate worship in common. This, most would hold, is a good thing. Having denominations makes it easier to run important institutions like homes for the sick or theological colleges.

Now, we may see it to be necessary to amend the rules of our denomination by the Scriptures: we may decide to use a new Prayer Book or to amend methods of Diocesan fund-raising. On the other hand, we may feel everything would be better if we combined denominations into one big one, which is the emphasis of the Ecumenical Movement today. These, in a sense, would be reformations but they are not spiritual reformations or renewal. I believe that *we miss the point if we conceive of our spiritual life on a denominational level* for two reasons.

Firstly, all the members of the denominations never meet as one body and have little, if anything, to do with each other. Secondly, we have seen that the unit of corporate spiritual life in the Bible is the local church. It follows that the denomination can never be one big unit of spiritual life, but only an association of separate units of spiritual life.

Thus no "reformation" of any kind on a diocesan level can achieve spiritual reformation. We find a clear example of this in the letters to the seven churches of Asia in the book of Revelation. Those churches needed renewal. Our Lord sought to occasion this renewal, not by some diocesan movement, but by separate and individual letters to each church, dealing with the problems of that particular church.

What is the means of personal "renewal"? Obviously an amalgam of denominations is not the answer to this need. Rather it is the old message of repentance and belief first given to Cain and repeated throughout the Bible. The

Christian who would be renewed must, by the grace of God, put aside all known sin and then believe, not only in His forgiveness, but in Christ's complete Lordship over his life.

Hence we have seen that renewal of spiritual life is by means of the individual's response to God and the local church's response to God. It does not begin with the denomination but with the individual. It is a sober fact that in the Bible and in history there have ever been only small groups who are spiritually alive amongst those who profess to be God's people. Two Biblical examples are the 7,000 who had not bowed the knee to Baal and those in the

Corinthian Church who were not "still carnal men".

Praise God that today there are local churches which are alive and that there are people who are spiritually alive. Would that it were everywhere. But if it is not everywhere, then no one can make it so by reforming the denomination. Rather, our concern is that we should be personally renewed and then that our local church should be spiritually alive. If we have a concern for spiritual life outside these two areas it can only be scripturally (and practically) expressed by a concern for another individual or for another congregation.

Robert Maidment.



Wilfred Chee

Looking Back

It was New Year, 1965, and two hundred overseas students from all States had gathered together in Adelaide for a ten-day Convention. This was organised by the Overseas Christian Fellowship: a group of Christian overseas students who meet for fellowship and evangelism among other overseas students. There was a real warmth of fellowship as Christians from many parts of South East Asia and Africa met together.

At the time of the Convention, I had just completed my Science degree course. I was looking to God to show me His will for the next step. An Honours year and then perhaps a Master's degree was my plan. I had considered the challenge of the ministry but never thought that it was for me. I had become a Christian since coming to Australia about eleven years ago. This was mainly through an Australian Christian young man who befriended me and helped me in

so many ways during my first year in Australia. The first year is the most difficult year for any overseas student because of the need for adjustment to strange ways and customs, strange food and language and also because of emotional needs. Since then I have grown in my Christian life. I have enjoyed Christian fellowship in many ways and wanted to serve God with my life. But I must admit that I rather preferred to have the security of a profession and serve Him in that capacity than to give myself to the ministry, which I had always considered to be rather insecure, full of difficulties and problems and involving a lot of sacrifice. I felt this particularly when the difficulty of obtaining work at home was impressed upon me. There is a struggle for existence in Asia which is not known in Australia.

There were excellent talks on the Christian faith at the Convention and much stimulating discussion. The speakers, some from South-East Asia, challenged all present to dedicate their lives to Christ and serve Him in various fields, such as literature, the professions and the ministry. It was especially emphasised that there was a great need for evangelical preachers who would preach and teach the Word of God. It was pointed out that of the many thousands of students who had come out to Australia to study, very few of those who were Christians ever considered the challenge of the ministry. And yet there is such a great shortage of preachers. Thousands of people in Malaysia are dying without the true knowledge of Christ, His love and salvation.

Though I tried often to put off the challenge of the ministry, I was convicted deep within me. As Romans 10: 14 says: "But how are men to call upon Him in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" As a Christian who truly loves the Lord and sincerely desires to live for Him, I cannot, even if I want to make excuses, escape the force of the apostle Paul's argument.

Then one night at the Convention, a Pastor Huang was preaching on "faithfulness". He quoted many verses of Scripture. But one verse struck me particularly as being the word of God to me. It was 1 Timothy 1: 12, which says "And I thank Christ Jesus our Lord, who had enabled me, for that he counted me faithful, putting me into the ministry". It spoke to me because I had not counted it an honour and privilege to be called into His holy ministry. I was afraid that I might be a failure if I did, though I had sought to be faithful in my witness to Him at University and elsewhere. Through this verse, I was first rebuked and then encouraged to realize that when God called, He would also enable. And then I was greatly thankful to God in that He had counted me faithful enough to call me. A tremendous sense of inward peace came on me as I said "yes" to God that night.

Well, this was early January last year. Since then, the Lord has opened the way for me to come to Moore Theological College. My father said he would not object to my entering the ministry. This was tremendous of him considering that neither he nor the rest of my family is Christian. The Immigration Authorities have extended my stay in Australia to allow me to study Theology. And the Lord has provided my financial needs all last year. I really thank God for the opportunity to study His word in a deeper way, that I may preach the unsearchable riches of Christ in the years to come.

Now I am preparing to return in July and receive further training at St. Peter's Hall, Trinity Theological College, Singapore. I hope to be ordained in that Diocese and to serve the Lord in Malaysia.

"To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ."

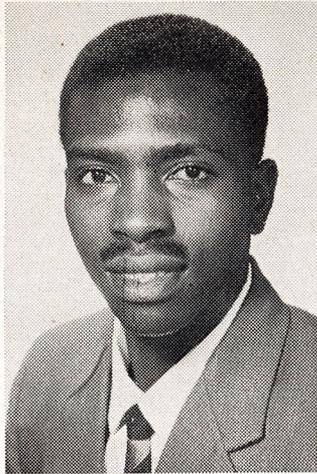
— Eph. 3: 8.

Wilfred Chee.

Two Great Ones through the eyes of Dr. Cole —

The Principal: "A Celestial Bulldog with his teeth in the hinder parts of the enemies of God."

The Vice-Principal: "A Celestial Flea, hopping from one new theory to the next."



A Leap in the Dark

Faith is more than a principle. It is personal trust, devotion and dependence upon God. We read in Hebrews II that by faith Abraham left his loved ones in Ur and obeyed Him who had called him, not knowing where he was going. This was faith indeed — “a leap in the dark”, trusting that He who had promised, was faithful.

Similarly, I did not know “where” and “how”, but only “what” to do — to study Theology because I was strongly convinced it was my call. God knew where. He knew how I could get there too. I only had a very dim idea that I might go to St. Paul’s United Theological College, Limuru, in Kenya, because my Bishop had asked me about it. Then why didn’t I go there? Well, I do not *go* anywhere; I am *sent* somewhere. God wanted me to study at Moore College and He sent me here.

But the “how” had been a very big question until God Himself answered it. I was not so particularly bright as to deserve a scholarship at all. I was not, am not, and shall never be, rich enough to have the fares for a trip to Australia. But it is amazing how, in His ever loving kindness, God fired the hearts of my brethren of the Australian C.M.S. with such love and benevolence to me. A scholarship was forthcoming and, at last, I was off to Australia to study.

But, alas! I came very late. This was due to

“papers and pills” as you know. On arrival at College on April 4th, I found everybody else had settled in. I was surprised by what I found. The picture I had in mind was of a quiet campus outside the city where I would be met by a few black faces. I could see scattered residence blocks in my mind, and I thought my “chauffeur” was going to drive on. “This is your college, John,” Mr. Short said. “Here?” I asked him, my eyes full of doubts mixed with some disappointment. “Yes,” he continued, “And that man, there, with white hair, who has just crossed the road, is the Principal. Dr. Knox is his name.” He beckoned him and introduced me to him. After a while I was taken to the Dining Hall to have lunch. There was not one black face there — again to my disappointment. Nevertheless, I soon felt at home in the fellowship of staff and students.

Afterwards, I was left in the hands of Brother Ron McKinney to show me the geography of the College. The rooms were quite different from what I had expected. The picture I had in mind was of dormitories and cubicles similar to what I had seen in my old school. I found the buildings too big and with too many corners for me to find my way to the laundry and the clothes line. I found myself going round and round the next day until I was taken and shown around once more.

During lectures I could hardly comprehend, and I had never had to record notes at such speed before. On the third day I was introducing Mr. Pollard to a lady, as “Mr. Dumbrell”, until he rescued me from the shame of futile endeavour by doing it himself. The first Sunday I was in College I missed Holy Communion Service, almost missed breakfast and, to my utter disappointment, missed Church service while I went round and round looking for a “St. Barnabas’ Church near the University of Sydney”.

Oh yes, I proved for myself what had been said to me over in Africa that Sydney was such a large city and Moore College the best Theological College in Australia. These failures and blunders should not worry me. I am so weak that I have to make such faltering steps daily. I press on, looking to Jesus who conquered sin, the world and the grave for me.

I find Greek hard — yes, but nothing is too hard for God. I know that nothing easy is worth grasping in this life or else Jesus would have said so. I do not know the end of it all for the end is in the hands of the Lord. Praise the Lord with me for this wonderful opportunity and fellowship.

John S. M. Kilalo

“ they have

● *These could be the opening words of a conversation anywhere between two church-going people for stewardship is a topical subject in Christian circles.*

just

decided

to run

a

Stewardship

Campaign

in the

Church ” ●

Organised stewardship features prominently in the lives of many churches. Advertisements tell of the Christian's duties. Principles of giving are propagated by teaching. Dinners are held and visitation is conducted. Therefore the subject is worth investigating, particularly to see whether what we practise agrees with Biblical principles.

What is Christian stewardship? It is the management and use of every type of gift with which the individual has been entrusted or endowed by God. Stewardship will now be considered in general terms, with particular reference to that area of stewardship concerning money.

Anyone who would be a good steward must first give himself to God, a demand which is not unreasonable, especially when it is considered against the background of what God has done for men. For He sent His own Son to die for man's sin, He mercifully gives life to those who believe in Christ, He calls them His children and He makes them heirs of what He has promised (1 Jn. 3: 1-3; Rom. 8: 17). Surely this will produce a thankful heart in the believer and he will be willing to surrender himself completely to Christ (Rom. 12: 1; 2 Cor. 5: 15). Such a surrender will involve abilities, ambitions, time, personality and possessions, in fact everything. Some have been given natural abilities, others material possessions, but whatever his gifts, the Christian man is called to use them in Christ's service to the glory of God (1 Pet. 4: 10-11).

Concern for the needs of others lies at the heart of discipleship. True Christianity looks to Christ first and then looks out to others in the world around.

In what ways should a Christian be concerned for others? Above all else mankind needs to be saved and forgiven. If Christians are genuinely concerned they ought to be praying for the spread of the Gospel and for opportunities to witness for Christ themselves. Where there are

opportunities to testify to Christ, they ought to be taken. Heartfelt concern for people will always be shown in a practical way also, by personal help wherever possible, and by giving. The Christian ought to be glad and joyful when he serves another and be liberal when he gives. In fact liberality should be second nature and not a conscious discipline to Christian people (Ps. 100: 2; 2 Cor. 9: 7-8; Matt. 6: 3-4).

"Stewardship campaigns are just a business ruse."

The man who makes this claim might be quite justified in some cases, though he would be wrong to generalise. Statements like this are sometimes made by people who have been involved in a campaign whose emphasis has been misplaced. People must be taught how stewardship of money relates to the whole of the Christian life, and thus see it in its right perspective. Otherwise they are likely to make blunt accusations like the one above. Despite the possible pitfalls of a campaign, orderly giving is to be promoted since it is a scriptural principle. Honest work should be done so that, among other things, a man can give in an orderly fashion and not neglect his responsibilities (Eph. 4: 28; 1 Cor. 16: 1-2). Stewardship that is not orderly will become haphazard, spasmodic and dishonouring to God. Nevertheless a man must be flexible and willing to redirect his gifts, because giving should always be to a need and needs change periodically. Among those who obviously require help are poor people, especially Christians, and those engaged in missionary work. Again, those who minister and preach the Gospel have to be supported (Gal. 6: 9-10; 1 Cor. 9: 14-15).

One responsibility of every Christian is that towards his local church which requires his services as well as his support; for a Christian's duty is not discharged when he puts his money in the offertory plate. Concerning the use of money for parish projects, here perhaps more than anywhere else careful distinction must be

made between needs and wants, in order to avoid selfish spending. However only prayerful dependence upon God will guide at this point.

What about the tithe? It was an ancient Jewish practice and is still a good standard. However, as Christ Himself remarked, meticulous tithing is no substitute for Christian virtues (Matt. 23: 23).

Finally, is a Christian to expect anything in return for his stewardship? He should render freely and thankfully to God without expecting repayment, for he has done only his due. Yet, paradoxically, God blesses the faithful steward and gives him much, this abundant payment not being primarily or necessarily measured in terms of wealth or health, but in terms of Christian character. Generosity will result in an enriched life, for there will be peace and joy and strengthened hope in God's promises (Luke 6: 38; 2 Cor. 9: 11, 4: 18). Blessings of this nature though not material are nonetheless real and abiding.

The Biblical principles have been outlined. It now remains for the individual to assess his practices and those of his church in the light of them.

Have we misunderstood Christian stewardship?

Have we lost the true spirit of giving?

Do our campaigns promote the church institution rather than Christ?

Do people receive the impression that we are just after their money?

Perhaps our ideas of stewardship do need re-examining and our practices reforming in the light of God's Word.

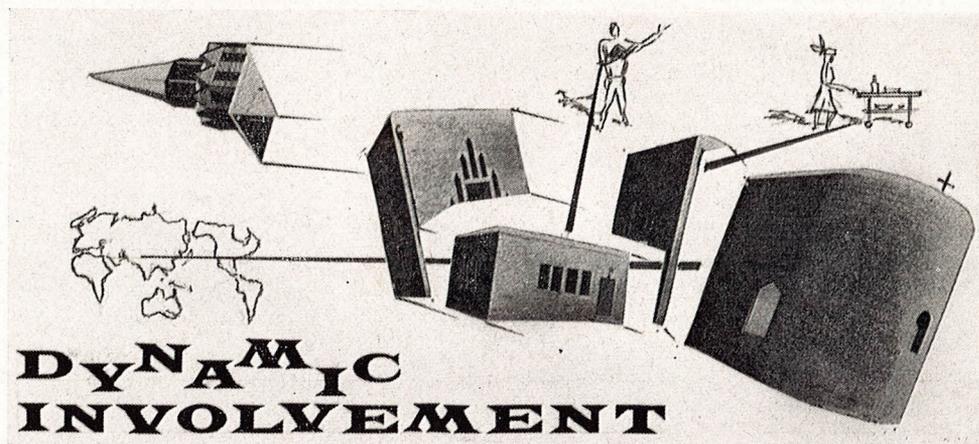
Graham Jefferys.

From the Lecture Room

Dr. Knox: "I have never been converted."

Mr. Robinson: "We are all going to Hell . . . according to the Creed's use of the word!"

Is it possible for a Christian to be involved in worldly activities? How can Christians make a real impact on society?



God wants us to be involved and He wants us to make an impact on our society through participation in the affairs of the world. Jesus prayed for His disciples in John 17 that they should *continue in the world*. Notice He did not pray for *their removal from the world* because that would have obstructed God's purposes.

While it is true that Jesus said "they are not of the world, even as I am not of the world", He also prayed that God "should not take them out of the world". Christ therefore envisaged sanctification as a necessary prerequisite for involvement in the world. However, He also stressed that it is not possible to be sanctified and yet fail to become involved. "I have sent them to the world just as You sent me to the world."

It is clear that Jesus never considered that contact with the world would *necessarily* lead to contamination by the world. What He did make clear was that His disciples should remain distinguishable, though not apart from, the world into which He sent them. If we become indistinguishable then we have compromised the truth to which we are called to bear witness. But if we are to have fruitful contact with the world we have to be dynamically involved within it.

The Church and Dynamic Involvement

To satisfy the above considerations one must understand the true task of the Church — the body of believers for whom Jesus also prayed. A false view of the Church as *an institution* for

the propagation of the gospel will almost surely preclude all possibility of dynamic involvement. We must understand the role of the individual believer and of the specific assemblies of believers in the proclamation of Christ's victory, if involvement is to be fruitful.

The New Testament portrait of the early Church clearly indicates that the primary purpose of meeting together as an assembly of God's people was mutually to instruct and edify one another "through the apostles' teaching . . . fellowship . . . the breaking of bread . . . and prayers." Absence from the meetings of the assembly results not only in deprivation to the individual Christian but also to the whole body. (Hebrews 10: 25.)

It seems indubitably clear that the early Church did not permit the meetings of the assembly to be a substitute for the *essential excursion into the world* prayed for by our Lord. Perhaps the fact that nowadays we tend to have "mixed" assemblies rather than the purer, more specifically believing groups of the New Testament era, does justify our exercising an additional ministry of evangelism through these assemblies but it ought not to delude us into forsaking the primary and essential activity of mutual edification. Clearly the early Church grew daily through the evangelistic efforts of those in special ministries, but also (and perhaps more significantly for our purposes) through the testimony of Christians as they continued to engage in the activities in which they had more than likely been engaged before their conversion.

In attempting to provide "too much" and thereby exceeding what is rightly the responsibility of the assembly as a whole, the modern church involves its members in unnecessary organization, with two results:—

- (1) Organization is substituted for the essential excursion into the world
- (2) Christian groups become "inward-going", thus narrowing the circle of close associates for many.

Because of this second defect, Christians all too often are entirely dependent on the body of believers for the satisfaction of all their needs — social, physical, intellectual as well as spiritual.

Even leaving aside the fact that other groups of people generally are better equipped to provide for one's physical, social, and intellectual needs than the Church, this sort of *protective seclusion* is directly opposed to dynamic involvement. Many Christians have no real contact with the unconverted and without this intimate contact it is exceedingly more difficult to win others for the Saviour.

Investment in Friendship

Society tends to render more difficult this vitally necessary close contact by de-personalizing relationships in our residential areas. How many of us really know our immediate neighbours very well? Yet if we are going to be dynamically involved, we need to become intimately concerned for and closely connected with the wholesome activities of our society. Very frequently, Christians denigrate the secularity of our society but they rarely do much to exert a wholesome influence on those activities of society they condemn by working in the midst of people as the "salt of the earth". Salt must be distributed before it becomes functionally effective. While it remains in the salt shaker it achieves nothing.

The Church in general has failed to recognize the potential of its members as informed participants dynamically involved in the life of the community. If members of the Church were encouraged to involve themselves in community life instead of becoming so busy organizing rival Church attractions, the world might begin to consider the relevance and reality of Christian living.

Attempts to impose the ethical and moral standards of the believer on our society, too,

serve only to preserve the tradition of Christians as obscurantists and bigots. *Ex cathedra* statements on every subject from gambling to liquor to Sunday observance betray our removal from, rather than dynamic involvement within, society. For example, complaints by Christians that organized morning sport prevents children from attending Sunday School will always be ineffective because parents reserve the right to rear their children as they see fit. The rational solution to the difficulty would seem to lie in Christians joining these clubs and by interest and enthusiasm seeking to alter the situation. The process will be time consuming and costly, yet why should this effort to reach people for Jesus Christ be less so than all our other efforts?

The Church, too, has often adopted a role as a quasi-political pressure group, agitating ineffectively. The sane approach to the achievement of effective political influence is surely to encourage Christians to exercise a ministry in and through politics. This will furthermore ensure the true Biblical separation of Church and State.

Dynamic involvement will put pressure on one's faith, but this will breed deeper personal commitment. It will be more difficult to testify to one's Christian faith in the R.S.L. Club or the Golf Club than it will be in the Men's Bellingring Society which meets every Thursday night. The former at least has scope for achieving something worthwhile. Two great barriers must be removed from the thinking of many Christians before dynamic involvement will be possible for them:

- (1) A superior and judging attitude which claims a monopoly of truth, and
- (2) Complacency and self-confidence rather than God-confidence.

If we think of the Church as an institutional humdrum, strict seclusion for its members must be advocated; but if we see, as Christ saw, the opportunities which essential excursion into the world provides, dynamic involvement based on a solid foundation of mutual edification in our assemblies will lead to spiritual vitality and outreach.

St. Paul said, "I have become all things to all men THAT BY ALL MEANS I MIGHT SAVE SOME."

Bob Young.

Moore

Temptations!

"I hear the Catechist preached again last night?"

"Yes, that's right. He spoke about 'Temptation'. But I ask you, what would he know about temptation? After all, he spends most of the week shut away in a theological college, surrounded by Christian books, teachers and friends. It's one thing to talk about resisting the attacks of the Devil when you're living a sheltered life, but quite another for people like us, who have to face the temptations of the world, the flesh and the Devil every day."

A student in a theological college is certainly living a quite different kind of life from the average lay Christian. It is true that he escapes many of the temptations which others meet daily. But has Satan forgotten about him altogether? Are the walls of a theological college so thick that even the Devil cannot penetrate them? This article is designed to show that the Devil is quite at home in a theological college, and that a student's temptations are basically very similar to those faced by other Christians.

Like everybody else, the theological student feels that a day of twenty-four hours is completely inadequate for all that he has to do. The study of a variety of subjects, including one or two languages, is demanding in itself. Lecturers may sympathise with those who are struggling to keep up, but if they are to finish the course before the inevitable examinations, they cannot slacken the pace. Let us see something of how the theological student spends his time.

Breakfast and morning chapel ended, lectures occupy the remaining hours before lunch. In theory, at least, the afternoon and evening are available for study. What actually happens is that the student finds it is his afternoon to work in the garden. Or perhaps this is the week that he is on telephone duty—someone has to answer them! Then again he may have been rostered to clean the chapel, or remember that this is the day his prayer group meets.

Every student is allocated to a committee, responsible in some area of College life; for example, maintenance, or library. This often accounts for another hour or two each week lost from study. A further half hour is taken up by the daily chapel service which precedes the evening meal.

As the week draws on, the student is reminded of his Parish duties. He recalls that he must search for some new games for the Fellowship, and perhaps prepare a Bible Study for them. He may have to spend several hours on a sermon for the coming Sunday.

Four main temptations arise from this demanding programme. Firstly, it is possible to use tiredness as an excuse for spending extra time in sleep, and for doing work less thoroughly than it ought to be done. Secondly, one is tempted to become anxious about the amount of work to be accomplished, instead of trusting in the God Who strengthens and enables. Further, there is the tendency to become irritable when trifling interruptions continually interfere with one's schedule. Finally, there is that most dangerous temptation: that of allowing the period of time spent alone with God in prayer and Bible Study to become increasingly smaller, on the grounds that there is so much else which has to be done. Have you recognized any similarity between these and the temptations of your own busy timetable?

A gifted student may have something more subtle to deal with. He may lose sight of the fact that the purpose of his work is to glorify Christ and be equipped for His service, and so become preoccupied with passing examinations and obtaining degrees. There is also the temptation to rely on his own abilities to achieve success, instead of constantly asking the help of God. He may even find himself looking down on others, forgetting that whatever talents he possesses have been given to him by God. Yet it is by no means only students who experience temptation to pride and self-dependence!

Going through the same form of service every week, the regular churchgoer is tempted to see this as mere routine. As a result of this, little effort is made to concentrate on the meaning and significance of the words used. Thoughts wander, and "Amen's" are carelessly added to prayers which have never passed through the mind. The victim of such temptation has forgotten that he is engaged in a most sacred activity — that of offering prayer, praise and worship to Almighty God. Resident students of this College attend at least eight services per week. Estimate the degree of temptation involved!

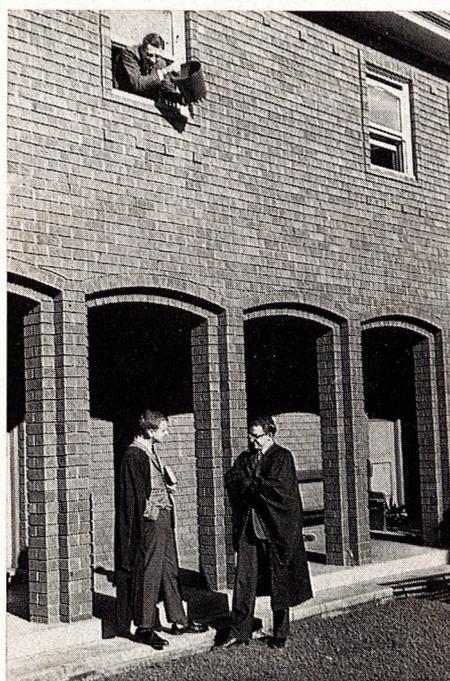
As there are upwards of eighty students in the College, each conscious of the need to accomplish a maximum amount of work in the time available, it is clearly impossible for a student to get to know all his fellows really well. The temptation is to see this as an excuse for not making an effort to extend fellowship beyond an immediate circle of friends. It means unattractive personalities can be avoided. Thus the possibility of knowing the problems and difficulties of such people will be excluded, and so, of course, one could hardly be expected to help or advise them. This may be more than a student temptation. It could be happening outside your local church after every service.

Despite vacation employment and Catechist's fees, many students, particularly those with young families, are often faced with financial

problems. There are books to buy, fees to pay and so on. These practical difficulties, such as the lay Christian frequently meets in providing for his family and educating his children, are a constant temptation to forget that God will always supply the needs of those who trust in Him.

These then are but some of the temptations faced by students at this College. It is clear that even though their situation is different, the temptations they meet have much in common with those of the average lay Christian. To those who experience them, they are both real and strong. A great need exists for faithful Christians who will pray earnestly for individual members of this College and the student body as a whole. Will you be one?

Monty Edwards.



Liturgical Lapses in College Chapel —

During the Litany: "That it may please Thee to eliminate all Bishops, Priests and Deacons."

At Evening Prayer: "Let us pray for all unconverted men, especially Mr. Graham in his London Crusade."

Closed church buildings, diminishing membership, decline in numbers of Sunday school scholars, the lack of regular conversions from what is generally accepted as a satisfactory ministry. These facts alone ought to impress upon us that nothing less than Almighty God intervening and bringing about a revival of true Christianity will remedy the situation.

A Spiritual Awakening in our Time

Already the moral and spiritual degeneration of the world has jolted the organised Church into consolidation. Everywhere the catch-cry is heard — “We must be united!” Countless new ideas are being formulated to try and bridge the ever-widening spiritual gap between “church-life” and the unevangelised outsider.

When will we see that nearly all the new methods which have been urged upon us have not and will never make an appreciable effect upon the masses? A famous preacher used to tell of a small “backwoods” Christian community in the United States. The membership of the Church was declining so the group had a meeting and said that if only they bought a new chandelier the whole village would come to see it. The first Sunday after its installation the building was crowded, but the following Sunday they were back to the usual few — the chandelier had been seen — it was not worth coming for a second look! The moral is plain. We have relied too much upon organisation, movies and the “new idea”. Often a Church is trying to put on the kind of show that the world can better provide. After nearly 10 years of television people are not going to flock to a meeting to see a second-rate Christian film — even the greatly used Billy Graham films no longer bring in the crowds that they once did.

What is needed is a spiritual awakening. Because God works through individuals, this involves you personally and the group you move in. The denominations can band together, a particular group can re-organise itself from within, but unless a programme is based on the principles of God’s Word and works by those

principles, it is bound to be unblessed by God’s Holy Spirit.

The answer to the current religious situation in churches of all denominations is not a “new idea”, but a renewal of true religious fervour. Throughout time, God in His sovereignty in various eras has been pleased to bless His people with a special pouring out of His Holy Spirit. In these spiritual awakenings of other times, two aspects stand out clearly as marks. One is the *constant and persevering prayer of believers* in asking God to pour out His Holy Spirit upon them and the other is the *preaching of the Biblical doctrines in the power of the Holy Spirit*.

For the purpose of this article, these two headings will be discussed. Firstly, the topic of persevering prayer — this is perhaps the hardest part of any normal Christian life. We are all no doubt agreed that there is a disparity between the church machinery and the motive power. But modern attempts to remove this disparity consist largely of streamlining the machinery at the cost of any vital and living union with God, who is our only source of motive power. As long as individuals and groups of Christians neglect to put hard work into sustained prayer to God for His Holy Spirit, then the powers of Heaven remain closed to us. The future of the Christian work which is now being carried on with such intensity does not depend upon reorganisation. It depends entirely upon whether the Spirit of God can persuade us to take up the work of prayer. The powers of Heaven are at our disposal, they have been so all the time. We must ask then, have we made the proper contacts with these powers?

Further, how should we pray for a spiritual awakening? It is true that in the face of gross nation-wide sin we need to pray in a general way that God Almighty will send us a nation-wide awakening. However, this kind of prayer should be accompanied with prayer for an awakening in our own neighbourhood. Prayer for spiritual renewal and refreshment will be most effective if we take up the work of interceding for certain individuals in particular. Revivals have come to those cities and communities which have taken up this work of intercession. Revivals in different church groups can all be traced to a group of believers who carefully set aside time and confidently prayed for God's Spirit, and this activity was always years before the actual awakening.

Will you as a believer covenant before God to begin to pray in this way?

Secondly, comes the matter of preaching. In the revivals of the past there has always been a vital connection between the doctrine preached and the movement of God's Spirit. Augustine's teaching made the church wake up from the deadly sleep that the doctrine of salvation by works had brought. The Reformation itself was the re-awakening of men's minds to those old truths. The Great Awakening in 18th century England was the setting forth of the oft-neglected Biblical doctrines possessed by God's people since the beginning. Turning to the 19th century, the spiritual blessing through Charles Simeon, Bishop Ryle and Charles Spurgeon and others were but the preaching of these same truths.

When examining the doctrine of preachers who have been mightily used by God, it is easy to discover their means of power. They were men pre-eminently devoted to the Bible. They sought always to preach the whole counsel of God from the Scriptures; this included even such exacting doctrines as those of God's election, man's inability to save himself and the eternal security of all believers. The central truth of Christ crucified was the focus around which they sought to expound the Word of God. Coupled with their Biblical preaching was always the call to repentance and faith. When they applied their preaching to their hearers they set forward Scriptural principles as a guide for everyday life. So it was that as Christ was uplifted before men, He drew men to Himself and lives were changed for eternity.

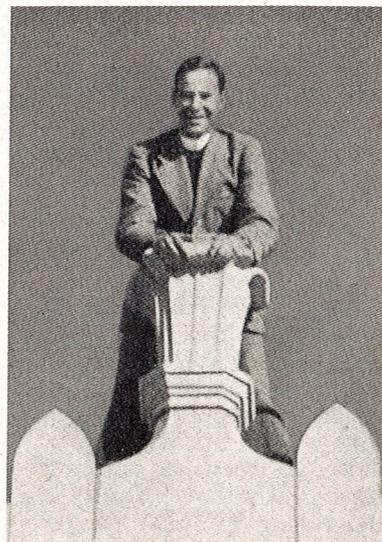
In conclusion, it must be stated that there was a time when men believed that the Bible was the Word of God, but what have we replaced this with today? There is the danger of simply arranging and organising another "new idea". If the Church of God is to glorify its Author it must return to those Spirit-sanctified means set forth in the Bible: persevering prayer and Spirit-powered preaching of the Word of God.

May it please the Sovereign God of all revival to create in us more revival interest, and to deal with preachers and hearers today in such a way that we may experience revival in our time.

Graham Foster.

STOP PRESS:

**High Churchman
elected
Archbishop of Sydney**



When I first preached this sermon a few months ago, a surprising deputation of more than half my congregation came to ask if it could go into print. For, they said, it was undoubtedly one of my most penetrating and challenging addresses. Being rather touched by the different ways the three of them expressed that desire, I have allowed it to be printed in your magazine, perhaps as a future guide to all the would-be preachers amongst its readers. I have added certain footnotes of a rather more detailed nature, which are (naturally) not included in the text of the original sermon.

M.T.C.

"And Jacob sod pottage: and Esau came from the field, and he was faint."

My dear friends, our text tonight falls into two main portions, and it is upon these two divisions that I wish to speak to you (who are my very dear friends).

First of all we read "and Jacob sod pottage". Before we can see really what this means for us my brethren, we must clear up a minor textual misunderstanding. Dom Gregory Dumbell in the first half of his incomparable study of O. T. occupations — "The Working Man of the Pre-Exilic Period"¹ — tells us that the word "sod" is undoubtedly a gloss for the common term "sold". This is clearly in line with contemporary writings (e.g., The Ras Shamrock Texts) which tell us that Jacob was a seller of pottage throughout the whole near-Eastern area during this period (c 100 B.C.). But as I don't want to confuse you with too many details, I must hasten to add here that the great point is that Jacob was a *seller of pottage*.² In other words he was going about his daily job, and the lesson each one of us must learn here is this: when we should be found working at our daily tasks, let us *be* found working there. Let me illustrate this great truth for you. It was only recently on one of my quarterly cruises in the Mediterranean that a lawyer on board came up and asked me a question about his impending divorce. This is what I said to him: "My good man (I said), you know only too well that you will answer no legal questions while on vacation. Speaking to you as a professional man I can only say — wait till you get home and ask your own local priest about this problem."

And I'm sure you all know me well enough that had that gentleman found me in my garden or billiard room, I would have been only too glad to stop what I was doing and discuss with him there and then this and any other of the trifling problems of our daily lives.

Then, my dear brethren, we read these words in our text "and Esau came from the field and was faint". As I pondered over this text at my evening meal tonight all the wonderful lessons it has to teach us flitted through my mind in an amazingly short space of time. When it came to

selecting one for this sermon, I determined that it must be this:

When one has had enough, one must *give up!*

It has been suggested by the eminent Professor D. T. Floored and other great ones that the original Hebrew word MINN, translated here "from", can in certain contexts mean "to". This reading of course puts into different perspective the activities of Jacob. For if this is so, then we can safely assume that Jacob himself is already in the field and is *there* selling pottage. This would be in fact the first O.T. (and indeed the first Semitic) example of a vendor selling his wares in the field.³ However I would rather not cloud the issue with unnecessary detail at this point.

So we return to the great point that wherever Esau was coming from or going to, he gave up when he had had enough. Might I challenge everyone in the church tonight with this question — Is this your practice?

In the recent great war I had dealings with a young soldier who insisted on returning to action again and again after being repeatedly wounded in all parts of his body. Finally, he returned for the last time, and gazing up at me he gasped: "Padre, I've had enough." So I gazed steadily into his eyes, and very slowly and deliberately said to him:

"Son, when you have had enough, give up."

So you can see, as I conclude, how much this text has meant to me over the decades. May I close by addressing a personal and direct challenge to each one of you this night? What does this wonderful text mean to you, in your own life, tonight?

"And Jacob sod pottage: and Esau came from the field and he was faint."

R. Begbie

1—Cf. Vol. II: "The Working Man of the Post-Exilic Period."

2—"Pottage": A stew-like mixture usually of garlic, Arabian turnip and goat liver. A closer study of this subject has been made by S.U.S. ("horse") Goldswerve — "Pottage Preparation before and after Isaac."

3—Cf.: "A Critical Study of O.T. Vending Practices, with Particular Reference to the Proposition MINN in Gen. 25: 29" — Vol. III, p. 218. D. T. Floored, 1966.

Moore College Students — 1966

POST GRADUATE STUDIES.

DILLON, Rev. Howard, Th.L., Dip.R.E.: Graduate of Moore College. Assistant Curate, St. Stephen's, Willoughby, 1964-65. Reading for B.D.

MAHUIKA, Rev. Api, B.A., L.Th.: Graduate of Selwyn Theological College, N.Z. Vicar of Bay Island Parish, 1958-61. Teacher, St. Stephen's School, Auckland, 1962-65. On a Marsden Scholarship, provided by St. John's, Parramatta.

FOURTH YEAR.

BANKS, Lawrence Walter: Fairfield High School, 1954-56. Parramatta Evening College, 1961-62. A.N.Z. Bank, 1957. Trainee Clerk, 1958-62. Entered College from St. Luke's, Liverpool. Catechist, Bulli, 1963; All Souls' Leichhardt, 1964; to the Immigration Chaplain at East Hills Hostel, 1965; Holy Trinity, Baulkham Hills, 1966.

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

FOSTER, Graham, Th.L.: Sydney Technical High, 1955-59. Engineering, University of N.S.W., 1960. Costing Officer, 1961-63. Entered College from St. Thomas', Kingsgrove. Catechist, St. Philip's, Auburn, 1963; St. Thomas', Kingsgrove, 1964; St. Andrew's, Cronulla, 1965-66. Reading for College Diploma.

HAINGE, Kenneth Patrick, Assoc. I.S. (Aust.): Cranbrook Grammar School, 1950-53. Private Surveyor, 1954-62. Entered College from St. Paul's, Wentworthville. Catechist, St. Paul's, Riverstone, 1963; St. Matthew's, Holyroyd, 1964-65; St. Matthew's, West Merrylands, 1966. Reading for College Diploma.

HOBSON, Peter St. John, Th.L.: Varndean School for Boys, Brighton, U.K., 1941-46. Life Assurance Agent, 1960-64. Entered College from St. Peter's, Neutral Bay North. Catechist, Narraweena-Beacon Hill, 1963; North Narrabeen-Collaroy, 1965-66. Reading for College Diploma.

JEFFERYS, Graham: North Sydney High School, 1954-58. Electrical Engineering Student, 1959-61. School Teacher, 1962. Entered College from St. Mark's, Northbridge. Catechist, St. Alban's, Belmore, 1963-64; All Souls', Leichhardt, 1965-66. Reading for B.D., and College Diploma.

KRUSE, Colin Graham, Th.L.: Sydney Technical High School, 1950-54. University of New South Wales, 1955-58. Sydney Missionary Bible College, 1959. Tahlee Bible College, 1961-62. Catechist, St. Saviour's, Punchbowl, 1964-65. Reading for B.D.

McKINNEY, Ronald Robert, Th.L.: Fort Street Boys' High School, 1941-44. Telecommunications Technician, P.M.G., 1946-63. Entered College from All Saints', Moree. Catechist, St. Stephen's, Newtown, 1964; St. George's, Marsfield, with St. Dunstan's, Denistone East, 1965-66. Reading for College Diploma.

MAIDMENT, Robert Boyne, B.Sc. (Gen. Sc.), Dip.Ed., Th.L.: Sydney Boys' High School, 1951-55. Sydney University, 1956-59. Sydney Teachers' College, 1960. Teaching, 1961-62. Entered College from St. Michael's, Vacluse. Catechist, St. Paul's, Rose Bay, 1963; St. Mark's, Malabar, 1964-66. Reading for B.D. Candidate for C.M.S.

MEADOWS, Donald Ian, Th.L.: Sydney Boys' High School, 1955-59. University of Sydney, 1960-61. Factory Hand, 1962. Entered College from Holy Trinity, Kingsford. Catechist, St. Paul's, South Coogee, 1963-64; St. Barnabas', East Roseville, 1965-66. Reading for B.D. and College Diploma.

MAPLE, Grant Stanley, Th.L.: Sydney Technical High School, 1953-57. Sydney University, Vet. Science, 1958-60. Commonwealth Public Service, 1961-62. Entered College from Holy Trinity, Panania. Catechist, St. Matthew's, Birrong, 1963; Parish of Pittwater, 1964-65; St. James', Turramurra, 1966. Reading for B.D. (Lond.) and B.A. (Syd.).

MYERS, Milton, Th.L.: North Sydney Boys' High School, 1935-37. Sydney Boys' High, 1938-39. A.M.F., A.I.F., 1941-45. Sydney Teachers' College, 1946-47. Teaching, 1948-64. Entered College from St. Barnabas', Punchbowl. Catechist, St. Mark's, Yagoona, 1964-65; Church of England Youth Department, 1966. Reading for B.D. and College Diploma.

PIPER, Reginald John, B.Sc., Th.L.: Corrimal High School, 1954-58. National University, Canberra, 1959-62. Entered College from St. Oswald's, Coledale. Catechist, St. Mark's, Chester Hill with St. John's, Sefton, 1963-64; St. Alban's, Fivedock, 1965; St. Augustine's, Bulli, 1966. Reading for B.D. and College Diploma.

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

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

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

THIRD YEAR.

BEGBIE, Richard Allan: S.C.E.G.S., 1955-59. Medicine, Sydney University, 1961-63. Entered College from St. Stephen's, Willoughby, Catechist, St. Andrew's, Roseville, 1965-66. Reading for B.D.

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

FRY, Lionel David: Lithgow High School, 1949-50. Newcastle Boys' High School, 1951-53. Newcastle Teachers' College, 1954-55. Primary and Secondary Teaching, 1959-63. C.M.S., Oenpelli and Groote Eylandt, N. Australia. Entered College from St. Luke's, Woy Woy. Catechist, St. John's, Campsie, 1964-65; All Saints', Figtree, 1966.

GABBOTT, Stephen Leonard, B.Sc. (Tech.): St. Andrew's Cathedral Choir School, 1952-54. Sydney Boys' High School, 1955-56. University of N.S.W., Aeronautical Engineer, Apprentice and Draughtsman, Qantas, 1957-63. Entered College from St. John's, Maroubra. Catechist, St. Peter's, Watsons Bay, 1965; St. Nicholas', Croydon Park, 1966. Reading for B.D.

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

GOWING, Donald Boyd, H.D.A.: Kempsey High School, 1953-57. Hawkesbury Agricultural College, 1958-60. Soil Conservationist, 1961-64. Entered College from St. John's, Moss Vale. Catechist, Canley Vale, 1964; Moss Vale, 1965; East Hills Migrant Hostel, 1966. Candidate for Grafton Diocese.

HAWKE, Darryl Roger, B.A.: Woodville High School, 1951-54. Adelaide Boys' High School, 1955. Adelaide University, 1956-58. Secondary Teaching, 1959-62. Entered College from Holy Trinity, North Terrace, Adelaide. Catechist, St. Alphège's, Kyeemagh, 1964; St. John's, Darlinghurst, 1965-66.

HINTON, Harold Herbert: North Sydney Intermediate High School, 1934-36. Bank Travel Officer. Entered College from St. Clement's, Mosman. Catechist, All Saints', Cammeray, 1966.

KNIGHT, Graham Stephen, A.A.S.A., F.T.I.A., M.N.I.M.H. (Lond.): Lithgow High School. Public Accountant. Entered College from St. Thomas', Kingsgrove. Catechist, Christ Church, Bexley, 1966.

LANGSHAW, Stuart Neale: S.C.E.G.S., 1952-59. Meadowbank Technical College (Matriculation), 1962. Bank Officer, 1960-63. Entered College from St. George's, Hurstville. Catechist, St. Thomas', Enfield, 1964; St. Paul's, Oatley, 1965-66. Reading for B.D.

LASHBROOK, Douglas Leonard: Leeton High School, 1940-42. Station Hand. Entered College from St. Mark's, Tambar Springs. Catechist, St. Barnabas', Westmead, 1965-66. Candidate for Armidale Diocese.

NEWTON, William Barrett, A.A.S.A., A.C.I.S., A.F.A.I.M., A.I.S.M., A.I.C.S.: Kyogle Intermediate High School. Finance Controller. Entered College from All Saints', Balgowlah. Catechist, St. Faith's, Narrabeen, 1964-65-66.

NICHOLS, Anthony Howard, B.A., Dip.Ed.: Wollongong High, 1951-55. Sydney University, 1956-59. Teaching, 1960-63. C.M.S., Sabah, 1962-63. Entered College from St. Augustine's, Bulli. Catechist, St. Augustine's, Bulli and St. Paul's, Woonona, 1964-65; St. Paul's, Chatswood, 1966. Reading for B.D.

NORTH, Michael Anthony: Adelaide Boys' High School, 1952-55. Chartered Accountants Office, 1956-64. Entered College from Holy Trinity, North Terrace, Adelaide. Catechist, St. Peter's, Watsons Bay, 1964; Monterey, 1965-66.

PAXTON, Geoffrey Joseph: Hurstville Technical College, 1954-1957. Building Industry, 1957-62. Student, East Sydney Technical College. Catechist, Austinmer Parish, 1964; St. Clement's, Jannali, and St. Anne's, Como, 1965-66.

REIMER, John Walter, B.E.: Canterbury Boys' High School, 1951-55. University of N.S.W., 1956-60. Electrical Engineer, 1961-63. Entered College from St. George's, Earlwood. Catechist, St. Clement's, Jannali, and St. Anne's, Como, 1964; St. Martin's, Kensington, 1966.

RICHARDSON, Anthony William: Monkton Combe School, Bath, England, 1953-59. Paper Making Industry (Sales), Great Britain, 1959. Canada, 1960-61. Australia, 1962. Entered College from St. Paul's, Onslow Sq., London and St. Michael's, Vaucluse, Sydney. Catechist, St. Martin's, Kensington, 1964-65; Carlingford Boys', Home, 1966. Reading for B.D.

SIVERSEN, Brian C.: Canterbury Boys' High School, 1943-45. Entered College from St. Dunstan's, East Denistone. Catechist, All Saints', Hunters Hill and St. John's, Woolwich, 1964-65; St. Edmund's, Pagewood, 1966.

SOUTH, James Walter: Kiama High School, 1954-58. Wagga Teachers' College, 1959-60. Teaching, 1961-63. Entered College from St. John's, Sefton. Catechist, St. Luke's, Regents Park, 1964-65; St. George's, Hurstville, 1966. Reading for B.D.

SMALL, John: Matriculation, 1958. Timber Worker, 1958. Clerk, 1959. Psychiatric Nurse's Aid, 1960. Moore College, 1961. Transport Worker, 1962. Timber Worker, 1962-64. Entered College from Christ Church, Gladesville. Catechist, Holy Trinity, Erskineville, 1965; St. David's, with St. John's, Greenacre, 1966.

WEST, David Albert: Granville Boys' High School, 1952-54. Matriculation, Granville Technical College, 1956-58. Sydney Technical College, Mechanical Engineering Certificate, 1959-63. Product Design and Development Engineer. Entered College from St. Paul's, Wentworthville. Catechist, St. Paul's, Riverstone, 1964-65; St. Martin's, Georges Hall, 1966.

SECOND YEAR.

ANDREW, Richard Lachlan: Manly Boys' High School, 1954-58. Laboratory Assistant, I.C.I., 1959-63. Mauri Brothers & Thomson, 1963-64. Entered College from St. Mark's, Harbord. Catechist, Parish of Narraweena, 1965-66.

BENNETT, Michael Lindsay, Dip.Arch.: Brisbane Boys' College, 1949-57. Student Architect, 1959-64. Entered College from Christ Church, St. Lucia, Brisbane. Catechist, St. Barnabas', Broadway, 1965-66.

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

CHEE, Wilfred See Heng, B.Sc. (W.A.): North Sydney Technical High School, 1956-57. University of Sydney, 1958-62. University of Western Australia, 1963-64. Catechist, St. James', Berala, 1965-66. Proceeding to Trinity College, Singapore, for further study.

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

CRADDOCK, Alan Edward: Canterbury High School, 1956-58. Fitter and Turner, 1959-64. Entered College from St. Andrew's, Riverwood. Catechist, St. Anne's, Merrylands, 1965; St. Luke's, Regents Park, 1966. Reading for B.A. (Syd.).

DEMPSEY, Richard Albert, A.A.S.A.: Nowra High School, 1936-39. Accountant and Company Secretary; Public Accountant. Entered College from Parish of Pittwater. Catechist, Holy Trinity, Millers Point, 1966.

EDWARDS, Mostyn George: Sydney Technical High School, 1954-58. Balmain Teachers' College, 1959-60. Teaching, 1961-64. Sales Assistant, Assembler, 1964. Entered College from St. John's, Rockdale. Catechist, St. Luke's, Clovelly, 1966.

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

HOCKLEY, Robert Edward, B.E. (N.S.W.): North Sydney Boys' High School, 1952-56. Electrical Engineer, 1962-64. Entered College from St. Andrew's, Roseville. Catechist, St. Alban's, Epping, 1966.

JEWETT, Thomas, John: Bridgend High School, U.K., 1940-44. Quantity Surveyor, 1948-65. Entered College from St. Paul's, Manuka, A.C.T. Candidate for the Diocese of Canberra-Goulburn. Catechist, St. Stephen's, Newtown, 1966.

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

PETERSON, David Gilbert, B.A. (Syd.): North Sydney Boys' High School, 1957-61. University of Sydney, 1962-64. Entered College from St. John's, Gordon. Catechist, St. David's, Arncliffe, 1965-66.

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

ROTHWELL, Roderick William John: Trinity Grammar School, 1953-55. Sydney Technical College, 1957-58. Wool Classer, 1958-63. Entered College from St. Thomas', Kingsgrove. Catechist, St. Matthew's, Birrong, 1965-66. Reading for B.A. (Syd.).

STEWART, Jeffrey John: Kiama Central School, 1949-51. Motor Mechanic, 1952-56. Automotive Spare Parts, 1956-63. Sydney Technical College, Matriculation, 1964. Entered College from The Church of the Resurrection, Jamberoo. Catechist, Canley Vale, 1965-66.

SWANSTON, John Michael: Lithgow High School, 1959. Bathurst Teachers' College, 1960-61. Teaching, 1962-65. Entered College from St. Paul's, Lithgow. Catechist, Baulkham Hills, 1965; St. Saviour's, Punchbowl, 1966. Candidate for C.M.S.

THOMAS, Brian Broughton Ward: S.C.E.G.S., 1952-56. Account Clerk, 1957-64. Entered College from St. Andrew's, Roseville. Catechist, St. Andrew's, Lane Cove, 1965; St. John's, Asquith, 1966.

THOMAS, Warwick Edward: Normanhurst Boys' High School, 1960-61. Clerk, C.S.I.R.O., 1962-65. Entered College from St. John's, Gordon. Catechist, St. Clement's, Marrickville, 1965-66.

FIRST YEAR.

EVERY, Russel, Harold: Kingsgrove North School, 1959-62. St. Andrew's Cathedral School, 1963. Bank Officer, 1963. Accounts Clerk, Qantas, 1964-65. Entered College from St. James' South, Canterbury. Catechist, St. John's Campsie, with St. Peter's, Harcourt, 1966.

BARRACLOUGH, Raymond George, B.A., Dip.Ed.: Rockhampton Boys' Grammar, 1955-58. Secondary School Teacher. Entered College from Christ Church, Childers, Qld. Catechist, St. Peter's, Cook's River.

BARRETT, Stephen Graham: Manly Boys' High, 1957-61. Sheet Metal Worker, Butcher, Proof Reader, Labourer, M.W.S.D.B., Landscape Gardener. Entered College from St. Faith's, Narrabeen. Catechist, St. Columba's, Flemington.

BOYCE, Noel James: Tamworth High, 1953-55. Welder. Entered College from Nundle Parish, Armidale. Candidate for Armidale Diocese.

BOYS, Maxwell Frederick: Trinity Grammar, 1957-62. Junior Trainee, B.P., Australia. Clerk. Entered College from St. Luke's, Northmead. Catechist, St. Paul's, Riverstone.

BUTLER, John Albert: Balgowlah Boys' High, 1956-60. Clerk, Department of Railways. Matriculation, 1965. Entered College from St. Peter's, Manly Vale. Catechist, St. Anne's, Merrylands.

CHRISTMAS, Raymond Bryan: Portsmouth Technical College, England, 1951-53. Associate of Perth Technical College, Grad. I.E., Aust. Production Supervisor, A.I. & S., Port Kembla. Entered College from St. Michael's, Wollongong. Candidate for Wycliffe Bible Translators.

COLLINS, John: St. Helier, Surrey, England. Maintenance Fitter. Entered College from the Parish of Heywood, Victoria. Catechist, St. Barnabas', Broadway.

COX, Hugh Teversham, Dip.Agric. (Wagga): Dairy Farmer. Entered College from St. Mary Magdalene's, Wiseman's Ferry.

DEIN, Terrence Kamball, B.Comm., A.A.S.A.: Canterbury Junior Boys' High, 1954-55. Enmore Boys' High School, 1956-58. University of N.S.W., 1958-64. Accountant, 1964-65. Entered College from St. Aidan's, Dulwich Hill.

ELLIS, Barrie Scott: Meadowbank Boys' High, 1958-63. Qantas Training and Development Division, Staff Dept. Entered College from St. Alban's, Lindfield.

GARDNER, Glenn Stewart: Sydney Boys' High, 1957-61. Insurance Clerk, P.M.G. Entered College from St. Edmund's, Pagewood. Catechist, St. Peter's, Watsons Bay.

GREGORY, Anthony Lawrence: Halesowen Grammar, Worcs., England, 1955-60. Laboratory Assistant. Telephone Technician, P.M.G., Brisbane. Trainee, Selbys. Entered College from All Saints', Woollahra. Catechist, St. Paul's, Rose Bay.

HALL, Ross Ian, Ph.C.: Punchbowl High, 1955-57. Pharmacy, Sydney University, 1958-60. Pharmacist, 1961-65. Entered College from St. Albans', Belmore. Catechist, St. Mary's, Guildford. Candidate for C.M.S.

HALLS, Thomas James: Wollongong High, 1955-59. Wagga Teachers' College, 1961-62. Secondary School Teacher. Entered College from St. Barnabas', Fairfield. Catechist, St. Mark's, Yagoona.

HIBBERD, John William Bradford: Ashfield Junior Technical School, 1953-55. Fort Street Evening College, 1963-64. Clerk with P.M.G. Entered College from St. Matthew's, Ashbury. Catechist, St. Mark's, Pendle Hill, with St. Mary's, Old Toongabbie.

JENNINGS, Garry Frederick: Sydney Boys' High, 1956-60. Audit Clerk. Entered College from St. Luke's, Mascot.

JENSEN, Peter Frederick: The Scots College, 1956-60. Articled Clerk. School Teacher. Entered College from St. Stephen's, Bellevue Hill. Catechist, St. Andrew's, Dundas.

JORGENSEN, Drew Ronald: Church of England Grammar School, Brisbane, 1958-61. Accountancy Clerk, 1962-65. Entered College from St. Stephen's, Coorparoo, Brisbane. Catechist, St. Peter's, Burwood East.

KILALO, John Shadrach Musigwa: The Alliance School, Dodoma and Dar-es-Salaam. St. Andrew's College. Study and Temporary Teaching. Entered College from St. Hilary, Kibondo. Candidate for the Diocese of Central Tanganyika, Tanzania.

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

MASON, John G.: Sydney Church of England Grammar School. Reading for B.A. at Sydney University. Teacher, St. Andrew's Cathedral School. Entered College from Church of St. Philip, Eastwood.

NOBBS, Raymond Keith, A.A.I.I.: Canterbury Boys' High, 1958-62. Clerk, A.M.P. Society. Entered College from St. James', South Canterbury. Catechist, St. Georges', Earlwood. Reading for B.A. (Syd. Uni.).

PIKE, Graham: Tempe Boys' Intermediate High School, 1951-53. Leaving Certificate, 1963. Spare Parts Clerk, 1952-60. Spare Parts Foreman, Storeman, 1960-61. Assistant Manager, Spare Parts Department, 1961-65. Entered College from St. Thomas', Kingsgrove.

RAMSAY, James: Randwick Boys' High, 1955-57. Radio Serviceman. Matriculation, East Sydney Tech., 1965. Entered College from St. Luke's, Mascot. Catechist, West Pennant Hills (St. Matthew's).

THOMSON, Ian Frederick, Dip.Arch.: Brisbane State High School, 1953-54. Evening Tutorial Classes, Brisbane, 1955-56. Architect. Entered College from Christ Church, St. Lucia, Brisbane. Catechist, St. Stephen's, Taren Point, Caringbah.

WILLIAMS, Geoffrey Charles: Parramatta High School, 1955-59. With firm of Chartered Accountants, 1960-64. Esso Standard Oil, 1964-66. Entered College from St. Faith's, Narrabeen. Catechist at Pittwater.

WINTER, Bruce William, Dip.Pub.Admin.: Toowoomba S.H.S., 1954-55. Clerk, Public Service, Brisbane. Entered College from West End Methodist Mission.

WRIGHT, David Stuart: Pulteney Grammar School, Adelaide, 1957-61. Audit Clerk. Entered College from Holy Trinity, Adelaide.

YOUNG, Robert Bruce, B.Ec.: Homebush Boys' High, 1957-61. Economic Research Assistant. Entered College from St. Nicholas', Croydon Park. Catechist, St. Alban's, Belmore. Reading for B.A. (Syd. Uni.).

MATRICULATION STUDENTS.

HAMILTON, Alan Edward: Gardener's Road Junior Technical School, 1951-53. Randwick Boys' High, 1954. Clerk, Chartered Accounts., 1955-60. Assistant Accountant, Construction Company, 1961-65. Entered College from St. Stephen's, Eastlakes.

SWAN, Graham John Holmes, Dip.Bookkeeping: The King's School, Parramatta, 1954-61. Stock and Share Broker's Clerk. Entered College from St. Clement's, Mosman.

STUDENTS ATTENDING THE UNIVERSITY OF SYDNEY.

BUCKLAND, Ronald Thomas: Matriculation, East Sydney Technical College, 1963. Insurance Clerk. Entered College from St. Barnabas', Westmead. Catechist, Dundas, 1964-65. Reading for B.A. and B.D. (Lond.).

COOK, Arthur Geoffrey Newton. Broken Hill High School. Entered College from St. Thomas' Methodist Church, Broken Hill. Reading for B.Sc.

COOK, Leslie George Newton, Diploma, Sydney Missionary and Bible College: The Scots College, 1960-61. Entered College from Peakhurst Methodist. Reading for B.Sc.

ELLIS, Clive Gordon: Picton High School. Entered College from St. Mark's, Picton. Reading for B.Sc.

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

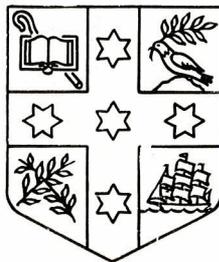
HO, Nathaniel Christian Gabriel Hin Yiu, B.Pharm., Th.A., M.P.S. (N.S.W.): Queen's College, Hong Kong, 1953-60. Reading for M.Pharm. (Syd.).

VARUGHESE, P. George, B.Sc., Dip.Ed., M.G.D.: From Kerala, India. Teacher. Entered College, 1965. Reading for M.Ed. (Syd.).

STUDENTS ATTENDING TH. SCHOL.
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ARNOLD, Rev. John.
BARTLETT, Rev. Lawrence.
CORNELIUS, Rev. Donald.
CRAFT, Rev. Hugh.
GROUSE, Mr. Philip.
HALL, Mrs. J.

HEBBLEWHITE, Rev. John.
HEYWARD, Rev. William.
PETTIGREW, Rev. James.
LEDDON, Rev. John.
TURNER, Rev. John.



MOORE THEOLOGICAL COLLEGE

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