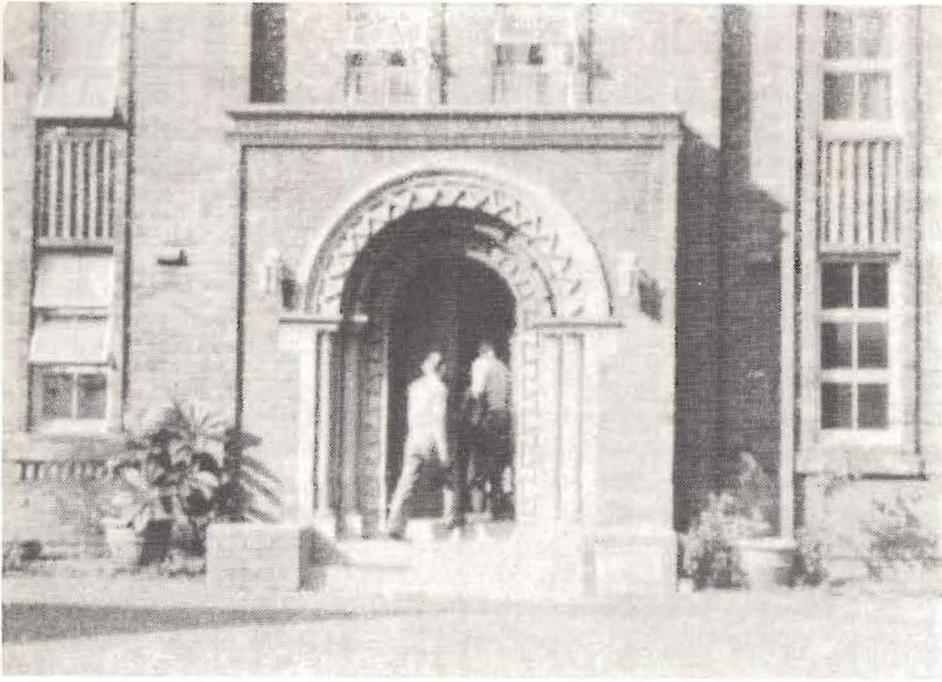




SOCIETAS, 1959



NO

len

abbott

BARRY was all smiles. He didn't need to tell me he had been accepted. Obviously he was convinced he had done the right thing. I said, "What do the folks think?"—the wrench leaving home would be real and he ought to keep it in sight. That was a matter near to the heart, and with serious tone, the clean young face said, "Dad and Mum feel it, I owe them so much, but they really want me to do what I know I ought to do." So I could see it was not one, but three people, who were stepping out in faith, surrendering something costly to their Lord.

It seemed only a few years since Barry discovered for himself what being a Christian meant. Not wildly bad, he had been a problem teenager—couldn't understand what the Bible and Fellowship were all about. Just finding his independence, he was going to "shoot through" despite the folks at home. It was January and he argued with that holiday parson about miracles. That Sunday night the Holy Spirit introduced Barry to a Jesus with pierced hands and a broken heart, Who had bought Barry with His own shed blood. Barry was a miracle himself after that.

He was changed. He certainly had something to talk about, but he was still a problem. I can never understand why his parents didn't kick him out. Jesus said "He who does not hate his father or mother is not worthy of me" so work in the home was out. I saw something of suffering love. I was in his bad books too—Barry could have been a Christian years ago "if only I had told him." The Rector copped it too—Barry was "doubtful if the Rector was a Christian at all!" Actually the Rector's patience was marvellous. He obviously loved Barry, and

duly wore off. Curiously not all Barry's mates became Christians as soon as he told them the gospel. Dad and Mum seemed to know more about the Bible than Barry did, particularly at awkward moments. Jesus had comments about what "Honour thy Father and thy Mother" meant. Then of course there was the day Barry just didn't turn up after promising faithfully to help the guild ladies. He knew the Rector was hurt about that and he had a bad conscience.

That led to more difficulties. Barry doubted that he was a Christian because of the way he was living. He stopped talking about Christian things to his mates. I remembered clearly how the Rector had emphasised how being a Christian didn't depend on how anyone lived or felt. Ephesians 2:8-9 was a memory verse—Christian life was a gift and God was unchangeable, so was His word of promise. There was Romans 6:23—gifts didn't get taken back. When the Rector got out I John 5:10, about making God a liar by not believing His promises, Barry was quiet. He did a lot of Bible reading at that time. The old mad rush was replaced by a quiet confidence and a growing determination to do a

AN'S DEBTOR

never squashed him. A faithful Christian minister, one by one he sowed new thoughts in Barry's mind—"Such and such a chapter has some sound advice on that point Barry." The old folks in the congregation were "stick in the muds" to Barry. They just smiled and stuck it out.

Barry was still a problem, but a living lovable problem. A spiritual baby, those closest to him had most to put up with. Outsiders without understanding thought him insufferable, but he was being fed on God's word and he was growing up. The novelty of being a Christian

solid job. Every hour became God's. Home and work, study and play, had to be the best for God.

That had brought its problems again. Life was so serious every failure seemed to hang like a black cloud. How I wished Barry would look outward as well as inward. One night I thought we would never get home. I was working a lot of overtime then and was dog tired but it seemed too urgent to leave. We went over the meaning of "If we confess our sins He is faith-

Please turn to page 5.

MOORE THEOLOGICAL COLLEGE

Founded 1856.

President and Visitor:

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY.

Trustees:

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M.A., D.D.
THE VEN. R. B. ROBINSON
A. L. WEBB, Esq., F.R.A.C.S., F.R.C.S. (Eng.)

The Committee of Management:

President of the Committee:

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY

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THE REV. J. J. TURNER, Th.L.
THE REV. G. L. GOLDSWORTHY, B.A., Th.L.
THE REV. W. J. LAWTON, Th.L.

Visiting Lecturers:

THE RT. REV. W. G. HILLIARD, M.A., Th.D.
THE RT. REV. M. L. LOANE, M.A., D.D., Th.D.
THE VEN. T. C. HAMMOND, M.A., Th.D.
THE REV. F. R. ARNOTT, M.A., Th.D.
THE REV. E. K. COLE, M.A., B.D., Th.Schol.
THE REV. A. A. LANGDON, B.A., B.D., Dip.Ed.,
Dip.R.E.
THE REV. K. N. SHELLEY, B.Sc., Th.L.
THE REV. B. H. WILLIAMS, B.A., Th.L.
E. A. JUDGE, Esq., M.A.

Visiting Lecturers in Pastoralia, 1959:

THE REV. J. R. L. JOHNSTONE, LL.B., Th.L.
THE REV. W. J. SIDDENS, Th.L.
THE REV. N. C. BATHGATE, Th.L.
THE REV. A. J. GLENNON, Dip.Soc.Stud., Th.L.

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IN COLLEGE THIS YEAR

we have a doctor from Canada, a Scripture Union editor from Japan, a teacher from India, thirteen missionary candidates, six candidates for other dioceses. Our students used to be salesmen, directors, metallurgists, fitters and turners, clerks and teachers. We have a hatter, a pest exterminator, a builder and an evangelist. The 101 students come from over 85 parishes and were born in seven countries of the world. There are ten students with degrees, and 38 completed trade and professional courses.

Societas

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

● continued from page 3.

ful and just to forgive us our sins and to cleanse us from all unrighteousness." What God forgave He forgot. It was strange how the familiar verses came to life. We got onto how we can be sure every Christian possesses the Holy Spirit. We got onto the subject of Baptism and the Holy Communion as visible things sealing the spiritual things God's Word declares. The Spirit of Jesus made us alive and kept us growing when we took God's gift by faith. A backward check showed Barry what God had already done in him—habits broken and impossible tasks carried out.

That was the night Barry and I talked about the ministry. God's overwhelming "givingness" and our unworthiness meant we were debtors and should be sharers. I remembered how our sense of fellowship grew about that time. We were both in the one harness.

The call to the ministry meant many problems—study, money, friends, time. It got around that we were interested and friends tried to stop us wasting our lives. Our jobs seemed to get more important and harder to leave. Barry's folk were dead against the idea—"Parsons were parasites," "it was a job for failures at anything else," "it was shaming the family name." Mum said "You haven't got the ability," "the work is too hard and the pay miserable." The arguments seemed illogical to us. Our biggest problem was "could we be sure?" God's Word shouted "Go!" That verse in I Timothy 1:16—"For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which hereafter believe on Him to life everlasting." Life was good as it was. Couldn't it be someone else?

Then we didn't feel adequate for the job, but there was that annoying verse "My strength is made perfect in weakness." We knew we were sinning in not valuing God's gifts of abilities to us and letting Him develop them. For peace with God we knew we should look into the matter of the ministry. We hoped we wouldn't be encouraged.

No one rushed at us with open arms, but neither were we completely put off, and knew we couldn't quit. Often we worked through

Hebrews chapter 12—"Whom the Lord loveth He chasteneth." Was Barry's matriculation failure a "No!" from God, or was it God toughening up a soldier of Jesus Christ to endure hardness? Was my lack of patience a disqualification or a problem God wanted me to look at and correct? We knew we had a God, Who having begun would complete His good work in us. We pushed on. We were not absolutely certain God had called us to the Christian ministry. That would have been walking by sight and not by faith. As we looked back we could see how God had guided us so far.

That was why Barry was wreathed in smiles. At last God had brought him to college. The seal on his faithful obedience to God's Word. I knew how he felt. I had got to college two years earlier and God had abundantly confirmed the step. Now together Barry and I, with God's seal thus far, were turning in faith to the next steps and the final competition of our calling—"our transformation into the image of Jesus" striving to become "a pattern to them which should hereafter believe on Him."

You know, you won't find Barry in College this year, but there are chaps like him. Perhaps there are others outside College with the story not finished. May be their problem is fear of the future. I John 4:17-19 has an answer for that. May be they have known what God wanted and said "no!" so that it is now too late. Romans 11:29 sums up New Testament teaching on the calls of an unchangeable God. May be some would-be Barrys have just got tired or forgetful. Hebrews 6:9-12 will point them on the way. May be some would-be Barrys' Dads and Mums resent giving their sons to this special work. The Son whom God willingly gave to humble Himself as a servant is now returned to His Father with Glory and Honour, bringing many other sons with Him.

Without presumption, may we in College say to those being called by God's Holy Spirit to the work of the ministry, and to those who love them most dearly—

"We beseech you, be ye followers of us, even as we also are of Christ" (I Cor. 4:16, 11:1).

Our God is no man's debtor.

END.

"If the follow-up fails, one day we will stand before the Judgment Seat and answer for it." (Dr. Billy Graham.)

DAFFYNITIONS

<i>Evangelist:</i>	<i>One who brings the gossip.</i>
<i>Inquisition:</i>	<i>A play presented at the court of Ferdinand and Isabella of Spain.</i>
<i>Kodak:</i>	<i>Mohammedan Bible.</i>
<i>Martyr:</i>	<i>Pile of wood set on fire with a man on top.</i>
<i>Matrimony:</i>	<i>A place where souls suffer for a time on account of their sins.</i>
<i>Paraffin:</i>	<i>Next order of angels above seraphin.</i>
<i>Celibacy:</i>	<i>A disease of the brain.</i>
<i>Monastery:</i>	<i>A place to keep monsters.</i>
<i>Psalms and</i>	
<i>Psalterly:</i>	<i>Words a minister uses for spasms and plaster.</i>
<i>Requiem:</i>	<i>Mass meeting of the dead.</i>
<i>Bibliomaniac:</i>	<i>A person who reads the Bible incessantly from cover to cover.</i>
<i>Pedagogue:</i>	<i>Place where Jews worship.</i>
<i>Seminary:</i>	<i>Place where they bury the dead.</i>
<i>Syntax:</i>	<i>Money collected by the church from sinners.</i>
<i>LXX:</i>	<i>Love and kisses.</i>
<i>False Doctrine:</i>	<i>Giving people the wrong medicine.</i>
<i>Deacon:</i>	<i>Lowest sort of Christian.</i>

CHURCH HASHTORY

King James the First wrote the Bible.

Luther's writings were declared by the Pope to be hereditary.

The Edict of Nantes was a law passed by Louis XIV forbidding all births, deaths and marriages for a period of one year.

Martin Luther was arrested for selling indulgences in the streets of Rome without a licence and was nailed to the church door at Wittenburg. Martin Luther died a horrible death He was excommunicated by a Bull.

Jacob, son of Isaac, stole his brother's birthmark.

In Christianity, a man can have only one wife. This is called Monotony.

The Bible is against bigamy when it says "No man can serve two masters."

Little is known of the prophet Elijah, except that he once sent a widow on a cruise.

Buddah is chiefly worshipped in Buddah Pest.

The Israelites were led through the wilderness by a pillow afire.

Children were teasing Elisha and he told them that if they kept on doing it he'd tell the bears to eat them up, and they did, and he did, and the bears did.

A certain man drew a bow at a venture, but missed the venture and hit Ahab instead.



- Q. *What are rabies, and what would you do for them?* A. *Jewish Priests. Nothing.*
- Q. *Define the First Person.* A. *Adam.*
- Q. *What is the difference between the Prayer Books of 1549 and 1552?* A. *Three years.*
- Q. *Who was sorry when the Prodigal Son returned?* A. *The fatted calf.*
- Q. *In what order do the gospels come?* A. *One after the other.*
- Q. *Name the four evangelists.* A. *Moody, Sankey and Billy Graham are all I ever heard of.*

FROM THE PRINCIPAL'S STUDY

To All Members of Moore College, Past and Present:

DEAR Fellow Collegiates,

Much has happened in the life of the College since the Principal's last letter was written.

Towards the end of April last year the Principal, the Rt. Rev. M. L. Loane, left for a visit to India, where his ministry, particularly that of Bible exposition at the conventions in North and South India, was very much appreciated. Bishop Loane then went on to England to attend the Lambeth Conference as the representative of the Archbishop. In this, the College was greatly honoured, for it was the first time in its history that its Principal was a member of this Conference. Bishop Loane returned to Australia by way of Canada. While there, Wycliffe College, Toronto, conferred on him its D.D. Degree, in recognition of his contribution to evangelical scholarship through his writings. The College shared in the honour that was conferred upon its Principal. Bishop Loane laid down the office of Principal at the end of February this year, and so concluded the longest period that anyone had served full time as a member of Moore College faculty. Bishop Loane was appointed to the staff as resident tutor in 1935.

The College joined with the whole Diocese in welcoming back the Most Reverend H. R. Gough, M.A., D.D., O.B.E., on his arrival at the end of May as Archbishop of Sydney. Archbishop Gough is the Visitor of the College, President of the College Committee and a Trustee. We look forward to cordial and close fellowship with our new Archbishop over the years.

In the death of the Most Reverend Howard W. K. Mowll, Moore College lost a true friend



The Archbishop.

and benefactor. It is perhaps true that to no one since the days of Bishop Barker has the College owed so much as to Archbishop Mowll. When he came to Sydney there were 13 students at the College; on his death the enrolment stood at 100. He attended with unflinching regularity the meetings of the College Committee and its Executive. He took the lead in raising the standards of the College and in providing for an increased staff, new building and additional properties.

At the end of first term last year the College missions were held in parishes on the south coast and on the southern tablelands. These missions once again proved a strengthening and a blessing both to the parishes and to the students taking part.

At the end of second term the Annual College Convention was held. It was well attended, and the College is indebted to all the speakers who so willingly gave their time. The Rev. B. H. Williams gave the Bible readings, and the mid-morning meetings were addressed by the Rev. Arthur Deane, the Rev. Canon Bryan Green, and Dr. Jerry Beavan. The evening meetings were addressed by the Rev. T. D. Croft, the Rev. J. E. Whild, Mr. Colin Becroft, the Rev. Dr. R. A. Cole, and the Rev. G. M. Fletcher.

On St. Peter's Day last year the A.B.C. broadcast a service from the College Chapel.

During the course of the year, two members of Moore College sat for and passed the final examinations of the London B.D. Six candidates also sat for the Intermediate B.D., or part of it.

All were successful. At the examinations of the Australian College of Theology held in November, 28 Moore College students sat to complete the Th.L. Again all were successful. Although no first class honours were awarded to Moore College students, 17 were awarded second class honours. Indeed only one candidate throughout Australia was awarded first class honours. He sat in connection with Trinity College, Melbourne. Moore College students constituted 45% of the total number of passes in the Th.L. examination, and 60% of the total number of honours. Deacon Abraham Thomas, an Indian from the Syrian Orthodox Church, and Miss Ruth Jones, a student of Deaconess House, headed the list of Moore College passes. They were in fact within 2% of the first place in Australia. In the Th.Schol. examination the Rev. T. F. McKnight, M.A., B.Ec., successfully qualified for the Diploma, and the Rev. H. R. G. Oakes, B.A., secured a pass in New Testament, and the Rev. H. W. Robey in Christian Sociology. The Rev. B. L. Smith, a lecturer at the College, secured passes in New Testament and Dogmatics.

At the end of last year 33 students left the College on completion of their course; 19 were ordained for the Diocese of Sydney, 4 for the Diocese of Armidale, 3 for the Diocese of Nelson, New Zealand, and 2 for the Diocese of Central Tanganyika. Abraham Thomas and M. M. Thomas returned to India, Gresford Chitemo to Africa, and Timothy Yamamoto to Japan.

This year 40 new students have entered on their course at Moore College. We are glad to welcome among them Ernest Samuel, a graduate from India, who has been on the staff of St. George's School, Hyderabad, and Kiyoshi Iwai, a graduate from Japan, who has been connected with the C.S.S.M. in that country. The College enrolment at present is 101.

On March 8 last, the Venerable Stephen C. Bradley was consecrated as Assistant Bishop of the Church of England in South Africa. Bishop Bradley is a former student of Moore College. He went to South Africa to work in the Church of England there on leave from Sydney Diocese, at the suggestion of Archbishop Mowll in 1936. The Archbishop took the Chair at his farewell. For some years Bishop Bradley has been superintendent of the extensive mission work of the C.E.S.A. among the Bantu. The prayers of his friends will go with him in his new responsibilities.

During first term this year, Dr. Billy Graham conducted his most remarkable mission in

Sydney. All members of Moore College attended the counselling classes, and most were counsellors or advisors during the Crusade. For all it was an unforgettable experience.

Membership of the two correspondence courses conducted by Moore College continues to creep up. At present 580 are enrolled with the S.P.T.C. and 880 with the I.V.F.C. The Rev. W. J. Dumbrell, M.A., conducts an evening Greek class weekly in term. His work in this is much appreciated.

At the beginning of this year Deaconess House Council relinquished the "But-Har-Gra" property at Croydon Park, and the Standing Committee made it available once more for Moore College use. Married students are at present living in it, and it is hoped that when the necessary remodelling has been completed, it will be used fully in connection with Moore College.

Another very important development that the Committee have been able to bring to completion during the course of the year, has been the purchase of additional properties contiguous with the present Newtown site. This has enabled us this year to provide resident accommodation for all members of the College who wish to live in (a total of 88). As can be imagined, this places very great strain on the kitchen and dining facilities, which were built at a time when the College had only 12 students! However, plans are advanced for building a new dining and kitchen block, which will be greatly appreciated.

During the year the College has received from the Women's Auxiliary, besides other gifts, a heating system for the Chapel; and an anonymous donor has given a Greek and English typewriter, which has proved a great boon in making Greek examinations legible to the harassed examinee! The late Archbishop left in his will 100 books for the Library, and in addition nominated the College to share in the residue of his estate. The Library continues to benefit from Mr. B. Henderson's generosity. We have also received a generous gift for books from Mrs. S. E. Smith.

The Rev. Dr. R. A. Cole returned to his station in Malaya in November last year, and the Rev. H. Bates resigned from the College staff at the end of February. In April this year Miss Dorothy Newmarch resigned from the position of secretary to the Principal, which she has carried out with such ability and devotion to the interests of the College during the past five years. We wish her well in her new post at

Church House. Miss Gwen Becker has been appointed to the position in her place.

In October last year the Trustees and College Committee announced my appointment as Principal and, a little later, the Rev. D. W. B. Robinson as Vice-Principal.

The College has been fortunate in the services of its visiting lecturers. Bishop W. G. Hilliard, M.A., Th.D., Bishop M. L. Loane, M.A., D.D., Th.D., the Rev. F. R. Arnott, M.A., Th.D., the Rev. E. K. Cole, M.A., B.A., the Rev. A. A. Langdon, B.A., B.D., Dip. Ed., Dip. R.E., the Rev. K. N. Shelley, B.Sc., and the Rev. B. H. Williams, B.A., have lectured regularly this year. In addition, clergy of the Diocese have visited the College for pastoralia lectures. To all of them I would like to express

appreciation, as well as to the Trustees and members of the Committee who have been active in planning for the expansion of the College, to the Women's Auxiliary for their constant care for the welfare of the students, and to Matron and her staff for the important work that they fulfil with restricted facilities.

On Friday, 3rd April this year, the Administrator visited the College and conducted a Service of Installation of the new Principal, Vice-Principal, and Lecturers and Tutors.

Finally I would like to express my sense of obligation to the Rev. D. W. B. Robinson, the Vice-Principal, and to the Rev. B. L. Smith, the Rev. J. J. Turner, the Rev. G. L. Goldsworthy and the Rev. W. J. Lawton, Tutors and Chaplains for their loyal and energetic co-operation.
June 17, 1959. **D. B. KNOX.**

College Guests



Visitors to the college meet some of the students. Left to right in this group are Sid Welch (Senior Student of St. John's College, Morpeth), Tudno Rees (student from Wales), Ted Watkins (Adelaide), Peter Ferguson (South Africa), Colin Clark (New Zealand), Dick Goodman (Bendigo), Rev. A. P. Daniel (visitor from India), Peter Clifford (England), Dr. John Deck (Canada), Colin Tunbridge (Adelaide), Kiyoshi Iwai (Japan), Peter Farrington (Western Australia), Milton Fowell (St. John's College, Morpeth), Len Abbott (Adelaide), Ernest Samuel (India), Gordon Birch (Brisbane). In the photo, Len Abbott, Senior Student of Moore, is introducing Mr. Daniel to Kiyoshi Iwai. During the year several students visited Moore College from Ridley College, Melbourne, and a delegation of three students stayed for four days at Ridley on an exchange visit. A team of tennis enthusiasts also visited Morpeth for a weekend competition with St. John's College.



THIS

IS

MY STORY

Jim Doust.

EARLY in 1957 God led me to begin searching for His plan for my life. Some two years earlier I had made a definite commitment of my life to Him and to His Service when I accepted Jesus Christ as my Lord and Saviour. During preparations for a fellowship talk about the privileges and responsibilities of being a Christian, God spoke to me from Ezekiel 33. I saw that as Christians we are set in a similar position to the watchman in that chapter. We must tell our brothers of the Judgment to come, and of Christ who is able to save to the uttermost. Failure to do this will surely result in "our brother's blood being required at our hands."

Shortly after, I learned of the need for carpenters on the C.M.S. stations in the Northern Territory and I considered this field of service. However the Lord showed me that although I

was qualified as a carpenter, I needed further training. This guidance came at a C.M.S. house party when God spoke to me through the verse, "How shall they hear without a preacher?" (Romans 10:14) and that weekend the League of Youth motto, "Come, and I will send thee" (Exodus 3:10) seemed to be God's challenge for me.

The need for theological training became clear as I considered the fuller aspect of a missionary call in preaching the Gospel and sharing to hungry and thirsty peoples the "bread of life" and the Divine "water."

When I realised God's Plan involved theological training, in preparation for telling of His Salvation in Jesus Christ, I made enquiries about Moore College. Accordingly, after completing the Leaving Certificate I applied for training at the College—and here I am.

Peter Farrington.

MY call to Moore College came over a period of years. After my conversion in 1952, through the C.M.S. League of Youth, I was challenged concerning full-time service for the Lord. I was lead into the Church Army of Australia, and after my commissioning in 1953, God gave me a varied experience—conducting youth meetings on a van in Southern Queensland, general work in the Book-room and in schools in Newcastle, and assisting the late Commander Gribble, O.B.E., at Palm Island, North Queensland.

The Lord led me to Palm Island for a period of training, and also for testing. Here I was to conduct Religious Instruction Classes in the Native and White Schools, to do daily general and hospital visiting, to visit and preach at the island jail, and also at the Tantome Island Leprosarium. I was to prepare Sunday School lessons for eight native teachers and to supervise the Sunday School—as well as burying deceased Anglicans. During this time also, I undertook a Correspondence Bible Course.

Once again, God began to speak to me and I was uncertain as to whether I was to enter missionary work or the Ministry. I read various articles and sought the advice of older Christians. Eventually, I resigned from the Church Army and began preparing myself for the educational standard required for College Entrance. I was willing to go anywhere except to Sydney, but God showed me that He wanted me in that place. So I applied for admission into Moore College and was accepted.

God called me, not because I considered the ministry to be a glamorous occupation, but because I knew that people were hungry for the Word of God (Romans 10:13-15). Also I believe that the Cross and Christ's Atoning Sacrifice is the only way to come to God—this was what God was calling me to proclaim in a place of His choice.

Neville Collins.

BEFORE entering College, I worked for four and a half years as a clerk in a large semi-Government office, but even though I liked the work, there was no joy and satisfaction in doing it, and I felt that God was calling me elsewhere. I can remember promising God that, if a certain thing happened, I would enter the

Ministry. But even though that certain thing did happen, I broke my promise and forgot about the ministry.

As the years progressed, I found that the burden to preach the Gospel increased each time I heard another person preach, and I longed to do the same. Yet I still wasn't certain whether this was God's call, or whether it was just something that I wanted to do for myself. The words 'how are they to believe in One of Whom they have not heard? And how are they ever to hear without a herald? And how can men be heralds unless they be sent by God?' kept coming to me, and after much deliberation I applied and was accepted as a candidate for the Ministry.

Even after I applied and was accepted I was uncertain, but during my days in College, though not very numerous, I have the assurance that I have taken the right step, but only by God's grace in revealing to me His Will for my life.

Sam Lees.

IF someone had said to me, two years ago, that I would be in Moore College in 1959, I would not have believed them. I was 40 years of age, had a wife and four children, and was living in a comfortable home in a new suburb of Newcastle. I had been successful in business, and was the manager of the Newcastle branch of one of the leading wool firms. I was actively engaged in Christian developmental work in a new housing area where workers were few.

However, one Sunday morning during service, the Holy Spirit placed in my heart the conviction that He was calling me to serve Him in the Ministry of His Church. At first I brushed the thought aside as imagination, and gave myself all the reasons why it was impossible for the Lord to be calling me at that time of my life, and with my responsibilities. However, the conviction became stronger and finally resulted in my offering myself as a candidate.

From then on, I have been possessed with great peace and joy, knowing that I am in the Lord's Will, and all the difficulties have been overcome in a marvellous way. The Lord provided new workers to carry on the work at Newcastle, and also the wherewithal to provide for the necessities of my family whilst I am in College. I do, truly, praise the Lord for His provision, and also for the privilege of being called to the work of the Ministry. **END.**

THEY were singing hymns. A thousand of them were singing with complete fervour, "This is my story, this is my song . . ." And ten thousand voices joined in. The force of it hit you.

after

Billy Graham

what

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LAMB

"Christ is the Way, Christ is the Truth," said Dr. Graham and it made nonsense of most of the speeches of the statesmen of the world . . . "I am going to ask you to come and stand right here. Get up out of your seat and come. Give yourself to Christ tonight" . . . The arena began to move. I shall never forget that sight as long as I live. Some hurried. Some walked slowly with measured tread. A man jumped out of his seat and ran . . . "this is the hour for which you were born," said Graham. The choir was singing, "Just as I am . . . Jesus I come." A couple went forward hand in hand. An old man followed them. He was in tears. His head was bowed.

So occurred some of the most sacred moments in many a human heart and life. Barren lives were changed. A man on the way to a safe-breaking job called at the Showground. He was

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converted. He handed his tools to the counsellor. He is now a Sunday School teacher. Broken homes were transformed. Husband and wife have found a new love for each other in a joint love for Christ. Empty churches were filled. "Great the joy when Christians meet, Christian fellowship is sweet," sang rector and congregation. Bible studies and prayer meetings have become the order of the day. And behind all this are fifty thousand personal stories, all different yet all the same, fifty thousand people who have begun to live a new life—the Christian life.

Billy Graham has come and gone. What next?

It is now several months since those great days at the Showground. Life has returned to its normal routine. The first thrills have passed away and problems are cropping up. Those who looked for a general panacea for all their troubles are thinking again. Disillusionment and

genuine misunderstanding have entered the hearts of some. The world has begun again to cast its spell over others. What next?

Here are fifty thousand spiritual babes who have to be fed and nurtured, fifty thousand new members who have to find a spiritual home in a local church somewhere. What do the lessons of the past teach and what does the challenge of the future hold? The ball has been passed to us. It must not be fumbled.

Each new convert must be brought into the fellowship of a church, integrated and sent out a worker and witnesser for Christ to win others. Each one must be taught to read the Bible, pray, worship and witness. Many are unfamiliar with the Anglican liturgy and require tuition in its meaning. Preaching must be simple and authoritative and, above all, expounding the Word of God. "The Bible says" has become the keynote of an acceptable sermon. Those who

have been "born again not of corruptible seed but of incorruptible . . . desire the sincere milk of the Word to grow up thereby."

That only and only that will satisfy their newly received spiritual appetite. Social activities have their real place in Christian community fellowship. Planning and organisation are essential for the good running of a parish programme. But the Word of God is the only ultimate which will nourish and hold a young (i.e. recent)—or for that matter an old — convert. Where the Word of God is preached effectively that church will live. Where it is not, that church will die spiritually, however good and attractive the rest of its activities. Bible classes and prayer groups for spiritual instruction and fellowship will thus become the central activities in a church's programme after the Sunday services.

Then training in lay visitation and evangelism must be developed. "Saved to serve" should be the motto set before each new member. Nothing is more fundamental to spiritual health than that every Christian should have opportunity for a practical outlet for his or her Christian faith. "Faith without works is dead." Too long have our church members stagnated asleep in the pews — mere spectators of the church's work of evangelisation. Perhaps we have to re-gear our conception of the role of the layman and re-place our activities so that these thousands of newly recruited soldiers-in-the-making for Christ can be prepared to take their places fully alongside the old in the carrying out of the church's commission to preach the gospel among all nations beginning from Sydney.

Indeed the field is the world and the effects of this Crusade, Billy Graham's greatest, must not end in Sydney. If they do, its effects will end. Every non-missionary church through the centuries has died as an effective witness to the gospel. Some have completely disappeared. God has been wonderfully gracious to Sydney but God has a mighty purpose for Sydney. "Behold my servant whom I have chosen . . . I will give him as a light to the nations that my salvation may reach to the ends of the earth" (Is. 42:1, 49:6). A small nation, Israel was to give light to the world in ancient days. It may be that another small nation, Australia, will be the key to the missionary situation in this eleventh hour generation.

What of the lessons to be learnt past and future? Dr. Graham has come among us as one who harvested. The church in Sydney had planted and watered with toil, sweat, blood and tears. The bread faithfully cast upon the waters

for a generation or more has returned after many days. Anglicans came in their thousands. That Sunday School teacher's prayer was answered, that faithful parish ministry was rewarded. "My Word shall not return void . . ."

The great harvest of souls in Sydney, the greatest of any Graham Crusade ever held, was indisputable evidence of the faithfulness of the preaching and teaching of the Word of God in this city and the faithfulness of God to His Word and the prayers of His people.

But we shall not always have a Dr. Graham to do our reaping. We ourselves must learn to reap. The stage is set. The "appeal" or "invitation" method so long under suspicion as a relic of "hot-gospeiling" days has come to be accepted and given a dignity that even the most conservative churches could use it now without qualms. What better opportunity have we ever had to commence Guest services than now, using Crusade-trained counsellors. "Go out into the highways and byways and compel them to come in." There are thousands of people softened up by the Crusade and openly sympathetic to the gospel in a new way. Many even now are looking for an opportunity missed or not taken at the Crusade of making a public declaration of their faith in Christ. There is something about an open confession that seals and satisfies the heart and conscience. The flag is run up the mast. They become a committed Christian.

One final word to you, the reader. You have a part to play. Real friendship to the stranger in the midst is the first essential of practical Christian fellowship. "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto Me," said Jesus. Befriend them. Help them read the Bible. Pray with them. If you are a stranger, help another stranger. It is the day of the layman, your day — it's over to you!

After Billy Graham, what?

Will it last? What was it? Just emotion or a fairy-tale dream? "This is God's doing" said Billy. "There is no other answer." He never spoke more truly. A button in the human heart has been pressed and a fantastic reaction has taken place. Sydney will never be the same again. There may be just as much crime, just as much drinking and gambling but thousands of individual lives have been redeemed from crime, from drink and the uncertainties of this mortal life . . . with the precious blood of Christ. Dr. Graham was the messenger. Christ the message. Will it last? Jesus Christ is the same yesterday, today, forever! END.

OUT OF CONTEXT



"Whether you agree with this exegesis or not doesn't matter; the truth remains."

"It's no use quoting from the Bible on this point."

"The RV margin is not inspired, good though it be."

"Now that the class is united from the back to the front, we shall continue."

"The Ninevites would have failed miserably in the Th.L."

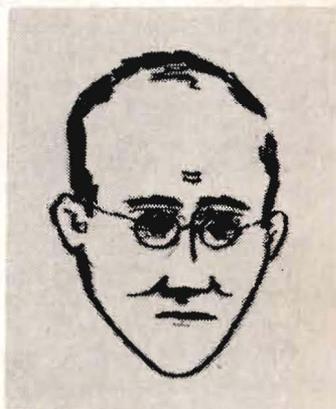
"I'm not **trying** to prove anything, I've already proved it."

"It seems a pity to sing the Nunc Dimittis as a tranquilliser."

"Prelates shall not say Mattins in bed."

"The stocking said to the toe, 'I'll be darned if I'll let you through'."

"Even pillow-fights can be dangerous."



"When you shoot someone with a gun, you do it with the instrumental dative."

"They were both bad-tempered and immensely learned."

"If you stuffed a tape-recorder down his throat he couldn't have preached."



NOTE: These quotations do not necessarily bear any living resemblance to any member of the staff and no correspondence will be entered into concerning their authorship, date or composition.



ALONE APART

by

COLIN

TUNBRIDGE

THEY are two words which seem stark and forbidding. Aloneness apartness are forbidding—to those who are caught up in the course of this world. But they are not so for him who is called by God—for alone He calls you, and alone you have to answer His call.

Dietrich Bonhoeffer says to those whom God has singled out “If you refuse to be alone you are rejecting Christ’s call to you, and you can have no part in the community of those who are called.” And he says, “that only as we are within the fellowship can we be alone, and only he that is alone can live in the fellowship. Only in the fellowship do we learn to be rightly alone and only in aloneness do we learn to live rightly in the fellowship. It is not as though the one preceded the other; both begin at the same time, namely, with the call of Jesus Christ.” With the call of Jesus Christ we are called to a discipleship involving Bible study, prayer, and intercession.

There is so much which has been written on the quiet time, what it is and how best to use it. With the individual the ways of using the quiet time vary over the years, and within

the years, as one seeks to grow more and more in the grace of the Lord Jesus Christ. But however much the methods of using the time may change—the content of the quiet time will remain unchanged viz., Bible study, prayer, and intercession.

In the quiet time the Bible study is not a time when we study God in His Word—but the time in which He studies us, searches us out, through His Word, before which we wait in quiet meditation. Thus our prayer should be, “Search me, O God and know my heart: Try me, and know my thoughts: And see if there be any way of wickedness in me, and lead me in the way everlasting” (Psalm 139:23-24). Our time of prayer should be on the basis of the word of scripture, for we then accept the word in our own personal situation; and we may be certain that our prayers will be heard, because our acceptance or appropriation of God’s Word to our situation is our response made in faith, to God’s Word and Promise.

So too the time we spend in intercession is most profitably spent when we lay hold of God’s promises on behalf of others for whom we intercede. Paul’s constant request of those to whom he was a father in God was, “Brethren pray for us.” In our time of intercession, prayer for our fellow Christians must be foremost, because our Christian fellowship lives and exists by the intercession of one for another. Without such intercession the fellowship collapses. Now we may see the reason for the fact that “only in aloneness do we learn to live rightly in the fellowship.”

Aloneness, apartness—to the called of God they are no longer stark and forbidding words, for as Dietrich Bonhoeffer says, “Blessed is he who is alone in the strength of the fellowship, and blessed is he who keeps the fellowship in the strength of aloneness.” Truly it is so, when we can be still and know that He is God. But for those whom God has singled out, and especially for those of us called to full time service—and particularly in College—the words aloneness, apartness are too often the battleground of a fight never won.

The hazard of all Christian work is that of being cumbered with much serving, as Martha was. But unless we win the battle of being alone with God—of going apart to be with Him, as Mary did, then whatever our work may be, it will be in vain for it will be done in our strength alone.

We may even retain the formality of a quiet time, but with our minds and our lives filled

with busyness, the time is lost—because we no longer wait patiently for the Lord—and we come away blaming God for not fulfilling His Promise to renew our strength, and for not enabling us to mount with wings as eagles, to run and not be weary, to walk and not faint—in His service.

All the advice ever written on what the quiet time is, and how to spend the quiet time, is of no avail, until we have won the battle of aloneness-apartness. But what is aloneness, apartness? It is not the cutting off of all relationships with the world—it is not the shunning of the realities of our daily life—nor is it just solitude. Aloneness, apartness is stillness before God—stillness before His Word—when we no longer busily endeavour to tell God what to do.

We know by the Lord's life that He was a student of the scriptures and a Man of prayer, and yet in the gospel records there are very few incidents which specifically show Him to us in aloneness. Always there are the disciples, and followers and other people about Him. Often He went apart with the disciples to teach them and to rest—and finally He stands alone among His enemies and accusers. Only once, following the feeding of the five thousand, are we told that

“after He had sent the multitude away, He went up into the mountain apart to pray; and when evening was come He was there alone” (Matthew 14:23). But His whole life shows us the strength of His aloneness, apartness—before His Father. He was sent purposively to save His people from their sins—and thus He sought John's baptism—though John was reluctant to baptise Him. Thus He taught as one having authority—among the teachers of casuistry. Thus He set His face steadfastly to go to Jerusalem— though His disciples warned Him of the danger. Thus finally He was despised and rejected of men. Through His ministry and in His death there flows the strength of His aloneness and apartness with His Father—“I am among you as He that soweth—not my will but Thine be done— It is finished—Father into Thy hands I commend My Spirit.”

We too who are called of God, are called in our ministry, wherever and whatever it may be, to the aloneness, the apartness which is essential to our daily walk with the Lord. Through our lives the strength of our aloneness and apartness before God and His Word, will be evidenced in the fulfilment of the ministry committed to us in the fellowship — even as Christ's was in His ministry and death. END.

The College's Queensland student, Gordon Birch, went up to Brisbane for the May holidays and went to every meeting of the Billy Graham Crusade he could. This is his report:

The Brisbane Crusade

THE sprawling city of Brisbane, capital of Queensland, became a State on 31st May, 1859. Just one hundred years later, the Billy Graham Crusade drew the largest crowds in the State's history for any religious meeting.

Under the leadership of associate evangelist, the Rev. Leighton Ford, the Crusade began at Milton Tennis Courts on May 17. It concluded in the Exhibition Grounds on May 29-31, with Mr. Graham preaching. Many people rejoiced to see the fruit of many years' labour as thousands stepped forward during the appeals to make decisions for Christ.

The Milton courts, with a capacity of 10,000, seated from 5,000 to 8,000 every night. On the Youth Night Mr. Ford preached on the cost of becoming a Christian, taking illustrations from Christians in Korea and Red China. It was a great thrill to see over 300 young people accept the challenge of the Cross.

He spoke also one night on love, courtship and marriage. He said a successful marriage must be built upon a rock (Christ) and not on the sands. He stressed the need to commit the whole matter to God in prayer.

At the first meeting addressed by Mr. Graham himself, the Premier, Mr. Nicklin, gave thanks to Mr. Graham and his team on behalf of the State for visiting Brisbane. Of 50,000 present, 2,300 people made decisions for Christ. Mr. Graham preached on John 3:16, and said that the world's only hope lay in a return to the old Biblical truth that “man alone can do nothing: he can only be saved by submission to God.” A physically, mentally and spiritually worn-out Billy Graham preached to a State record of 80,000 people on the final day.

“This is the Lord's doing, and it is marvellous in our eyes.” END.

in full retreat . . .

brian telfer

BLUE GUM LODGE was to be home for Moore College students for four days. The event was the annual retreat, arranged so that First Year men could get to know their con-freres, and to confront us with some of the problems we would experience as we prepared for God's ministry.

We learned for example that, in theory at least, a good catechist, licensed of course, must never tell his rector how to run the parish. Another "seasoned" student warned us of the grave danger of getting "hitched." In fact we heard of a certain young thing who told her rector that if ever a catechist should venture on the scene, who wasn't "saved," he might be kind enough to save him for her. (Sad to say, since entering college few of us have faced this problem.)

We certainly had a lot to learn though. I recall one student, who having seen the Rev. D.W.B.R. in shorts inquired whether he was a new student too.

Interspersed with the forums and Bible studies we enjoyed ourselves playing cricket, swimming, or just sitting about sharing the good things God had been doing for us. We were, as one, thankful to God for giving to us His servant, Mr. Festo Kivengere, who led our evening devotions.

In our first study together we were brought to the feet of our Saviour to hear again His words to Bartimaeus, the blind beggar; His words to us: "What wilt thou that I should do unto thee?" And in the days that followed God showed us the sins that kept us from enjoying His fellowship; that kept us from knowing real fellowship with one another. Through His word He showed us our blindness and our poverty, but in His grace He pointed us to the Lord Jesus Christ, the Lamb of God, which taketh away the sin of the world.

"Our fellowship is first with the Father and with His Son Jesus Christ" (I John 1:4), yet I was brought to see how much I had sought after His gifts of joy, of peace and power and guidance, without really wanting Him for Himself.

But coming to Him in repentance He gave me a longing for fellowship with Himself above all things, and having Him, I am satisfied lacking nothing that God has purposed for me.

END.

Asleep ?

In Church ?

HIS head dropped lower and lower onto his chest. With a start, he jolted back to consciousness. The sermon was over and the Rector was leaving the pulpit.

Is this YOU? Then read on—our church services should not become a bore or a drudgery to us; they should be something we look forward to eagerly and enter into fully.

Public worship plays a large part in our Christian service. Christians are urged by St. Paul **not to forsake the assembling of themselves together** and to this end, regular times have been designed for believers to come together to worship. In our parishes, Christians come together regularly on Sundays and other special occasions. Here at Moore College, we gather together in our chapel every day of the week except Saturday.

Why is it so important for Christians to worship together? Why did our Lord, Himself, set the example of attending the weekly gatherings of God's people in His day? The answer is that Christian believers are members of a family—Christ's family. In just the same way as an ordinary family, if it is to hold together, does certain things together like sharing meals and experiences and helping one another, so the Christian family must come together to share spiritual meals and experiences and help one another. Christians meet together so that the family of our Lord Jesus Christ may be built up. Each member of the family is helped by making confession of his sins with fellow Christians, by rendering **thanks for the great benefits that we have received at His hands** with fellow Christians, by setting **forth his most worthy praise**, by hearing **His most holy Word**, and asking **those things which are requisite and necessary, as well for the body as the soul**. In other less familiar words of the **Book of Common**

Prayer, the Common Prayers in the Church were ordained **for a great advancement of godliness**.

It is impossible for people anywhere to meet and to be edified without some law and order. We need a chairman and an agenda at a committee meeting. We need a programme for a sports carnival or a concert. Things run more smoothly. The spectators appreciate more fully that in which they are participating.

St. Paul was quick to see this principle so far as Christian meetings of his day were concerned. He found, for example, people who would stand up at random and speak in tongues that no one else could understand. Consequently, when writing to the Christian community at Corinth about their church services, St. Paul has as his foundation, two principles: all things should be done **unto edifying** and they should be done **decently and in order** (I Cor. 14:26,40).

Not only did this apply to the Corinthian services, it applies just as much to ours today. We should do those things that will help us to be built up in a knowledge and love of God. We should conduct our meetings with a sense of decency and orderliness.

The Church of England, with its **Book of Common Prayer** has sought to emulate these principles. Within its pages are forms of service to be used at Christian gatherings. They are set out in orderly manner with due regard to the necessity of the edification of those who take part. In fact, much of the **Book of Common Prayer** comprises the Scriptures verbatim.

To illustrate these principles, let us look now at **The Order for Evening Prayer**.

Orderliness is expressed from the beginning. There is a **Minister** to conduct the service: **At the beginning of Evening Prayer the Minister . . .**

What could be termed the **Penitential Section** now follows. The Minister reads one or more of a number of sentences from Scripture emphasising the need of man to confess his sins to a righteous God. Then he exhorts obedience to these Scriptures and states other reasons mentioned previously why believers should gather for public worship. The congregation joins in a general confession and, on the authority of Scripture, the Minister declares **the Absolution or Remission of sins**. The Lord's Prayer concludes the penitential section and the following versicles and responses commencing, **O Lord, open thou our lips . . .** pave the way for the section of praise.

The actual Word of God comprises the bulk of this section. The congregation sings a Psalm. It hears a lesson or reading from the Old Testament to which it replies with Psalm 98—**O sing unto the Lord a new song: for he hath**

By Peter Payn

done marvellous things. If the Old Testament lesson has pointed to the coming of Christ, the congregation may reply with an alternative hymn. This is the song of the Blessed Virgin Mary as she awaits the coming of Christ: **My soul doth magnify the Lord . . .** A lesson from the New Testament is now read. The congregation sings in response to what it has heard concerning Christ and His salvation, the **Song of Symeon: Lord, now lettest thou thy servant depart in peace: according to thy word . . .** If more appropriate to the lesson just heard, the congregation may reply with the words of Psalm 67: **God be merciful unto us, and bless us . . .**

Between this section of praise and recitation of God's Word and the next section, comes a short statement of belief known as the **Apostles' Creed**. In the recitation of the Creed, believers in a specific way are able to confess Christ as the Scriptures command.

A new section of intercessory prayer is introduced with the words, **The Lord be with you . . . Let us pray . . .** It is fitting that the shorter form of the Lord's Prayer should be at the beginning of this section, forming as it does, a pattern for all prayer. Prayer for our Sovereign, our pastoral clergy and for ourselves — all enjoined by Scripture — comprises this last section. In the middle there is room for an **Anthem** in those **Quires and Places where they sing** anthems.

The penitential section, the praise and Word of God section, and the intercessory section clearly reflect St. Paul's two principles of worship mentioned earlier. Everything is done **decently and in order**. Worship moves systematically through each phase and, if the worshipper has entered into the service in faith, he cannot fail but to be edified by this orderliness and, above all, by the Scripture-centred basis of the service. The same can be said for the other services of the **Book of Common Prayer**.

There are two subsidiary things I propose to mention briefly now in connection with our liturgy as we have it in the **Book of Common Prayer**. They are the music of the service and the ordering of the meeting place.

Music should be of such a quality that it assists worship. It should never be thought of purely as, in itself, an offering to God. God is more concerned with the offering of our hearts

and lives to Him. Music should assist in the expression of our worship and, as such, music must be treated seriously. For example, hymns and psalms should be within the range of the congregation—including the men! Men desire to express their worship as well as women! Then again, tunes for hymns and psalms should be such as to bring out in the best way the meaning of the words sung. Psalms should be sung in a way that will give stress to the important words and less stress to the not-so-important words. Congregations should practise music together on occasions. This all makes for the edification of the worshippers.

The ordering of the meeting place is, also, not unimportant. At College, we have a Sacristan who, amongst his other duties, looks after the appearance of the chapel. He is assisted each week when fellow-students clean and polish the brasswork, the floor and woodwork. When a meeting-place is kept well, those who come to worship within its walls are influenced consciously or unconsciously by its appearance to worship God inwardly in the **beauty of holiness**.

Public worship is vital to our Christian growth. Let us seek to order our worship according to the will of God as expressed in the Bible. Let us do everything **unto edifying and decently and in order**. **END.**

THERE is a notion abroad today that large scale concepts somehow obscure the tensions and problems of life. We take our international differences to summit conferences, we boast of big industries and big business, we want to be entertained by "big name" artists, we like our pleasures to be lavish and on a grand scale, we are bursting to hear "big" news and we make big plans for the future. The person who confesses that he still derives pleasure from small things is considered an "ancient" and a "square." Within the family and among friends we feel obliged to give bigger and better gifts, our children instinctively expect better and more lavish toys than their parents received and in our spiritual lives we look for big experiences and great spiritual gifts before we have learned to receive and give thanks for small ones.

The Bible teaches that character is consistent. "He that is faithful in that which is least is faithful also in much . . ." (Luke 16:10). In theory, we recognise that service means humility and selfishness but in practical situations, we are constantly destroying service and fellowship by asking the question, "Which of us should be the greatest?" We seek to create a situation where we can be, to some extent, dominant. The bigger the service we can render the better. We look for "ecclesiastical figures" and "authoritative personalities" to govern our Church. We tend to despise the simple service of active helpfulness in trifling, external matters. There is something distasteful and unattractive to our human nature in humble, unobtrusive service.

God, however, insists that we prove our faithfulness in that which is least before He will entrust us with the much. Joseph had to prove his faithfulness in running a gaol, of which he was an inmate, before he was entrusted with the task of serving God as the governor of the great nation of Egypt. Moses proved his faithfulness in safely caring for another man's flock in the flinted desert around Horeb before God appointed him to lead His own flock, the nation Israel, out of Egypt, through the wilderness. David faithfully protected his father's sheep from the lion and the bear and God chose him to be the Shepherd-King of Israel.

For us, every day bristles with opportunities to render small unobtrusive service to our brethren. This is true of a theological college, a family, a place of employment, a church, a fellowship or, in fact, wherever people share activity together. George Whitfield was once asked, whether a certain person was a Christian.

THINKING

BIG

REG PLATT

"I don't know," he replied, "I don't know his wife." The lofty doctrines of the New Testament epistles are always related to practical, everyday experiences—they speak of the relationship of husband and wife, of father and children, of employer and employee.

Table manners, social courtesies, road courtesies simple acts of trivial helpfulness, gratefulness, friendliness, graciousness are all areas in which we are required to be faithful. Very often better service can be rendered by the silent tongue and the listening ear. All acts of trivial service are inconvenient but it is God who brings such inconveniences across our paths. Who can really be faithful in great things if he has not learned to be faithful in the things of daily life? We are required to show forth God's salvation from day to day (Psalm 96:2).

In this sphere of humble, unimpressive service, as in every area of our life, Christ is our pattern (Phil. 2:5-11). As He came among us as a Servant, so we are to serve God and in serving God, we serve our fellows, not despising the small, the trivial, the unattractive things of daily life. The quality of our service will reflect the closeness of our walk with God. "With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:2). END.

RUDE comments are passed at the meal table from time to time about "that outer suburb of Sydney," "that little 'ole shanty town," or "they even have electricity now you know." The ignorance of some people is appalling when it comes to knowing a few facts about the capital cities of Australia. To help provide for an obvious lack of such knowledge in Moore College I decided to write this article about Adelaide, my home city.

Adelaide

The approach to the city by road or rail from the eastern States is through the Mount Lofty Ranges, generally called the Adelaide Hills. Through countless ages the hills have been subject to erosion and the material deposited on the Adelaide plain. Evidence of ancient glaciers is seen in the deep scars on the surface of the ground, and in the large deposits of glacier matter at such places as Hallet's Cove, several miles from the city. Mt. Lofty, the highest peak, reaches a maximum height of 2,384 feet above sea level. Looking down from the foothills the city may be seen as a brilliant panorama of neat straight streets, broad highways, green parklands, parks and gardens. Rarely can such an encompassing view of a capital city be seen from one place as from these hills. One can see at a glance, most of the suburbs, even those over 20 miles away. In the background the waters of St. Vincent's Gulf may be seen and the many beaches dotted along the shore. The view is equalled only at night when the highways are lit by orange lights, the secondary roads by blue lights, whilst other streets are lit by white lights. In spite of its population of 500,000 and its many heavy industries the scene gives an impression of stillness and quietness.

Capt. Hindmarsh R.N. landed on the coast on 28th December, 1836, and immediately issued the proclamation, establishing the Government of the province. Sir John Jeffcott, Chief Justice, wrote of this new colony, "The sight of this incipient city (Adelaide) where I now write, in a tent be it said, is most beautiful, and looks quite like an English park. Nothing can be finer than the rich pastures spread over the land in all directions." Colonel Light was commissioned to establish the site of the capital city of the new colony. He was a capable and accomplished man who drew the plans and chose the present

Ed Watkins

site in face of powerful opposition, including that of Hindmarsh, its first governor. To this opposition Colonel Light replied "My enemies have done me the good service of fixing the whole of the responsibility on me. I am perfectly willing to bear it, and I leave to posterity, and not to them, whether I am entitled to praise or blame." The fact that in recent years men like Dr. McAdam, chief planning authority in London, and Sir Patrick Abercrombie, his successor, rank Adelaide with Edinburgh and Washington as the three most charmingly planned cities, show us clearly that posterity gives nothing but praise to Colonel Light for his magnificent work.

Along with the founding of the State was the founding of the church. The first clergyman to officiate in Adelaide was the Rev. C. B. Howard who was colonial chaplain. One of the societies who assisted the early church was the Society for Promoting Christian Knowledge, and we read in the Annual Report for 1837 these interesting details: "It appeared that the Committee had been enabled, aided by the grant of the Society of £200, to build and send to the colony a church in frame-work, containing sittings for 350 persons, provided with communion plate and books, to complete and sent out a parsonage house, also in frame-work, and to grant the Rev. C. B. Howard £100 towards the expenses of his outfit." The foundation of the first church was laid in January, 1838. This church, Trinity Church, stands today as a symbol of the importance that the early settlers placed on God.

The countryside around Adelaide has not the startling grandeur or the vivid colouring of the Blue Mountains or the heart of Australia but has a beauty all of its own. The many creeks and dams provide enough water for a fairly luxuriant undergrowth. The tall gums and green pastures are seen in all their beauty in the paintings of Hans Heysen. 30 miles north-east of the city the charming Barossa Valley may be enjoyed, whilst to the south is Victor Harbour with many lovely walks. Across the sea a short distance is Kangaroo Island with a magnificent wild life sanctuary and good fishing prospects, especially sharks!

I hope these few remarks may help towards a better knowledge and appreciation of another capital city, but of course if you really want to know what it is like the best thing to do is to go over and see it first-hand. **END.**

R u N N i N G t H e

HOW often have you thought, "If I were the Rector, I'd . . ." (Or, if you ARE the Rector, "If I were the Churchwarden, I'd . . .")?

If you have had such darkly seditious thoughts, then you will no doubt be interested to know that in recent years a great deal of accurate scientific research has been done on the organisation of a Parish, and I would like to present to you a brief summary of the more important and practical results of this research:

First, let us consider the position when the Parish becomes vacant and it falls to our lot to select a new Rector. There are two chief methods of going about this task: The Hors d'Oeuvre Method and The Tibetan, or Weight of Evidence Method.

1. Just as many people like to begin a good meal with an hors d'oeuvre or appetiser, the first method consists of, as it were, sampling your future minister, before he actually arrives. The method is as follows:
 - a. Each member of the Parish Council selects, say 3 or 4 names from the list of "prospects."
 - b. He (the Parish Councillor) then goes to each "prospect's" church in turn and surreptitiously takes notes of everything the unfortunate clergyman says and does (or doesn't say and doesn't do as the case may be).
 - c. Then at the next meeting of the Council each prospect is discussed in the light of the information collected. There will soon be no doubt that none of the applicants is suitable, and so the second method has to be tried.

N.B. Here is a list of the sort of questions an observer should try to answer in his notes:

- i. Does he preach for 19, 29, or 59 minutes?
- ii. Does he preach?
- iii. Does he have a dog, or a cat, or a wife?
- iiii. Is he bald?
- iiiii. Does he wear a mitre when reading the Litany?
- iiiii. Does he read the Litany?

- iiiii. Does he use the Quicunque Vult?
- iiiii. What is the Quicunque Vult, anyway?

2. The Tibetan method, which was used in prehistoric times for selecting the Dalai Lama, involves much less field work than the other, although some scholars are doubtful as to its accuracy.

The Councillors should sit round a large table. Let us suppose there are 10 Councillors and 8 Clergymen on the list of prospects. Then each Councillor must be given 8 sheets of paper, and all sheets of paper must be exactly the same size and shape.

Each Councillor then writes on his first sheet all the good (not bad) qualities he considers the first candidates to possess, and then the good qualities of the second candidate on the second sheet, and so on through the whole eight.

The ten sheets concerning the first candidate are then collected and carefully weighed, and the weight of ten sheets of **blank** paper is subtracted, so that we arrive at the weight of the ink used. It will be seen that this gives us a scientific way of arriving at which candidate has the greatest abundance of good qualities.

- N.B. i. Councillors must not be allowed to use radioactive ink as this would contain heavy water.
- ii. They must not be allowed to dip the corner of the paper in the ink-well.
 - iii. If the candidate's name is written at the top of the sheet, allowance must be made for the difference in weight between names such as Montague - FitzGibbonheimer and Jay.

ANOTHER problem that continually confronts both clergy and laymen is how to increase congregations and collections.

Once again, scientific research has enabled us to discover the laws regulating the number of people attending a service and the amount of the collections: It has been proved that

RECTOR

▶ ▶ ▶ ▶ ▶ ▶ ▶ ▶ ▶
 BY THE RT. REV.
 VIVIENNE HOGWASH,
 Assistant Bishop of
 Western Slobbovia.
 ◀ ◀ ◀ ◀ ◀ ◀ ◀ ◀ ◀

$$x = \frac{PR-R(C+O) \cdot N}{100Sr}$$

- where x is the number of people who will attend a given service.
 P is the population of the Parish.
 C is the number of Catholics in the Parish.
 O is the number belonging to other denominations.
 R is the average number of times the Rector has called on his parishioners.
 N is the number the church will seat.
 S is the length of the sermon in minutes.
- and r is the number of points of rain which can be expected to fall on the day in question. (The Weather Bureau will gladly supply this figure.)

For example, suppose that in a typical parish,
 P is 2,645
 C is 715
 O is 347
 R is 2.6
 N is 284
 S is 19
 r is 5

then obviously x will equal 99.166315

Now, it will be seen that P, N, and r are constants. C and O can only be decreased with difficulty. But R and S are in the control of the Rector, so it follows that to increase the congregation all that is necessary is to abolish sermons and to spend the time thus gained in visiting the flock.

- N.B. The formula may have to be modified
- i. if the Parish is near a surfing beach or racecourse.
 - ii. if the people happen to like long sermons.
 - iii. if the Parish happens to be in, say Afghanistan.

A third situation which has come under the microscopes of the scientists is the suggestion that a memorial be erected in honour of, say, a former Rector. In this field the greatest step

forward has been the discovery of **The Law of Contrary Suggestibility.**

According to this law 97% of all church members, regardless of their churchmanship, will oppose any suggestion made by the Rector if they think that he is trying to introduce something that was "never done here during so-and-so's time." (The other 3% are probably asleep.)

For example, suppose the Rector decides that the most suitable memorial to the late Canon Bloggs would be a new Rectory: He should begin by letting it be known that a memorial should be ornamental rather than useful; this idea will be squashed immediately and everybody will be agreed on a utilitarian monument.

The Rector next decides that such a monument should be for the exclusive use of the people, not the clergy, to which Mr. Jones will reply that such a humble and self-effacing Rector deserves to reap the biggest advantage from the proposed scheme. In his next move the Rector will emphasise the importance of keeping the whole thing to a small scale; (such as a new inkstand for the vestry), and this will evoke a veritable storm in which precedents will be quoted involving thousands of pounds, and there will be talk of a scheme "in keeping with the magnificence of the character we wish to commemorate," accompanied by "Hear! Hear!" from the backbenches.

Eventually the Rector will be in a position to write a letter to the Architect, beginning

"Dear Sir,

Please proceed with the plans we discussed last month . . ."

N.B.

- i. This Law has been known to backfire with the result that one well-known church now has a larger-than-life-size statue of the previous Rector in the vestry.



The Rev.
**KEITH
COLE**

*Principal, St. Paul's
Theological College
Limuru, Kenya.*



**The
night
cometh . . .**

BOTH the need of the heathen and the "Great Commission" are still the motives of Christian missions today. It is still the "old, old story" to a needy world.

Poverty, disease, ignorance and superstition are still widespread in many parts of the world today. Many infants still die because of superstitious practices; thousands still suffer untold agony for want of better knowledge of hygiene and medicine; vast numbers are still illiterate because of insufficient educational facilities; millions are still in the spiritual condition described in the Bible as "alienated from the life of God" (Eph. 4:18), "children of wrath" (Eph. 2:3), "without Christ, having no hope and without God in the world" (Eph. 2:12).

The second motive is to be found in love to our Lord and Saviour Jesus Christ and in obedience to his command. St. Paul says "For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all that those who live might live no longer to themselves but for him who for their sake died and was raised . . . So we are ambassadors for Christ, God making his appeal through us" (II Cor. 5:14,15,20). The Lord Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, to the close of the age" (Matt 28:19-20).

For these reasons, Protestant missionary societies were founded in the late eighteenth and the early nineteenth centuries, and since that time many thousands of devoted men and women of many denominations have gone forth to teach and to heal and to preach the Gospel of the Lord Jesus Christ. "What have been their methods?" might well be asked. Naturally this varies from place to place, but generally speaking the pattern is something like this.

In the **educational sphere** the missionaries in the early days gathered around themselves their converts and taught them to read, in order that they might be able to read their Bibles. Then as the number of converts grew, education took on a wider significance, and children and adults were taught to read, not only to read the Bible and Christian literature, but also to give them occupation, the basis whereby they eventually might be able to take positions of responsibility in the community and finally to be able to determine their own affairs.

In **medicine**, the pattern is not quite the same. Dispensaries were built which later became large hospitals where nationals, both male and female, are trained to be nurses and hospital assistants. The training of doctors has always been undertaken in Universities outside mission control.

In the **pastoral situation** the aim of the missionary societies has been to establish an indigenous Church which is self-governing, self-supporting and self-propagating. To this end nationals are trained for the ministry and other full-time positions in the Church. Finally the local Church assumes full responsibility for its

own affairs, a situation which obtains in most areas of mission activity these days.

A further question might now be asked. "If the younger churches are running their own affairs, do we still need missionaries anyway?" "Can't the indigenous church be left to manage its own affairs?" The answer is clear. Missionaries are still required in even greater numbers and with more qualifications than ever before. There are few if any of the younger churches (the name given to those churches which have grown out of the labours of the missionary societies) who still do not need help in the **specialised** posts of education, of medicine, in theological education, in ministering in areas of rapid social change. Missionaries are still required for primary evangelism in certain areas which cannot be covered at the present time by the local church.

The coloured peoples of the world, comprising by far the greater proportion of the world's population are on the move. Population pressures are fomenting political demands for territorial expansion; economic potentialities formerly exploited by Western interests are now being developed by the local nationals resulting in better living standards; scientific discoveries of the West are being utilised for civil and military advancement; speed of communication is bringing all nations much closer to each other. This is the world challenge that faces the Christian Church at this time.

Millions are being invited to share in the world-wide mission of Communism to spread its materialistic ideology to every land. Buddhism, the powerful religion of the East is undergoing a revival. Islam, the greatest religion in numbers in the world has renewed its missionary cause following nationalistic aspirations in many of its states. What of the mission of the Christian Church? At the moment there is a wide open door for missionary enterprise in many parts of the world, a day of opportunity which may never come again. Already there are signs that this door may not always remain open. China for the time being is closed. Many feel that the time in other countries may soon be passing. Let us therefore, with all the devotion which we have, in the strength of our Master Christ and for His dear Name's sake, "work while it is day, for the night comes when no man can work."

END.

. . . when no man can work



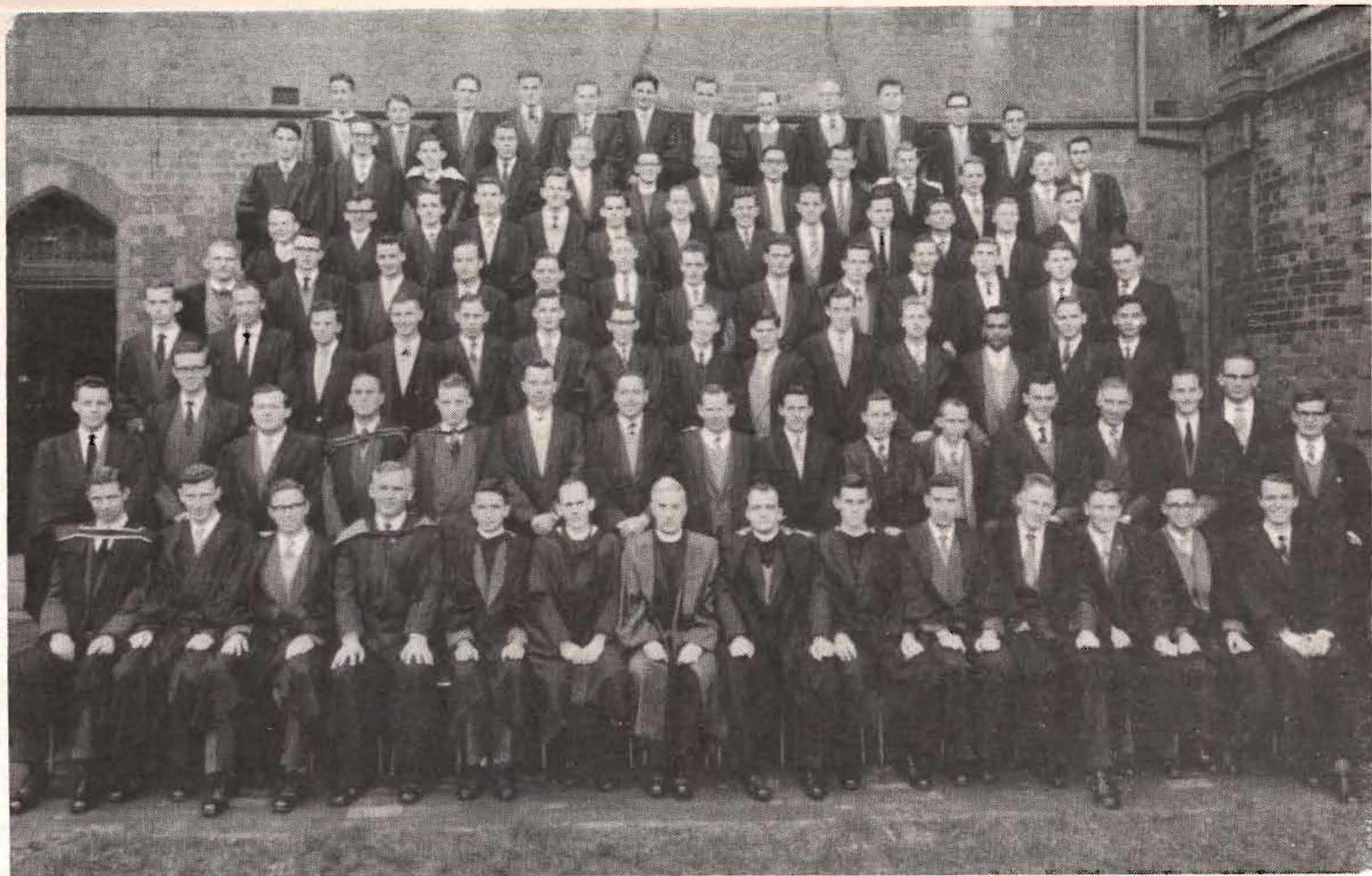
INTER-COLLEGE TENNIS CHAMPIONS 1959

From Left to Right. BACK ROW: P. O'Brien, B. Higginbotham, G. Prideaux, A. McMahon. FRONT ROW: B. Wynn, The Principal, J. Painter (Captain). The team, as well as winning the Inter-College Championships by a clear four sets from Leigh College, visited St. John's College, Morpeth, in July.



COLLEGE SOCCER TEAM, 1959

From Left to Right. BACK ROW: V. Cole, G. Butler, C. Feldman, N. Collins (goalie), R. Platt, A. Nichols, P. Carman. FRONT ROW: E. Maidment, P. O'Brien, B. Higginbotham (Captain), The Principal, N. Hart (Vice-Captain), G. Birch, E. Watkins. At the time of printing, the College team had won its way to the final of the Inter-College Championship. In the Sixth Division of the Protestant Churches Soccer Football Association Competition, played on Saturdays, the following matches had been played: v. Moorefields Methodist, Lost 1-3; v. Botany Methodist, Lost 0-4; v. Helen Keller Chapel, Lost 2-3; v. St. George, Earlwood, Won 2-1; v. Rockdale Methodist, Lost 0-2; v. Dulwich Hill Baptist, Lost 2-3; v. St. Phillip's, Campsie, Won 1-0; v. Moorefields Methodist, Lost 2-3; v. Botany Methodist, Won 4-3; v. Helen Keller, Lost 1-2; v. St. George, Earlwood, Lost 1-3; v. Rockdale Methodist, Lost 0-4; v. Dulwich Hill Baptist, Won 5-2.



From Left to Right. BACK ROW: E. Maidment, D. Anderson, P. Gurrier-Jones, G. Butler, D. Bradford, R. Clout, A. Horrex, K. Morley, P. Farrington, G. Bruce, J. Griffiths, T. Cuthberton. SIXTH ROW: C. Clark, D. Davies, R. Banks, N. Collins, R. Clark, S. Kerr, A. Hampton, P. Holland, B. Telfer, G. Ogden, W. Graham, S. Abrahams, R. Frith. FIFTH ROW: R. Beard, T. Rees, W. Lewis, B. Wynn, B. Higginbotham, N. Pilcher, P. O'Brien, R. Goodman, J. Lance, A. Humphries, P. Clifford, G. Alaïs, P. Oliver. FOURTH ROW: R. Keynes, J. Seddon, P. George, R. Platt, F. Copland, D. Ward, V. Cole, N. Bissett, J. Arnold, R. Simpson, P. Ferguson, P. Watson, D. Woodbridge. THIRD ROW: D. Johnstone, A. McMahon, J. Painter, J. Henderson, G. Prideaux, A. Nichols, G. Moon, J. Wyndham, C. Turner, N. Macintosh, E. Sheppard, E. Samuel, J. Deck, K. Iwai. SECOND ROW: C. Feldman, P. Payn, R. Coleman, S. Lees, D. Richardson, N. Hart, W. Girvan, G. Harrison, J. Lewis, G. Birch, I. Carter, J. Adams, D. Robinson, P. Kemp, R. Fowler, R. McDonald. FRONT ROW: J. Brady, E. Watkins, G. Defty, L. Abbott, Rev. G. Goldsworthy, Rev. D. W. B. Robinson, The Principal, Rev. B. L. Smith, Rev. W. Lawton, C. Tunbridge, R. Lamb, G. Taylor, P. Carman, M. Lee. THOSE ABSENT: The Archbishop, B. Skellett, A. Abbotsmith, J. Doust.

WHO'S WHO - 1959

DEACON'S YEAR, 1959

The Rev. P. Bradshaw Ball, Th.L.	(S.C.E.G.S., North Sydney)	The Rev. J. E. McDonald, Th.L.	(St. Luke's, Mosman)
The Rev. R. S. Barker, Th.L.	(Bulli)	The Rev. J. W. McElveney, Th.L.	(Bondi)
The Rev. G. Blackwell, Th.L.	(Corrimal)	The Rev. K. McIntyre, B.Ec., Th.L.	(West Ryde)
The Rev. G. M. A. Blaxland, Th.L.	(Manly)	The Rev. E. G. Newing, Th.L.	(Reading for London B.D.)
Mr. D. R. Buckman, Th.L.	(Eastwood)	The Rev. K. T. Percival, Th.L.	(Coogee)
The Rev. E. D. Cameron, Th.L.	(Chatswood)	The Rev. B. W. Powers, Th.L.	(Riverwood)
The Rev. G. Chandler, Th.L.	(Randwick)	The Rev. V. W. Roberts, Th.L.	(Lindfield)
The Rev. A. F. Donohoo, Th.L.	(St. Clement's, Mosman)	The Rev. R. G. Robinson, Th.L.	(Willoughby)
The Rev. J. Fowler, Th.L.	(Merrylands)	The Rev. H. R. J. Scott, Th.L.	(Dapto)
The Rev. W. Howarth, Th.L.	(Lithgow)	The Rev. R. Tidball, Th.L.	(Ryde)



FINAL YEAR

ABBOTT, Leonard Mackay, B.E.: Adelaide University, Klug Medalist, 1943, S.A. School of Mines, Fellow, 1943, Associate, Royal Australian Chemical Institute, 1944. Metallurgist, Steel Industry, 1942-57. Practice Assistant for open hearth steel making, Port Kembla Steel Works from 1955. From St. Michael's, Wollongong. Catechist, Pittwater, 1957; St. Andrew's, Roseville, 1958-59. Reading for B.D. (London).

ADAMS, John Henry: Sutherland Inter. High, 1948-50, L.C., 1953. Clerk, Sheriff's Dept., Supreme Court, N.S.W., 1950-56. From St. Silas', Waterloo. Catechist, St. Alban's, Belmore, 1957-58, St. Saviour's, Punchbowl, 1959.

BIRCH, Gordon Kenneth: Wynnum High, Brisbane, 1947-50, Clerk, 1951-53. Shop assistant and Storeman, 1954. Clerk, 1955. Matric., 1956. From St. Peter's, Wynnum. Catechist, St. Michael's, Flinders Street, 1956-57; Lane Cove, 1958-59.

BRADY, James Frederick, B.Sc., Dip.Ed.: Sydney Tech. High, 1946-50. Sydney University, 1951-55. Junior Lecturer, Sydney Teachers' College, 1956-57. Entered College, 1958. Catechist, St. David's, Arncliffe, 1958-59. Reading for B.D. (London).

CARMAN, Peter George: Barker College, 1944-50. Gordon Institute of Technology, 1951. Textile Technician, 1952-56. From St. Swithun's, Pymble. Catechist, St. Clement's, Marrickville, 1957; St. Augustine's, Neutral Bay, 1959. C.M.S. Candidate.

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

COLEMAN, Ronald Leslie: Eastwood Tech. High, 1947-49. Electrical Fitter and Mechanic, 1952-54. Leaving Cert., 1956. From St. Anne's, Ryde. Catechist, St. Paul's, Rose Bay, 1957; St. John's, Campsie, 1958-59.

DEFTY, Grahame John: Canterbury Boys' High, 1947-49. Intermediate Accountancy, 1952-53. Sydney Tech. Qualifying Exam., 1955-56, Clerk, Metropolitan W.S. and D. Board, 1950-55. Storeman and Packer, 1956. From St. Thomas', Kingsgrove. Catechist, St. Thomas', Kingsgrove, 1957; St. John's, Padstow, 1958-59.





FELDMAN, Ralph Carlisle: Homebush High, 1947-48. P.M.G., 1949. Salesman, 1950. Accountancy, 1950-57. From St. Peter's, Hornsby. Catechist, St. Oswald's, Haberfield, 1957-59.



FWOYLER, Russell-Charles: Drumoyne Inter. High, 1940-43. A.I.F., 1945-48. Sales Manager and Director, 1950-57. From St. Bede's, Beverly Hills. Catechist, Beverly Hills, 1958-59.



GIRVAN, Wesley David: S.C.E.-G.S., 1937-40. Building Director, 1950-57. A.I.F., 1942-46. From St. Paul's, Chatswood. Catechist-in-charge, The Oaks, 1959.



HARRISON, Graham Leslie, Penrith High, 1945-49. Farming, 1950-56. From St. Thomas', Mulgoa. Catechist, St. Andrew's, Lane Cove, 1957. St. Barnabas', Punchbowl, 1958. St. Paul's, West Manly, 1959.



HART, Noel Edward, A.A.S.A.: Canterbury Junior High, 1947-49. Sydney Tech., 1950-54 (Accountancy). From St. James', South Canterbury. Catechist, St. Clement's, Marrickville, 1957. Forestville and Naraweena, 1958-59.



JOHNSTONE, David: Fort Street Boys' High, 1948-52. Accountancy, 1953-54. University of Sydney, Arts, 1955. From St. John the Baptist, Ashfield. Catechist, St. Martin's, Killara, 1957-59.

KEMP, Peter Scott: Tumut High, 1946-50. Wagga Wagga Teachers' College, 1951-52. Teacher, 1953-56. From St. Paul's, Harris Park. Catechist, St. Andrew's, Sans Souci, 1958-59. Reading, B.A., University of Sydney.

LAMB, Richard Eglinton, A.S.-T.C. (Dip.Met.): Bowral High, 1937-41. Wollongong Tech. 1942-46. Australian Iron and Steel, 1942-57, Investigating Metallurgist; Senior Physical Testing Officer from 1954. From St. Jude's, Bowral; St. Michael's, Wollongong. Catechist, St. Mark's, Revesby, 1958-59. Reading for B.D. (London).

LEE, Maurice Charles: North Newtown Inter. High, 1948-50. Clerk, Sheriff's Dept., Supreme Court, N.S.W., 1951-56. From St. George's, Mt. Colah. Catechist, St. Andrew's, Sans Souci, 1957; All Saints', West Lindfield, 1958-59.

LEES, Samuel Frederick, B.Ec.: North Sydney Boys' High, 1929-33. Sydney University, 1936-40. Wool valuer, 1934-55. Manager, 1955-59. Royal Australian Artillery, 1940-45 (Middle East, New Guinea, Borneo). From South Kotaro, Newcastle. Catechist, St. Matthew's, Ashbury, 1959.

LEWIS, John Stanley: Hurstville Central Tech., 1941-44. Electrical Trades Assembler. L.C., Sydney Tech., 1956. From St. Clement's, Marrickville. Catechist, St. Luke's, Regents Park, 1956-58; St. Mary's, Guildford, 1959.

MCDONALD, Ross Francis: Goulburn High, 1946-50. Wagga Wagga Teachers' College, 1951-52. Teacher, 1953-56. From SS. Simon and Jude's, Warialda, N.S.W. Catechist, St. John's, Beecroft, 1957-58; St. Anne's, Merrylands, 1959. Candidate, Diocese of Armidale.





PAYN, Peter Richard: North Sydney Boys' High, 1946-50. Ministry of Transport, 1951-56. Matric., 1956. From St. Stephen's, Willoughby, Catechist, Christ Church, Old Guildford, 1957; Pittwater, 1958-59. Organist, Moore College, 1958-59. Reading, B.A., University of Sydney.

ROBINSON, Daryl: Gravesend Rural School. Various occupations, Newsagent, 1953-56. From SS. Simon and Jude's, Warialda, N.S.W. Catechist, St. Stephen's, Kurrajong, 1958. Candidate, Diocese of Armidale.

RICHARDSON, Duncan Stanley, B.Ec.: Fort Street Boys' High, 1948-49. University of Sydney, 1950-56. Clerk, Commonwealth Public Service, 1950-56. From St. Peter's, Burwood East. Catechist; St. Mary's, Guildford, 1957; Hon. Catechist, St. Peter's, Burwood East, 1959.

SKELLETT, Barry John, B.A., Dip.-Soc.Wk.: Homebush Boys' High, 1947-51. University of Sydney, 1952-57. From Holy Trinity, Concord West. Catechist, St. Anne's, Hammondville, 1956-57; District of Terrey Hills, 1958-59. C.M.S. Candidate. Reading for B.D. (London).

TAYLOR, Geoffrey Albert: Richmond High, 1955-56. Orchardist. From St. Stephen's, Kurrajong. Catechist, St. Stephen's, Kurrajong, 1957; St. Nicholas', Coogee, 1958.

TUNBRIDGE, Colin Geoffrey: Norwood High, S.A., 1948-52. Adelaide University, 1953-55. Clerk, P.M.G., 1956. From Holy Trinity, Adelaide, S.A. Catechist, St. Stephen's, Newtown, 1957; Holy Trinity, Panania, 1958; St. Swithun's, Pymble, 1959.

WATKINS, Edward George: Adelaide High, 1949-50. P.M.G. Technician, Training School, 1951-55. Telecommunication Technician, 1956. From Holy Trinity, Adelaide, S.A. Catechist, St. Stephen's, Villawood, 1957-58; St. Saviour's, Punchbowl, 1959. Candidate, Diocese of Adelaide.

OVERSEAS

DECK, John H. N., M.D.: Upper Canada College, Toronto. University of Toronto. Toronto Western Hospital, 1957. General Practice, Sudbury, 1958. From Bedford Park Chapel, Toronto, Canada. A.C.A.

IWAI, Kiyoshi, B.A.: Wakimachi High, 1949-52. Wyoto University, 1953-57. From Wakimachi Kyodai Church, Japan. At present: Assistant Editor, Scripture Union in Japan.

SAMUEL, Ernest, B.A., B.Ed.: Andma University, India, 1934-38. Teacher, St. George's Grammar School, Hyderabad, 1953-1958. From St. George's, Hyderabad, India.



SECOND YEAR

ARNOLD, John Frederic: North Sydney Boys' High, 1950-54. University of Sydney, Faculty of Arts, 1955-58. From St. John's, East Willoughby. Catechist, St. George's, Earlwood, 1959. Reading for B.D. (London).

BEARD, Ronald Noble: Naremburn Inter. High, 1947-49. Clerk, Dept. Government Transport, 1950-56. Sydney Night Bible School, 1954-55. Missionary and Bible Training College, Croydon, 1956-57. From St. Paul's, Chatswood. Catechist, St. Peter's, Cook's River, 1958-59.

BISSETT, Norman Arthur: Cleveland St. I.H.S., 1942-45. Private Study Candidate, L.C., 1949. Wagga Wagga Teachers' College, 1952-53. Teacher, 1952-58. From St. Matthew's, Bondi. Catechist, St. John's, Sefton, 1958; St. David's, Surry Hills, 1959. Candidate, C.M.S.

CLIFFORD, Peter Gilbert: St. Dunstan's College, Catford, London, 1937-42. H.M.S. Worcester, The Thames Nautical Training College, 1943-44. Cadet and Navigation Officer, Merchant Navy, 1945-56. Sydney Mission-

ary and Bible College, 1957. From Holy Trinity, Miller's Point. Catechist, Holy Trinity, Miller's Point, 1958; St. Mark's, Malabar, 1959. Candidate, South American Missionary Society.

COLE, Victor Roland: Hurstville Tech. High, 1949-51. Sydney Tech. High, 1952-53. Real Estate Agent, 1954-57. Matric., 1957. From Holy Trinity, Bexley North. Catechist, St. Mark's, Brighton-le-Sands and Kyeemagh, 1958-59.

COPLAND, Frank: Westmead Tech. High, 1945-48. Compositor and letterpress operator, 1948-51.

Toolmaker, Commonwealth Aircraft Corporation, 1951-56. Matric., 1957. From St. Mary's, Toongabbie. Catechist, Christ Church, Blacktown, 1959.

FERGUSON, Peter Thomas Devlin: South African College School, Capetown, 1950-51. Grey High School, 1952-54. Quality Controller, 1955-56. Chemical Technologist (Paper Plastics, and Adhesives) at Metal Box, Research Division, Capetown, 1956-58. From St. Andrew's, Pinelands, South Africa. Catechist, St. Stephen's, Newtown, 1959.

Candidate, Church of England, in South Africa.

GEORGE, Peter Frederick: Homebush Boys' High, 1946-48. Clerk, 1946-57. Matric., 1956. From St. Luke's, Thornleigh. Catechist, St. Mark's, Pictou, 1958; St. John's, Beecroft, 1959.

GOODMAN, Richard George: Diploma, Mechanical Engineering, Bendigo Junior Tech., 1945-48. Bendigo School of Mines, 1949-52. Engineer with A.I. & S., Port Kembla, 1954-55. Sydney Bible Training Institute, 1955-57. Engineer, Gibbes Sepik Airways, New Guinea, 1957. From St. Francis', Goroka, T.N.G. Catechist, St. Jude's, Dural, 1958-59.

Candidate, Diocese of Bendigo.

HENDERSON, John Raymond: Sydney High, 1949-54. Commonwealth Bank, 1955-56. Catechist, St. Mark's, South Hurstville, 1956-58. From St. Mark's, South Hurstville. Catechist, St. Luke's, Miranda, 1959.

HIGGINBOTHAM, Brian Gordon: North Sydney Tech. High, 1947-49. Day Matric., Sydney Tech. College, 1957. Advertising Agency, 1954-57. From St. Paul's, Chatswood. Catechist, St. Columba's, Camdensville, 1958-59. Candidate, C.M.S.

HUGGETT, Barry David: Knox Grammar School, 1947-53. Advertising Agency, 1954-56. Day Matric., Sydney Tech. College, 1957. From St. Paul's, Chatswood. Catechist, St. Bartholomew's, Pyrmont, 1958; St. Mary's, Guildford, 1959.

HUMPHRIES, Anthony John: Mowbray House School, Chatswood, 1947-53. L.C., Fort Street Evening College, 1957. Accountancy Student, 1954-58. From St. Thomas', North Sydney. Catechist, St. Basil's, Artarmon, 1958-59.

KEYNES, Ronald Philip: Fort Street Boys' High, 1947-49. Accountancy, 1950-53. Building, 1954-57. Matric., 1957. From St. John's, Beecroft. Catechist, Parochial District of Berowra-cum-Asquith,

1958 and St. Augustine's, Bulli, 1958; St. Luke's, Thornleigh, 1959.

LANCE, John Edward: Sydney Grammar School, 1947-51. Life Assurance Clerk, 1952-58. From St. Clement's, Mosman. Catechist, St. Mark's, Brighton-le-Sands, 1958-59.

LEWIS, Reginald William: Parramatta Junior High, 1948-50. Telegraphist, P.M.G., 1950-56. Moore College, Matric., 1956. Catechist, St. Andrew's, Lane Cove, 1956. From St. Matthew's, Birrong, 1958. Catechist, St. Thomas', Auburn, 1958-59.

MACINTOSH, Neil Keith: The King's School, 1948-52. Wagga Wagga Teachers' College, 1953-54. L.C., 1954. Teacher, 1955-57. From St. Swithun's, Pymble. Catechist, St. Anne's, Ryde, 1958-59. St. Columba's, Homebush-Flemington, 1959.

Reading for B.D. (London).

McMAHON, Alan Herbert, A.B.-I.A.: Randwick Junior High, 1943-45. Associate, Banker's Institute of A/sia, 1958. Commonwealth Bank Relieving Staff. From St. Luke's, Clovelly. Catechist, St. Luke's, Clovelly, 1958; St. Thomas', Rozelle, 1959.

Candidate, B.C.A.

MOON, Geoffrey Narramore: St. Andrew's Cathedral Choir School, 1946-52. Trinity Grammar School, 1953-54. Bank of New South Wales, 1955-57. From St. Paul's, Canley Vale. Organist, St. Martin's, Blakehurst, 1958; Catechist, St. James', South Canterbury, 1959.

NICHOLS, Alan Charles: Sydney High, 1948-53. Faculty of Arts, University of Sydney, 1954-55. Reporter, "The Sun" Newspaper, 1953-58. From St. George's, Hurstville. Catechist, St. Andrew's, Summer Hill, 1958-59.

Reading for B.D. (London).

Candidate, C.M.S.

O'BRIEN, Peter Thomas: Fort Street Boys' High, 1948-51. Bank Clerk, 1951-57. From St. Philip's, Eastwood. Matric., Moore College, 1957. Catechist, St. John's, Darlinghurst, 1958-59.

Reading for B.D. (London).

Candidate, C.M.S.

PAINTER, John: Penrith High, 1951. L.C., 1957. Sydney Tech. Clerk, 1953-57. Entered College, 1958. Catechist, St. Augustine's, Bulli, 1958. Christ Church, Old Guildford, 1959.

PILCHER, Noel James: Homebush Boys' High, 1948-50. L.C., 1957. Sydney Tech. Telecommunication Technician, P.M.G., 1950-55. Telephone Technician, 1956-57.

From St. Thomas', Enfield. Catechist, St. Paul's, Rose Bay, 1958-59.

PLATT, Reginald Thomas: North Sydney Boys' High, 1947-49. Private Study, L.C., 1956-57. Shipping Clerk, 1950-52. Local Govt. Clerk, 1953-58. From St. Paul's, Chatswood. Catechist, St. Mark's, Northbridge, 1958-59.

PRIDEAUX, Geoffrey John: Hay War Memorial High, 1948-52. Commonwealth Bank, 1953-58. From St. Matthew's, Bondi. Catechist, St. Thomas', South Granville, 1958-59.

REES, Tudno: Crow's Nest Junior High, 1949-51. Cashier Clerk, Hire Purchase, 1954-56. Matric., Moore College, 1957. From St. John's, East Willoughby. Catechist, St. John's, Darlinghurst, 1958-59.

SEDDON, John Richard: Sydney Grammar School, 1949-54. Laboratory Assistant, 1955-56. Matric., Sydney Tech. College, 1957. From St. Peter's, Campbelltown. Catechist, St. Peter's, Campbelltown, 1958-59.

SHEPPARD, Elwyn: Sydney Grammar School, 1944-50. L.C. Fort St. Evening College, 1957. Clerk, Perpetual Trustee Co., 1951-58. From St. Paul's, Emu Plains. Hon. Catechist, St. Paul's, Emu Plains, 1958; Catechist, St. Luke's, Mascot, 1959.

SIMPSON, Robert MacGregor: Drummoyne Boys' High, 1944-46. Draughtsman, 1947-57. Matric., 1957. From St. Alban's, Fivedock. Catechist, St. Alban's, Fivedock, 1958.

TURNER, Cyril Donald: Homebush Boys' High, 1946-50. Apprentice Plumber, Granville Technical College, 1951-55. M.W.S. & D. Board's Gold Medal, 1955. Licenced journeyman plumber, gasfitter and drainer, 1956-58. From St. Thomas', Auburn. Catechist, Prov. Parish of St. Mark's, Yagoona, 1958-59.

WARD, David Carleton: S.C.E.G.S., North Sydney, 1948-52. Clerk, 1953-55. Salesman, 1956. Matric., Moore College, 1957. From St. Swithun's, Pymble. Catechist, St. Swithun's, Pymble, 1958; Hon. Catechist, St. Swithun's, Pymble, 1959.

WATSON, Peter Robert: Canterbury Boys' High, 1952-53. Commonwealth Bank, 1954-58. University of Sydney Faculty of Economics, 1954-59. From St. George's, Earlwood. Catechist, St. Barnabas', Broadway, Sydney, 1958-59. Reading, B.Ec., University of Sydney.

WOODBIDGE, David Charles: Croydon Park Junior Tech., 1947-50. Q.C., Sydney Tech., 1955-57. Bank of New South Wales, 1951-57. From St. Thomas', Enfield. Catechist, St. Stephen's, Bellevue Hill, 1958; St. Paul's, Gympie, 1959.

WYNDHAM, John Hebdon: S.C.-E.G.S., North Sydney, 1947-51. Accountancy, 1952-56. L.C., 1956, Fort Street Evening College. Bus Conductor, Transport Dept., 1957-58. From All Saints', Balgowlah. Catechist, St. Clement's, Marrickville, 1958-59.

WYNN, Ernest Brian: Wollongong High, 1948-52. Solicitor's Clerk, 1953-54. Commercial Trainee, A.I. & S., Port Kembla, 1955-57. From St. Paul's, Woonona. Catechist, St. Alban's, Lindfield, 1959.

FIRST YEAR

ABBOTSMITH, Alexander Charles: St. Andrew's Choir School, 1948-50; Trinity Grammar School, 1951-52; Wagga Wagga Teachers' College, 1953-54. Teaching, 1955-59. Entered College from Parish of Forestville-Narraweena. Catechist, Pittwater, 1959.

ABRAHAM, Stuart Noel: A.C.-I.V., F.R.E.I.: North Sydney Tech. High School, 1938-42. Estate Agent, 1943-58. Entered College, March, 1959. From St. Barnabas', Roseville East. Catechist, St. Barnabas', Roseville East, 1959.

ALAIS, Gerald: Bournemouth Collegiate School, England, 1937-40. Apprentice Fitter and Turner, 1940-44. British Army, 1944-48. Royal Australian Air Force, 1950-56. Qantas Empire Airways, Fitter and Turner, 1957-58. Entered College, March, 1959, from St. Stephen's, Bellevue Hill. Catechist, St. Stephen's, Bellevue Hill, 1959.

ANDERSON, Donald George: Naremburn High, 1952-54. Accountancy, 1955-57 at Sydney Tech. College. Matric., 1958. Trustee Clerk, 1955-57. Entered College, March, 1959, from St. Cuthbert's, Naremburn. Catechist, St. Andrew's, Riverwood, 1959.

BANKS, Robert John, B.A.: Parramatta High School, 1954-55. Univ. of Sydney, 1956-58. Articled Law Clerk, 1959. Entered College, June, 1959, from St. Luke's, Liverpool.

BRADFORD, Donald Thomas: The King's School, Parramatta, 1945-50. Parramatta High School, 1950-55. Salesman, 1956. Entered College for matriculation, 1957, from Holy Trinity, Baulkham Hills. Bush

Missionary Society, 1958. Catchist, Riverstone, 1957; St. Silas', Waterloo, 1959.

BRUCE, Gerald Sidney: Knox Grammar School, 1947-49. East Sydney Tech. College, 1958, matriculation. Assistant to the Accountant of Insurance Co., 1950-57. Entered College, March, 1959, from St. Stephen's, Willoughby. C.M.S. Candidate.

BUTLER, Geoffrey Thomas: Prince Alfred College, Adelaide, 1950-53. Part A Second Marine Engineer's Certif., 1958. Apprentice Fitter and Turner, Adelaide, 1954-56. Cockatoo Docks, 1957-58. Entered College, March, 1959, from St. Paul's, Chatswood.

CLARK, Colin Ashley: Christchurch Boys' High School (N.Z.), 1946-50. Christchurch Teachers' College, 1951-52. School teacher (N.Z.), 1953. Bookselling-Publishing, 1954-57. School teacher (N.S.W.), 1958. Entered College, March, 1959, from St. Martin's, Christchurch (N.Z.). Catechist, St. Paul's, Chatswood, 1959.

CLARK, Reginald: Hurstville Central Tech., 1941-43. Sydney Tech. High, 1944. Apprentice Fitter and Turner, 1945-50. Engineering Draftsman, 1950-59. Entered College, March, 1959, from Holy Trinity, Peakhurst. Catechist, St. Mark's, South Hurstville and St. Martin's, Blakehurst, 1959.

CLOUT, Ronald Charles: Temora High School, 1939-41. R.A.A.F., 1944-46. Builder, 1946-58. Entered College from St. Michael's, Wollongong, March, 1959.

COLLINS, Neville Eustace: Homebush Boys' High School, 1952-54. Clerk, M.W.S. & D. Board, 1954-59. Entered College from St. Andrew's, Summer Hill, March, 1959. Catechist, St. Nicholas', Croydon Park, 1959.

CUTHBERTSON, Trevor Albert: Sydney Tech. High School, 1950-54. Faculty of Arts, 1955-59. Driving Instructor, 1956-58. Entered College, March, 1959, from St. Paul's, Oatley. Catechist, Wentworthville-Pendle Hill, 1959.

DAVIES, Don Burnett, A.S.T.C.: Mech. Engin., Sydney Tech. High School, 1948-49. Dip.Mech., Eng. Univ. of Technology, 1950-55. Cadet Engineer, 1950-53. Apprentice Draughtsman, 1953-56. Design Engineer, 1957-58. Entered College, March, 1959, from St. James', South Canterbury. Catechist, Holy Trinity, Concord West, 1959.

DOUST, James Athol John: Mosman Inter. High, 1947-49. Apprentice Carpenter and Joiner, 1949-54. Journeyman Carpenter, 1955. Pest Control Operator, 1955-57. Leaving Certificate, 1958, Sydney Tech. College. Entered College, March, 1959, from St. Peter's, Neutral Bay. Catechist, St. Columba, Homebush-Flemington, 1959.

FARRINGTON, Peter C.: Geraldton High School (W.A.), 1942. Granville Tech. College, 1958. Positions various, 1942-52. Captain Evangelist Church Army in N.S.W. and Queensland, 1952-57. Clerical, 1958. Entered College, March, 1959, from St. Thomas', Auburn.

FRITH, Charles Richard: Sydney Grammar School, 1948-50. Matric., 1958, Sydney Tech. College. Customs Agent, 1951-52. Bank Clerk, 1952-57. Entered College, March, 1959, from St. Matthew's, Manly. Catechist, St. Faith's, Narrabeen, 1959.

GRAHAM, William James: North Newtown Inter. High, 1950-52. Carpenter, 1953-59. Matriculation, 1958. Entered College, March, 1959, from St. John's, Glebe. Catechist, St. John's, Ashfield, 1959.

GRIFFITHS, Trevor John: Barker College, 1944-48. A.C.A., 1955. Audit Clerk, 1949-56. Accountant in practice, 1957-58. Entered College, March, 1959, from St. Clement's, Mosman. Catechist, St. Clement's, Mosman, 1959.

GURRIER-JONES, Paul: Canterbury Boys' High, 1951-52. Wagga Wagga Teachers' College, 1953-54. School teacher, 1955-59. Entered College, March, 1959, from St. Luke's, Miranda. Catechist, St. James', Carlton, 1959.

HAMPTON, Allen Christian: Kogarah Inter. High, 1950-52. Sydney Tech. College, 1958. P.M.G. Technician in training, 1953-58. Entered College, March, 1959, from St. Bede's, Beverly Hills. Catechist, St. Alban's, Belmore, 1959. Candidate, Diocese of Armidale.

HOLLAND, Peter: Parramatta High, 1944-47. East Sydney Tech., 1958. Clerk, 1947-58. Entered College, March, 1959, from St. Stephen's, Lidcombe. Catechist, St. Bartholomew's, Pyrmont, 1959. Candidate, Diocese of Willochra.

HORREX, Arthur Hugh: Richmond High, 1950-53. Sydney Tech. College, 1958. Farmer and Theatre Projectionist, 1954-58. Entered

College, February, 1958, as Matriculation Student, from St. Stephen's, Kurrajong. Catechist, St. Stephen's, Kurrajong, 1959.

KERR, Stanley, Ph.C., M.P.S.: Canterbury High, 1949-53. Sydney Univ., 1955-57. Pharmacist, 1954-58. Entered College, March, 1959, from St. George's, Earlwood. C.M.S. Candidate.

MAIDMENT, Edward Holdsworth, A.S.T.C., B.Sc. (Chem. Engin.): Trinity Grammar School, 1942-51. Univ. of N.S.W. (part-time), 1952-58. Chemical Engineer, 1952-58. Entered College, March, 1959, from St. Andrew's, Summer Hill. Catechist, St. Matthew's, Botany, 1959.

MORLEY, Keith Dudley: Randwick High School, 1948-50. Matric., 1958. Electrical Fitter, 1951-58. Entered College, March, 1958, for Matric., from St. Anne's, Merrylands. Catechist, St. Luke's, Regents Park, 1959.

OGDEN, Graham Sydney, B.A.: Fort Street Boys' High School, 1950-54. Sydney Univ. (Faculty of Arts), 1955-57. Planning Assistant, D.M.R., 1958. Entered College, March, 1959, from St. Anne's, Ryde. Catechist, St. John's, Darlinghurst, 1959.

OLIVER, Phillip Newton: North Newtown Inter. High. Leaving Certificate. 1957-58. Private Study. Drapery and Mercery, 1951-57. Catechist, Picton, full-time, 1958. Entered College, March, 1959, from Parish of Picton. Catechist, Picton, 1959.

TELFER, Brian Robert: Parramatta High School, 1949-53. Wagga Wagga Teachers' College, 1954-55. Primary School teacher, 1956-58. Entered College, March, 1959, from Holy Trinity, Baulkham Hills. Catechist, Holy Trinity, Baulkham Hills, 1959.

MATRICULATION

CHILD, Garrick Lancelot: North Sydney Tech. High, 1950-52. P.M.G. Training school, 1953-57. Telephone Technician, 1958. Entered College, 1959, from St. Andrew's, Lane Cove.

CRAFT, Nickless Hugh: Wollongong Junior Technical College, 1951-53. Clerk, Electrolytic Refining and Smelting Co., Port Kembla, 1954-59. Entered College, 1959, from St. Michael's, Wollongong. Catechist, Parish of Austinmer, 1959.

GEORGE, Douglas Richard: Melbourne High School, 1952-54. Accounts Clerk, 1955-59. Entered College, July, 1959, from St. Luke's, Clovelly.

HALL, Anthony Edwin: Knox Grammar School, 1950-54. Clerk, Wholesale Stationery, 1954-58. Entered College, 1959, from St. Barnabas', Roseville East.

HAWKINS, John Edward: Tempe Intermediate High, 1951-54. Bank Clerk, 1955-58. Entered College, 1959, from St. Andrew's, Riverwood. Catechist, St. Aidan's, Moorebank, 1959.

GRACE, Blair Sydney: North Sydney High, 1948-51. Telephone Technician, 1952-59. Entered College, March, 1959, from St. Cuthbert's, Naremburn.

UPTON, Rex: Penrith High School, 1950-52. Bank Officer, 1953-58. Entered College, March, 1959, from St. Paul's, Chatswood.

HULME-MOIR, Francis Ian: S.C.E.G.S., North Sydney, 1948-54. Nelson College (N.Z.), 1955. Faculty of Medicine, 1956-59. From All Saints', Nelson (N.Z.).

MOORE THEOLOGICAL COLLEGE

STUDENT APPOINTMENTS, 1959

Senior Student: L. M. ABBOTT, B.E.
Deputy Senior Student: C. G. TUNBRIDGE
Organist: P. R. PAYN.
Sacristan: E. B. WYNN
Asst. Librarian: N. K. MACINTOSH
STUDENT OFFICE-BEARERS
Secretary: R. T. PLATT
Treasurer: J. L. LANCE
Auditors: N. E. HART, A. H. McMAHON
U.T.S.R.C. Rep.: R. E. LAMB

SOCIETAS

Editor: A. C. NICHOLS

Assistant Editors:

R. F. McDONALD, G. S. OGDEN

Circulation:

J. A. J. DOUST, G. T. BUTLER, S. N. ABRAHAMS



EDITORIAL

"We ought to pray that God will **push** more into Moore College." We were told this a few months ago at one of the college prayer meetings. The person who said it meant that we tend to get settled and comfortable in one place and God sometimes has literally to **shove** people into the place of His appointment.

We hope that the 1959 issue of Societas might do just that: push men and women into training for full-time Christian work. If through reading this magazine even one person hears the call of God and surrenders to His Will, we will know our work has been worthwhile.

We have slanted the articles somewhat differently this year, because of the Billy Graham Crusade, to include features of more general Christian interest: several accounts of the Crusade and of our follow-up responsibilities have been included, as well as an excellent article on the Quiet Time by Colin Tunbridge (pages 17-18).

Finally we hope that Societas will give you a clearer idea of what the college is like, what we do here, and how you can pray for us.

Brethren, above all, pray for us.

Yours in His Service,

THE EDITOR.

Thanks are due to the many people who have helped in the preparation of this issue, particularly to Brian Telfer, Peter Payne, Ted Watkins, John Henderson, Bill Lewis and Ron Keynes for assistance in typing the manuscript. Elwyn Sheppard and Neil Macintosh also rendered valuable assistance.

We wish also to thank the Church Missionary Society and the proprietors of the "Sydney Morning Herald" for the loan of blocks for this issue.

Concerning the Former Principal

THE Committee of Moore College offers its thanksgiving to Almighty God for the contribution made to the College by the retiring Principal, the Right Rev. Marcus Lawrence Loane, M.A., Th.D., D.D., during the past twenty-five years.

Bishop Loane graduated from Moore College in 1933 with first class honours in the Licentiate of Theology of the Australian College of Theology. After receiving Deacon's Orders in 1935 Bishop Loane was appointed Resident Tutor and Chaplain of the College, occupying this post for four years. In 1939 he became Vice-Principal and in 1954 Principal. During the period 1942-1943 he was a full-time Chaplain with the A.I.F. in Australia and New Guinea.

The First graduate to become its Principal, Bishop Loane's contribution during the years of his long association with the College has been outstanding as a Godly leader, an able scholar and a just and efficient administrator. His personal piety and his consecrated, virile personality have made a profound impression on the students of the College. His good humour and his breadth of experience, reinforced by his training in commercial life before his College days, and his courageous and selfless service in the A.I.F., have given him a knowledge of human nature and a tolerance and understanding of undoubted value to theological students.

His gifts of scholarships, particularly in the field of New Testament studies and as a historian of the Reformation era, have not only maintained the high level of scholastic achievement set by his predecessor, Archdeacon Hammond, but have placed him in his own right in the forefront of Evangelical scholars of the present day. Because of this the academic status of Moore College has never been higher. His own works, now numbering ten volumes, enjoy a wide circulation and acceptance throughout the Commonwealth and in the United States. In 1955 the delegates of the Australian College of Theology unanimously and with great heartiness conferred on Bishop Loane their highest academic distinction, the Doctorate in Theology. In 1958 Wycliffe College in the University of Toronto gave him a Doctorate in Divinity as a tribute to his scholarly researches in Reformation history and theology. On this occasion Canon Ramsay Armitage, Principal of Wycliffe College, said, "Bishop Loane has been simply magnificent. His sure Evangelical note and his sturdy Reformation witness have been inspiring and exhilarating. We are proud to have him as one of our own Alumni."

In 1958 Bishop Loane represented His Grace Archbishop Mowll at the Lambeth Conference with such ability that His Grace the Archbishop of Canterbury commended the temper of his mind and the spirit of his co-operation, which he said "matters immensely for the future of the Church in Australia."

During the Centenary celebrations of Moore College in 1955 Bishop Loane wrote a Centenary History of the College, which proved to be a work of exacting research and accurate detail and undoubtedly a very fine memorial of the Centenary celebrations. In the post-war years, as Moore College has expanded and plans have been conceived for new buildings and increased accommodation, Bishop Loane has been to the fore in co-operation with these. In particular he has had the joy of participating in the building of the John Francis Cash Memorial Chapel. He retires from the Principalship at a time when the enrolment of students is at its highest level. Bishop Loane's administrative gifts have been abundantly evidenced by the spirit of harmony and co-operation which have prevailed without interruption among scholastic staff, domestic staff and students all through his term of office.

The Bishop's humility of mind, intense interest in Evangelism and concern for every aspect of the students' life — vocational and recreational — together with his eloquent preaching gifts, are under God a fitting preparation for the high office of Co-adjutor Bishop to which Archbishop Mowll appointed him in 1958.

Moore College—oldest and largest Theological College in Australia—is proud of its eminent graduate and Principal. It thanks God for his unflinching devotion to its interests and prays that Bishop Loane, his wife and family may be abundantly blessed in the new sphere of responsibility and leadership which his post as Co-adjutor Bishop gives him in the Diocese of Sydney.