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# Societas



Moore Theological College

1940-1941

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# Moore Theological College

NEWTOWN, SYDNEY, NEW SOUTH WALES.

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(Founded 1856.)

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## EDITORIAL.

IN the year 1919, the very first edition of *Societas* appeared under the editorship of Edward C. Madgwick, now Rector of St. Bartholomew's, Pymont. It was for some time a four-page leaflet, till 1924, when a small eight-page booklet was brought out under the editorship of Edwin J. Davidson, B.A., who was responsible for a greater circulation and widened interest in the magazine. Mr. Davidson (now Rector of St. James', King Street) included on his editorial staff W. H. Stanger, B.A., J. W. Russell and S. J. Matthews, one of whom became the Editor for the following year. A steady growth has taken place since this first decade, and no feeling of surprise can be evinced from such continuous progress when we witness the names of the men who have wielded the editorial pen. The implications of our College motto, "*Non Inferiora Secuti*," have been well expressed by that homely phrase of Emerson's, "Hitch your waggon to a star!" Such has always been the aim of *Societas* as the official organ of our Alma Mater, and we have pleasure in commending our issue for this year to the tender care, criticism and consideration of our readers, trusting it will meet with their warmest support.

*Editor* : REV. M. C. NEWTH, B.A.

*Sub-Editor* : A. R. A. FREEMAN, B.A.

### PAST AND PRESENT.

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1919—L. P. PARSONS.  
1920—A. ROAKE.  
1921—R. P. GEE.  
1922—R. P. GEE.  
1923—E. R. ELDER.  
1924—E. J. DAVIDSON, B.A.  
1925—L. N. SUTTON, B.A.  
1926—C. W. CHANDLER.  
1927—F. A. S. SHAW.  
1928—F. A. S. SHAW.  
1929—F. A. S. SHAW.  
1930—R. F. DILLON.  
1931—R. F. DILLON.  
1932—K. W. LUDERS.  
1933—C. A. BAKER.  
1934—R. N. LANGSHAW.  
1935—F. O. HULME-MOIR.  
1936—C. M. GILHESPY.  
1937—R. C. KERLE.  
1938—N. M. GELDING.  
1939—J. MILLS.  
1940—A. E. PALMER.  
1941—A. H. FUNNELL.

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\*1921—R. K. HOBDEN.  
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1924—E. J. DAVIDSON, B.A.  
1925—S. J. MATTHEWS.  
1926—C. W. CHANDLER.  
1927—F. A. S. SHAW.  
1928—R. B. DRANSFIELD.  
1929—H. E. S. DOYLE.  
1930—C. B. ALEXANDER and R. F. DILLON.  
\*1931—H. R. SMITH, B.Sc.  
1932—M. L. LOANE, B.A.  
1933—M. L. LOANE, B.A.  
1934—K. G. AUBREY, Dip.Comm.  
1935—A. T. PITT-OWEN, B.A.  
\*1936—A. H. LIBBETER.  
\*1938—R. OGDEN.  
1939—V. L. LEANING.  
\*1940—M. C. NEWTH, B.A.  
1941 } M. C. NEWTH, B.A.  
\* Not produced that year.



Staff and Students, 1940.

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## FLOREAT SOCIETAS!

### "MAY THE FELLOWSHIP FLOURISH!"

WHAT'S in a name? There may be a good deal in it. The name of the College paper has been fitly chosen, as it holds up the true ideal of a college. Most people regard a "college" as a building used for educational purposes. But the real college is constituted by the men who belong to it. A true college is a *societas*—a fellowship of men with one ideal, one purpose, one heart and one mind. The whole is greater than its part. The *societas* is greater than any one of its individual members. Yet the *societas* is made by those members. It is made by their contributions to its life and work. Hence it is a good thing to have a variety of gifts among the members. Some may excel in spiritual insight and warmth of devotion. Others may possess keen intellects. Others may be skilful in outdoor exercises. Then there is variety in outlook and in temperament, in character and disposition.

A college is all the better for comprehending within the *societas* a great variety of minds of men. That is why the best education is given and received in a college. The students learn and receive most of their education from the fellowship they have with each other and with the staff. They learn to give and take, to search out the bases of their own convictions, to discard prejudices and to retain the things that really matter. Above all, they learn that "it is more blessed to give than to receive." A healthy college life should lift a man out of himself and teach him that he is not the only pebble on the beach! But more than that, it is in a college that man can learn best what it means to lose himself in order to find himself—to lose himself in service of others, to think of others before himself, and, above all, to put God first.

A college lives and grows, not upon what its members try to get out of it, but upon what they put into its life with all their heart and soul. The man who comes to college merely because it is the necessary door into a profession, or the necessary machine for pushing him through examinations with the minimum effort to himself, that man has missed the whole meaning and value of a college life. The college is a "*Societas*," not a cramshop or a social ladder, or a back door into an Elysian field of soft jobs. It is in a college that a man ought to learn the truth of the saying: "Whatsoever thy hand findeth to do, do it with all thy might, as unto the Lord."

The college as a *societas* is a much wider body than the men who are actually residing in it or attending lectures in its class-rooms. It includes all those who have gone through it in former years and are now at work in foreign mission fields, and in the home land, in country or city, in conspicuous dignity or obscure humility. But wherever they are, they are still "the college," "the *societas*," and this fellowship continues beyond the veil that death draws over life. There are those who have gone before as well as those who remain, and they are all in the same fellowship. Thus the college epitomizes the Church, which is the Body of Christ, the instrument of His will, and the family of God. Here is the ideal of college life: to be loyal, loving and efficient members of God's great family, and, through the lesser family life of the College, to be prepared for the Greater Family Life of God's inevitable Kingdom.

*D. J. D. (from "Societas," 1919).*

## THOMAS MOORE.

*Principal T. C. Hammond, M.A.*

THIS year is the centenary of the death of Thomas Moore. To be accurate, he died on 24th December, 1840.

Moore College students look with interest almost amounting to amazement at the huge portrait "built-in" to the dining-room. A ribald suggestion has even been mooted that the fair lady who forms now a portion of the oil painting supplanted a racehorse when the theological faculty came into being. What is fame! Irrepressible youth shatters it.

Yet Moore College and Sydney Diocese has much reason to remember Thomas Moore. A ship's carpenter, he built up by his industry a considerable fortune. He was born in 1762. He was ship's carpenter of "The Britannia," a vessel of 276 tons, in 1796. "The Britannia" coasted to The Cape, Batavia and India from 1791 to 1796. On one occasion the ship was attacked by pirates, but beat them off. To such hazards was the founder of Moore College subjected.

In 1796 the ship's carpenter left the seas and settled in Sydney. He was married to Rachael Turner in January, 1797, by the Rev. Richard Johnson, whose Bible and Prayer Book are still preserved in St. Philip's Church. At this time he held the office of "master boatbuilder." In 1799 Thomas Moore received a grant of 470 acres of land. Acre joined acre, and in 1807 Moore is possessed of 1920 acres, used mostly for pasture.

Then comes the Bligh episode. Bligh seemed to live in an atmosphere of mutiny. "The Bounty" lies behind—Colonel Johnson and Thomas Moore, with others, are in the immediate foreground. Bligh is deposed, and warns all and sundry that Moore, in company with others, must not be allowed to leave the colony. We all know it was Bligh who had to leave, and Moore remained. Evidently there is a hidden pathos in the whole situation. Brave men at logger-heads is never a happy circumstance. Moore is now a ship-owner. His ship chases convicts who had stolen the "Barrington," and he gets £496 for her hire and services rendered.

In 1810 the ship's carpenter becomes a magistrate. He moves to Liverpool. The first Moore College is taking shape. It was Thomas Moore's Liverpool home. We read that he subscribed to the new Court House at Sydney, and is also one of the early shareholders in the Bank of New South Wales. The British and Foreign Bible Society and the Church Missionary Society benefited by his support. St. Andrew's Cathedral benefited to the extent of £20,000, the compensation paid on resumption from a property in George Street given by Moore. The Moore Bank Estate comprises 6395 acres of land given to Bishop Broughton. By his will he left his house and a portion of his residue to found a College for Youths of the Protestant persuasion. The trustees, who had discretion as to the interpretation of the clause, founded Moore Theological College. The College was opened on 1st March, 1856. In 1857 the foundation stone of the College buildings was laid by Bishop Barker, who said: "Thomas Moore is a notable instance of the advantage offered by this country to those who have little but their own good name and their own hands to rely on. He affords an example also of the manner in which a timely gift may confer the most important benefits upon the ages to come."

It remains but to add Archdeacon Boyce's testimony, to whom we owe this brief sketch of Thomas Moore. "He had witnessed for his Master, Christ, in Australia's darkest times. He had proved his Christian character. His name, his fine example, should ever be lovingly remembered."

## THE CHURCH AND THE NEW ORDER.

*Rev. H. C. Dixon, B.Ec.*

THE "New Order" which is to be evolved after this war is a frequent theme of speculation. In a general way, an outline plan has been laid down by the leaders of the democracies. The trouble, of course, will arise when we seek to translate this "outline" into a detailed reality. Noble platitudes are very fine; we had them after the last war, but it was just that attempt to work out the New Order in detail which failed. The League of Nations remained a magnificent theory, for when it really came up against naked force its weakness, or the weakness of the States composing it, spelt its doom. It is but stating the obvious to say that we do not want this to happen again.

But plans for the New Order seem to be primarily concerned with the economic difficulties of the world. This is as it should be. The last war hopelessly upset the traditional economic sanctions which had been built up in the 19th century. These have never been restored; the principle of national self-sufficiency, the mal-distribution of the world's gold resources, and the hindrances to trade made that impossible. During the past ten years economic problems

have been the chief cause of international unrest. The Axis Powers have sought persistently to increase their trade and influence by any means whatsoever—legitimate trading, coercion or bribery. Even the British Empire has had its internal quarrels and difficulties. Many of Hitler's moves in the war to date have been dictated by economic as well as strategic motives.

Socially there has been unrest and bitterness. It is quite certain that the workers, after this war, will not be fobbed off with golden promises by governments. Here in Australia, for instance, where three years ago the Federal Government claimed that it could not raise a few million pounds for unemployment insurance, we are to spend £225 million this year alone on the war, and no one will be any the poorer. Such a fact speaks for itself!

But not only politically and economically did the last war mark a dividing line, but also spiritually and morally. In the last twenty years thoughtful people have awakened to the fact that Christianity, with the standards of morality which it implied, is not accepted as a fundamental basis for the wellbeing of a nation, but that it has gradually been elbowed out. What the standard has become it is difficult to say. We cannot, of course, claim that all Christian basis has been lost, but it is certain that the right of the Christian Church to impose standards of morality and to demand a place for religion in the life of the State has been met with impatience and hostility.

In a word, Christians have become a minority "party"; the idea is growing that the State should be secular and be the absolute supreme authority. This was of course the open policy of countries such as Germany and the U.S.S.R., but it has gradually become accepted, at least in theory, by many other nations, including our own.

These are some of the facts which face us now, and which may face us in intensified form when the present war is ended. Should then the Christian Church have a voice in these plans for a New Order, although admittedly they are yet rather nebulous? Has the Church a right to speak on such matters? These are vital problems. Immediately we face those who say, "The Church has no right and no business to speak!" Two broad reasons may be given. From the secular aspect, that it is peculiarly a business for the State, as it will have to administer any new order. And the view of some Christians that the Church is to preach the Gospel of Christ crucified for the sins of the world, and by conversion of men's hearts, lead the way to the New Order.

But if this New Order is to influence the social and political life of nations and individuals, then it must impinge upon the Church. The Church is not an independent, isolated body, but it exists alongside the State and is to a certain extent dependent upon it. Its members are also citizens. The Church is the custodian of the Christian religion which is, or should be, the fundamental basis of modern society. Hence it has a right to be interested in matters which affect the welfare of its members. In the second place, we cannot deny that the Church's primary task and the chief aim of its existence is the conversion of men's hearts to God and the keeping of them on the Christian path of life. But does this rule out an interest in social welfare? Is the Church spreading its activities too much if it has this interest, especially in these times, when every available man is needed to proclaim the Gospel message? But once again we face the fact that it cannot isolate itself; it must preach its message, but it also must be prepared, in no uncompromising manner either, to deal with social and political moves which affect this proclamation.

I believe that the inevitable conclusion is the Church's right to scrutinise plans for any New Order—to criticise them, make suggestions, even to demand a place in the planning. For the Church is the guardian of the key to any new order. For the plain fact, which the world does not realise and which many who take the name Christian do not realise, is that no new order can be effective if Jesus Christ is left out of the reckoning.

Are our eight-point plans designed to remove sin? Can they cleanse the sinful heart of man, which is the real cause of all our distress? Of course they cannot; being but human, they will go the way of the Treaty of Versailles and the League of Nations. The belief in the essential upward progress of humanity is an outworn creed; the very advent of this war and the misery and suffering which it has brought destroyed at a stroke the pipe dreams of those whose plans left God out of the world.

What, then, is the Church's duty and privilege? It is to proclaim the New Order in the hearts of men through the Cross of Calvary, and to show the world that pure humanism will not, cannot, save man. The danger is ever present that men will believe that a new social order can only be a matter of finding the best method of economic and political organisation and providing a host of social amenities. The Church must be prepared to point out that these things alone will not solve our difficulties. It will not be an easy task. But we have the history of the past twenty years on our side. Our statesmen cannot guarantee the permanence of this New Order. They failed before; they will fail again.

So the day of opportunity faces the Christian Church. It has the message to save mankind. But hard reality also faces it. Politicians ignore the Church, and that is a situation which we should not accept. Christian people must prepare to fight for the things which they value, and to see that they are respected and accepted in these plans which are being prepared. We want the New Order to be a new Christian Order; nothing less should satisfy, and certainly in nothing else is there any hope for the world.

## THE CHURCH CONFLICT IN GERMANY.

*"Then Peter and the other Apostles answered and said, We ought to obey God rather than men."*

*Bernard G. Judd.*

**T**HE Church conflict in Germany is not an accident. The clash between the totalitarian world-philosophy of the Nazis ("Weltanschauung") and the Gospel of our Lord Jesus Christ was inevitable from the day the National Socialist Party came into power.

Despite much intentional ambiguity, it is clear that by "Weltanschauung" the Nazi Party means that every German, irrespective of his religion or political nationality, is forever a member of the German race—"The Volk" or People.

The Nazi Party claims to interpret the needs of the People, and to act in what it conceives its best interests to be. No outside loyalties can be permitted to compete for the German citizen's devotion to "Weltanschauung." It is thus quite impossible to be a true Hitlerite and a churchman at one and the same time. If any man professes to be a sincere follower of the Fuehrer, he must surrender himself unreservedly to the Party's conception of "Weltanschauung." The party teaches that the German is a member of a superior race, and the world mission of the German race is to rule.

Hitler believes that it is a mistake for the political leader to assume the additional rôle of religious reformer. It is wiser to appoint a party lieutenant who shall transform existing religious thought until it harmonises with the party programme. Alfred Rosenberg is the lieutenant who has been appointed to perform this task. In the "Myth of the Twentieth Century," Rosenberg attempts to provide for the "intelligentsia" of National Socialism what "Mein Kampf" had already done for the masses.

This device of using Rosenberg as the prophet and religious reformer of the party enables Hitler to pretend that he is above the Church conflict, and has no desire to interfere in religious affairs. The Fuehrer can thus make statements like this: "The task of the National Socialist Movement is not that of religious reformation, but that of the political organisation of our people. It sees in the two religious denominations equally valuable supports for the stability of our people."

Rosenberg represents the Roman Catholic and Evangelical Churches as the foster-parents of Marxism and Pacifism, which National Socialism must eradicate from German life. He asserts that for 2000 years two opposing values have fought for the soul of Europe—Love and Honour. The former represents the Christian attitude to life; the latter is the "Nordic" attitude.

The people of Rome, says Rosenberg, were decadent, degenerate, and racially impure. They fell an easy prey to the Christian concept of original sin, for a sense of sin is closely allied with physical and racial cross-breeding. Rosenberg asserts that Christ was a "Nordic," though nurtured in Jewish conceptions. The Resurrection is dismissed as a non-Nordic superstition. St. Paul is represented

as a mob organiser seeking to rouse the oppressed classes, who were to aid him in founding a world theocracy. But what most disturbs "Philosopher" Rosenberg is the fact that the Pauline teaching on humility and love has undermined the free development and true dignity of Nordic man. His main thesis against the organised Churches is that they are not helping to achieve the concept of "Weltanschauung." Their preaching has failed to fortify and reinforce the Nordic soul, but, on the contrary, has weakened Nordic virility by preaching the doctrine of Love.

Having dismissed Christianity as an anti-German concept, he proceeds to make clear the sphere in which the churches will be allowed to operate. "The Churches have fundamentally but one task, that of making known to those men on whom they have a claim the Church's belief in the life beyond. The earth on which they live is no longer in the least the affair of the Church."

Rosenberg thus consigns the Church to an "other worldly" sphere of operation—to teaching on the "after-life," with which the Nazi Party is not in the least concerned. If only the Church will confine its activities to this sphere, no clash with the State need be anticipated.

So much for Alfred Rosenberg. For sheer bogus erudition and historical distortion the book is indeed a masterpiece. That such a monstrosity of misrepresentation should long since have passed its 110th edition is striking evidence that the Nazis have been successful in their crusade against the critical attitude of mind.

What Rosenberg's "Myth of the Twentieth Century" does make clear is this: The Nazi Party's programme is a totalitarian concept demanding the unqualified and unlimited devotion of all members of the German race. No competing loyalty can be tolerated. In view of this, an international movement like the Church is just as much an enemy to "Weltanschauung" as are the international activities of the Communist Party. Here we have an excellent illustration of the vitally important "Single Enemy" principle.

It would be inferior propaganda to denounce Judaism, Christianity and Bolshevism as three separate enemies of the German people. This would confuse the people's mind and lessen their capacity to hate. Rosenberg therefore asserts that Roman Catholicism is in league with Marxism. Marxism is the most hideous invention of the Jew; while Pius XI., in denouncing anti-Semitism, expressly stated, "We are Semites spiritually." Therefore, Judaism is the root enemy. Roman Catholicism and Marxism are just extensions of the one vile source. As for the Pope, he is nothing better than a "medicine man"!

It is hardly surprising that Rosenberg's "magnum opus" was listed on the Index as soon as it was published.

On 3rd July, 1933, a Concordat was negotiated between the Reich and Rome. It was agreed that the Roman Catholic clergy were to take no active part in politics, while the State promised that Roman Catholic worship, schools and publications would not be interfered with. All these pledges were broken.

On 14th March, 1937, Pius XI. protested against these violations of the Concordat in the Encyclical, "Mit Brennender Sorge" ("With Deep Anxiety"). He bluntly declared the Nazi persecution amounted to a war of extermination. In Germany could be seen "the threatening storm clouds of destructive religious wars." He then went on to attack the concept of Race and Soil. "Whoever transposes Race or People from the scale of earthly values and makes them the ultimate criterion of all things, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the divinely created and appointed order of things."

Within Germany the most outspoken Roman Catholic opponent of the Nazis is Cardinal Faulhaber, the Archbishop of Munich. The attacks on the Roman Catholic Church increased after the publication of "Mit Brennender Sorge," and some of the attacks in the Government-controlled Press were fantastic in the extreme. At one stage the Vatican was accused of having negotiated a rapprochement with the U.S.S.R. Cardinal Faulhaber described this charge as "so ludicrous, so impossible, so insulting, that it can only have been conceived in a diseased brain."

To date, the various attempts on Faulhaber's life have failed.

The Nazi persecution of the Protestant Church began in 1933, and rages with ever increasing intensity. Hitler hoped that the German Christian Movement would sufficiently undermine the German Evangelical Church as to render

it subservient to the Party Programme. In this he was completely mistaken. The solid Evangelical Opposition formed the Pastors' Emergency League, with a membership of 2000 pastors, and, later, joined by the Calvinists, the German Confessional Church came into being at the Synod of Barmen. About 7000 pastors are members of the Confessional Church, and despite the intensity of the persecution their resistance constitutes a serious embarrassment to the Government.

In 1937, 804 Confessional pastors were arrested, and since the outbreak of war many have been drafted into front line service. The hero of the Confessional Church, Martin Niemöller, has been a prisoner since 1st July, 1937, and his sufferings are typical of those who have resisted the pressure of the greatest persecution in recent times. In his last speech before his imprisonment, Niemöller declared: "We have as little intention of avoiding for our own sake the interference of the authorities as had the Apostles. But, at the same time, we have as little intention as they of keeping silent, on the orders of men, with regard to what God has told us to say."

The courageous resistance of the Confessional Church is of vital interest to the entire Christian world, and we should earnestly pray for these courageous Christians who, in the face of an appalling tyranny, witness a good confession and fearlessly assert, "We ought to obey God rather than men."

## THE KINGDOM THAT CANNOT BE SHAKEN.

### THE WORK OF THE CHURCH MISSIONARY SOCIETY.

(By Rev. H. M. Arrowsmith.)



Rev. H. M. Arrowsmith.

**T**HIS war is the dominant thought in our minds to-day—we cannot estimate its implications; we cannot evade its obligations. Although we in Australia are so far removed from the actual sphere of the conflict, yet even in this position of isolation we are becoming aware of many of the dislocations which the war is causing.

We are conscious of the interruptions in certain phases of our social and community life; we are aware of the alterations in shipping schedules, and the rationing of essential supplies. We are, therefore, receiving definite impressions of change, alteration and chaos. No only have geographical boundaries been removed—at least temporarily—but many other long-cherished sanctions have been demolished. This generation could be pardoned if it concluded that the permanencies of life had been swept away.

But there are many things which still remain, and one of these is the missionary charter in the Christian Church. No movement of nations, no conflict of national policies, no collision of idealogies, can cancel the definite commissions to the Church to "Go, preach," "Go, teach," and "Go, heal." There is one sense in which the darkness of the world's horizon, sullen and foreboding as it is because of the revival of cruelty in this contemporary world, only serves to make more vivid the flash of the Divine imperative to minister to peoples of the world that heritage which was supremely found in Christ.

In this world-wide ministry the Church Missionary Society is playing a most important part. Rarely in history have there been more strategic openings to the Church than exist at the present day. The C.M.S. is not working in one sphere alone—it is not limited to one continent or to one hemisphere. Its geographical coverage is probably greater than that of any other missionary society in the world. The countries of Africa, India and China comprise approximately one-half of the world's population, and in these three countries the C.M.S. has over one thousand missionaries.

In whatever form the much-vaunted new order after the war expresses itself, obviously the peoples of Africa, India and China will play an increasing part in the future of the world. So much of the creative influence of Christianity which

is going to impress these nations is coming through the instrumentality of the Church Missionary Society. Let us consider this in greater detail.

Think first of the Mohammedan world. The two influential centres of the Moslem faith to-day are Hyderabad (India) and Cairo (Egypt). In both of these places the Church Missionary Society is maintaining an effective witness. There are those who see signs of a disintegration of Mohammedanism. These signs are not spectacular, but there are many evidences of the impact which the Christian Gospel is having upon Islamic thought and life. It is a privilege of the C.M.S. in so many of these Moslem countries to minister and give witness to the Christian faith. In Egypt and in India, in Palestine and in Iran, there is a large army of C.M.S. workers who, by means of the preaching of the Word, by teaching in schools, and by the patient and effective ministry of healing, are showing to the Mohammedan peoples that greater revelation of God as found in the Lord Jesus Christ.

Or think of Western China. The Japanese occupation of the coastal provinces of China involved the closure of 65 Chinese universities. The students of at least thirty of these have marched westward to Szechwan, where they have rebuilt, with crude materials, and perhaps cruder architecture, temporary halls of learning. Many thousands of these students have thus by this migration made Szechwan the intellectual centre of China to-day. Here they are receiving some impression of the Christian faith through such distinguished leaders as Bishop Song and other members of the C.M.S. family. It is impossible for us to gauge how deep this impression will go, or how wide its impulse will cover, as in subsequent years these students return to their native provinces and villages to take a part in the establishment of that new Christian democracy wherein China may yet give a lead to the world.

Sufficient, therefore, of illustration; they are adequate, however, to indicate that the Church Missionary Society to-day has an opportunity of unparalleled importance. Its world-wideness is evidenced by the following facts:—

C.M.S. has now 592 main mission stations and 9107 out-stations. There are to-day 1106 missionaries of the Society at work in these areas, and 25,059 other nationals engaged in C.M.S. work.

Adherents to churches in C.M.S. areas now total 1,490,000. There were 86,054 baptisms last year. The C.M.S. conducts 6609 schools, with 453,880 scholars in its care.

C.M.S. hospitals last year treated 88,867 in-patients, while the treatment in hospitals and dispensaries totalled 3,820,000.

With the C.M.S. army working at full strength, there is continual need for reinforcements. The Society to-day is looking for new recruits—ordained men, and especially those with educational qualifications. The world position is such that only the best are suitable for overseas missionary service. In our C.M.S. colleges and schools, in training institutions for native clergy, in the ranks of industrialists and vocational experts, in devotional and expository leaders, there are openings to-day which are not adequately being filled.

It is estimated that at the present moment there are some 70 C.M.S. posts waiting recruits, for most of which the support is already available. In the immediate present the urgency is not so much for funds as for men and women. As this call goes out there may be some whose eyes will be directed to read these paragraphs, upon whose inward vision will flash that light wherein they may see the light of the path in which they will not stumble.

## “WHY SHOULD WE PRAY?”

*W. A. Watts.*

THE question is sometimes asked by thoughtful people, “If God is omnipotent and omniscient, why then should there be any need to supplicate Him for our needs, or to intercede for our friends who may be in necessitous circumstances? God knows all about us, and is aware of everybody’s needs; what is the use of acquainting Him with circumstances of which He is infinitely better aware than we are?”

The wisest man in the pre-Christian era flings back the shutters and admits the sunlight with

*“The prayer of the upright is His delight” (Prov. xv., 8),*

while in the Gospel records the Lord Jesus is our shining example for the holy work of praying. The "Bright and Morning Star" would lead us to the meeting-place of God and man in the glorious intimacy of prayer. An earthly father delights to respond to a reasonable request from his offspring, and in a far greater measure the Heavenly Father is ever attentive to the plea of His blood-bought child.

The Holy Scriptures are punctuated with the miracles wrought in answer to real prayer, to importunate intercession. Witness, for example, Elisha stretched out in prayer for the restoration of the Shunammite's son, or Elijah on Mount Carmel in his sevenfold petition for the breaking of the three and a half years' drought; then let us tread softly through the garden at the foothills of Olivet and behold the Man of Sorrows in an agony of intense prayer. We are filled with awe and wonder, as, with bated breath, for three terrible hours we see the Son of God wrestling in bloody sweat with the Arch-enemy of souls. But then—the victory! He, the mighty Conqueror, had prayed through.

So many instances of the efficacy of prayer are found in the Word of God that this article is hopelessly inadequate to relate even a small minority of them. Let it suffice us to quote three representative types.

### 1.—Individual Prayer.

David was a man of prayer; he meditated in prayer. "Give ear to my words, O Lord; consider my meditation." He again declares: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." Such meditation—a quiet, unhurried feeding on the inspired Word of God—is rare in this bustling age, but nothing can replace its worth. It is, as Archdeacon Hammond aptly describes it, "chewing the cud!" Very appropriately David was at prayer early in the day; he was specific in his petition and earnest in his holy activity.

Daniel, Prime Minister first of the great Babylonian Empire and then of the Medo-Persian Empire, set himself definite times of prayer. "He kneeled upon his knees three times a day and prayed, and gave thanks before his God," in spite of the pressure of state business and at the risk of his own life. Do we value prayer like that? And what wondrous prophetic visions were given to this man of God, whose life was one of continual fellowship with his Heavenly Father! We can never know the "fellowship of the Holy Ghost" unless we live and walk with God in the intimate communion of prayer. Too many of us are like the shepwrecked Scottish fisherman who prayed,

*"O God, get me out of this scrape, and I'll never bother You again!"*

### 2.—Corporate Prayer.

The early Christians were noted for their unity of purpose. They prayed "with one accord," and were "of one heart." In answer to their concentrated, earnest intercession, "the place was shaken where they were gathered together," and "they were all filled with the Holy Ghost, and they spake the word of God with boldness." Why do we lack this fervour? Why do we continue in spiritual drought? Is it not because we are merely formal and render a mechanical lip-service in leading our congregations through the order of service, when we ought to **pray** and not merely to say the liturgical prayers? If we prayed to God and not at the choir or at the congregation, then we could expect God to move more mightily in our parishes. Let us pray!—and always, without ceasing!

### 3.—National Prayer.

One of the greatest problems of the day is, When will we begin really to pray? God still seeks a man who will pray. In the seventh century B.C. He "wondered that there was no intercessor." Paul exhorted the Christians at Ephesus to persevere in supplications and prayers, while Solomon exhorts the nation of Israel to seek the Lord at all times, and his prayer at the consecration of the temple is a model for any nation to follow. Perhaps the key verse is found in Proverbs: "Righteousness exalteth a nation; but sin is a reproach to any people." These words should be prominently displayed in every House of Parliament and given a world-wide publicity. Again, "Blessed is the nation whose God is the Lord" (Psalm 33). But a nation does not become godly of its own volition. There is the essential need of conviction by the Holy Spirit "of sin . . . of righteousness . . . of judgment." We acknowledge the need, but some-

times cry in despair, "What can we do about it?" Let us then look at Elijah and remember, "The effectual fervent prayer of a righteous man availeth much"; or recall the words of our Lord in Matthew, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

These are familiar promises, but when are we going to lay hold of them in simple faith and present them humbly but expectantly before the Throne of God? All revivals of true religion began in prayer, primarily that of the twos and threes. There is no short cut to national godliness. Individual Christians and the whole Church need to agonise in prayer much more than to organise if we would expect to stir our people from their "sleep of death." Shall we then merely give our assent to the efficacy of prayer and go on admiring great men of prayer as ideal "freaks" of the age? Let each one of us enrol NOW as a permanent student in God's great Training College of PRAYER.

"Lord, we are few, but Thou art near;  
Nor short Thine arm, nor deaf Thine ear.  
O rend the heavens, come quickly down,  
And make all hearts, O Lord, Thine own."

## WHO'S WHO IN THE COLLEGE.

### Senior Student :

1940—A. E. PALMER, A.I.C.A. 1941—A. H. FUNNELL.

### Hostel Warden :

1940—REV. J. A. DAHL, M.App.Sc. 1941—REV. H. C. DIXON, B.Ec.

### Sacristan :

1940—C. H. SHERLOCK. 1941—J. R. GREENWOOD.

### Organist :

1940—REV. K. SHELLEY, A.S.T.C., Th.L. 1941—A. H. FUNNELL.

### Students' Union Committee :

1940—M. C. NEWTH, B.A., Hon. Secretary, and C. C. SANDS, Hon. Treasurer.

1941—J. NOBLE, Hon. Secretary, and C. J. COHN, Hon. Treasurer.

(SENIOR STUDENT, *ex-officio* Member of all Committees.)

### Hon. Auditor :

1940—I. W. A. SHEVILL, B.A. 1941—R. S. R. MEYER.

### U.T.S.R.C. Representative :

1940—A. H. FUNNELL. 1941—W. W. BROWN.

### Sports Committee :

1940—H. C. DORMER, C. J. COHN, H. C. DIXON, B.Ec., R. B. B. GIBBES (replaced by C. H. SHERLOCK later).

1941—K. L. LOANE, L. PULLEN, R. S. R. MEYER, C. H. STEELE.

### Open-Air Service Committee :

1940—J. NOBLE, C. J. COHN, H. C. DORMER.

1941—K. L. LOANE, R. FLATAU, T. E. DOYLE.

### Debating Committee :

1940—H. C. DIXON, B.Ec., R. S. R. MEYER, I. W. A. SHEVILL, B.A.

1941—G. G. JUDD, C. J. COHN, R. S. R. MEYER.

### Social Committee :

1940—G. GERBER, A. H. FUNNELL, R. S. R. MEYER, T. E. DOYLE, A. R. A. FREEMAN, B.A.

1941—A. MILLER, J. COHN, J. R. GREENWOOD, G. GERBER, E. M. W. MIROVITCH.

### Duplicating Committee :

1940—A. H. FUNNELL, C. J. COHN, E. M. W. MIROVITCH.

1941—J. MASON, B.A., G. GERBER, G. C. BENNETT, B.A.

### Telephone Secretary :

1940—R. B. B. GIBBES, V. K. TURNER and J. R. GREENWOOD consecutively.

1941—T. E. DOYLE.

### Hospital Secretary :

1940—F. W. SLATER. 1941—F. J. RICE.

### War Savings Group Committee for 1941.

Hon. Secretary : W. A. WATTS. Hon. Treasurer : C. R. FLATAU.

Hon. Auditor : L. J. COHN, A.I.C.A.

Reporter to "New Life" Magazine, 1941 : B. G. JUDD.

### Air Raid Wardens for 1941 :

A. H. FUNNELL (Senior Student), J. NOBLE and C. J. COHN.

Editor of "Societas," 1940-1941 : REV. M. C. NEWTH, B.A.



The Most Reverend the Lord Archbishop of Sydney.

## ORDINATIONS, 1940 AND 1941.

1940.

On Sunday, 3rd March, 1940, the Most Reverend the Lord Archbishop of Sydney, the Right Rev. H. W. K. Mowll, M.A., D.D., held an Ordination in the Cathedral Church of St. Andrew, Sydney, and did there admit:—

### DEACONS.

Herbert Maxwell ARROWSMITH, Th.L. (as C.M.S. Secretary for Australia).  
John Addison DAHL, M.Sc.App., Th.L. (to Redfern).  
Francis Aubrey Joseph EGLINGTON (to Campsie).  
Norman McLean GELDING, Th.L. (to Gladesville).  
Bertram Edgar HANCOCK, Th.L. (to Port Kembla).  
Jeffray MILLS, Th.L. (to Summer Hill).  
Alex. Rupert Babington MORRISBY, Th.L. (to Willoughby).  
Dudley Austin RIDLEY, B.A. (to Petersham).  
Eric Joseph SEATREE (to Waterloo).

### PRIESTS.

Stewart Campbell Smirnof BEGBIE, Th.L.  
John Roderic Lindsay JOHNSTONE, LL.B.  
Ronald Clive KERLE, Th.L.  
Oswald Bruce MCCARTHY, Th.L.  
Ralph OGDEN, Th.L.  
Thomas Jackson YATES, B.A.

On Sunday, 2nd June, 1940, the following were admitted into Holy Orders:—

### DEACONS.

Graham Richard DELBRIDGE, Th.L. (to Croydon).  
Victor Arthur EVANS, Th.L. (to Ashfield).  
Ian Wotton Allnutt SHEVILL, B.A. (to Burwood).

### PRIEST.

Kenneth Nixon SHELLEY, A.S.T.C., Th.L.

On Saturday, 21st September, 1940, the following were admitted to Holy Orders :—

**DEACON.**

Goffrey Frank PARKER, B.A., Th.L. (to Trinity Grammar School).

**PRIEST.**

John Allan PRICE, M.A. (to King's School, Parramatta).

**1941.**

On the 2nd March, 1941, the Most Reverend the Lord Archbishop of Sydney admitted to Holy Orders the following sixteen candidates :—

**DEACONS.**

Colin de Clouet CRAVEN-SANDS, Th.L. (to Port Kembla).

Hubert Clift DIXON, B.Ec. (to Ultimo).

Melville Cooper NEWTH, B.A. (to Cook's River).

Allan Eyre PALMER, Th.L. (to Cabramatta).

Charles Henry SHERLOCK, Th.L. (to Narrabeen).

**PRIESTS.**

Herbert Maxwell ARROWSMITH, Th.L.

Harry BATES, B.Sc.

John Addison DAHL, M.Sc.App., Th.L.

Francis Aubrey Joseph EGLINGTON.

Norman McLean GELDING, Th.L.

Bertram Edgar HANCOCK, Th.L.

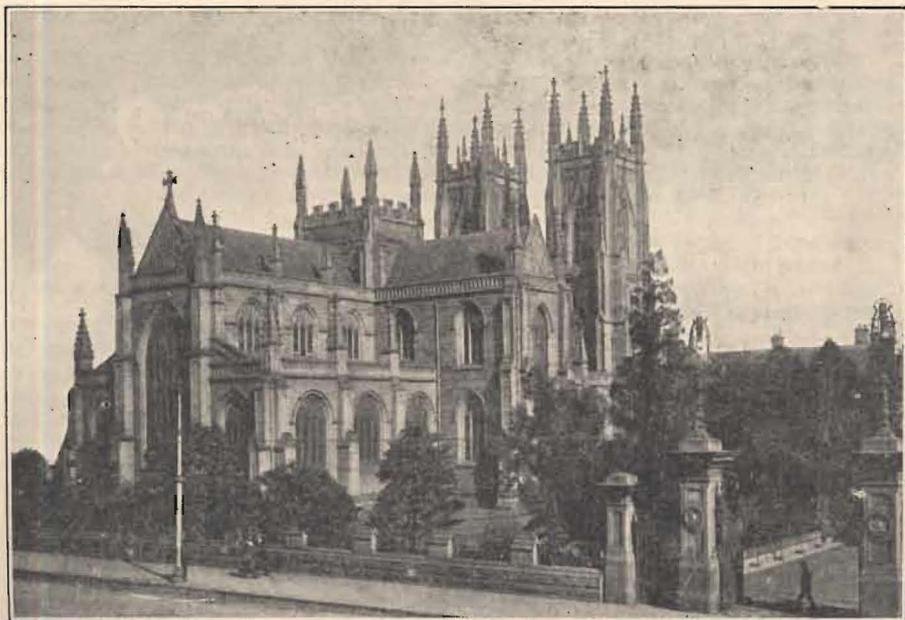
John Boby MACGOWAN.

Jeffray MILLS, Th.L.

Alex. Rupert Babington MORRISBY, Th.L.

Dudley Austin RIDLEY, B.A.

Eric Joseph SEATREE, Th.L.



# CHRIST AND CHRISTIAN IDEALS.

*Rev. M. C. Newth, B.A.*

**"Let this mind be in you, which was also in Christ Jesus."**

**S**HAKESPEARE divides the life of man into seven distinct stages. He mentions—

"First the infant, mewling and puking in the nurse's arms.  
Then the whining school-boy, with his satchel  
And shining morning face, creeping like a snail  
Unwillingly to school,"

and so on to the last scene of all, of the octogenarian without sight, without hearing, without teeth—in short, "sans everything."

But, taking a different point of view, it is possible to divide life into four separate stages. The basis of division this time is not chronological, but rather according to different levels of conduct that are passed through by most individuals. The analogy of the taxi-cab is relevant. When the 30 m.p.h. speed limit was introduced, most of the companies fitted "governors" on to the accelerators of their cars. These prevented drivers from breaking the law, because they could not go faster than the "governors" would allow.

And throughout the whole of life human conduct has its "governors" which prevent the individual from doing some things and cause him to do certain others. The tiny infant is governed entirely by its feelings, by instinct or impulse. For instance, it feels hungry, and it cries; it is given food, and is quiet because it feels satisfied. Its behaviour is determined by needs which it feels.

At quite an early age, however, a new factor enters, and conduct is determined by the promise of rewards, or the fear of punishment. As a simple illustration, three boys were asked to jump as far as they could. When they were sure they could jump no further, they were promised a shilling each to beat their marks. All succeeded. This was twice repeated. A little girl was observed by her mother taking tarts off the dresser; she took each cake with her left hand, and, as she did, so she slapped her left wrist with her right hand and said, "Naughty!" Reward and punishment were both operating; but reward was stronger than punishment. The stage of early childhood knows no "governor" other than these, and to say that young children have failed in their "duty" is to expect from them conduct above their level of development.

The third stage commences early, and slowly dominates the reward and punishment level. It is the social approval or disapproval period, wherein the older boy or girl acts in a certain way because of what other people will think. It is most evident at the stage of puberty, when the youth spruces his hair and polishes his shoes particularly cleanly, or when the girl begins to frequent the mirror in an effort to make other people think well of her. This is a dangerous time, for temptation comes very strongly in the form, "What will people think if I don't gamble? If I don't drink? If I don't join in their doubtful entertainments?" It is also a stage at which many people remain all their lives, and hence the tremendous influence of public opinion through the newspaper. But it is a low level of behaviour, and a fully developed personality must pass through it to a higher plane of conduct.

In adolescence and early adulthood the individual reaches a stage when his actions are determined by a set of ideals which he builds up—by his moral code; by the conscience, which has become independent of loss or gain on the person's part and independent of the opinions of other people. At this point of development there are two alternatives. It has been said that the present age contrasts most with the Victorian era in that folk are now inclined to act more out of expediency than principle. Probably this is true, and it is a pity, because expedient conduct inevitably becomes the way of faithlessness, of crass selfishness. It is the way of the turncoat. The other alternative is to build up a set of principles, a set of moral laws or moral values, and to make these govern conduct. So the miser sets money-making up as an ultimate value, and his set of principles centres round the slogan, "How much will I make?" So, too, the pleasure-seeker builds up a set of values round pleasure, and all his conduct springs from this fundamental ideal which he has accepted. His "governor" is selfish pleasure.

These four stages in the evolution of an individual's character are not optional. You have passed through them if you are mature ; if not, you are passing through them. Whichever is the case generally at the age of twenty-one or thereabouts, all your political, social, moral and religious ideals are formed. Now, we may ask, what light does this psychology throw on the Christian way of life ?

In general, it is safe to assume that Christians have reached the highest plane, and that their behaviour is determined by their principles. The problem of Christian living then becomes : How shall I select the principles according to which I mean to live, and what principles shall I select ?

The answer to "How ?" is that you must choose some set of values of moral laws quite arbitrarily. Science cannot help. The question of values lies outside the field of science, which aims simply to collect and classify facts, formulate laws and predict behaviour. Philosophy cannot help. It is too busy trying to decide what is good and what is bad. You must examine all the principles bidding for selection and arbitrarily make your choice.

What principles will you choose, then ? The answer to this question is that you must choose the principles that Christ Himself chose. From your own point of view, and from the point of view of others, they will serve you best. They will produce greater happiness for you and for others. They will give you something you have to strive for, something to attain to. They will produce a more contented home, more pleasant relations with others, more scope both for thinking and doing. In short, a more fully developed personality. They will give you all that every other set of principles will give you, and more !

We usually take for granted a knowledge of these, but such a procedure is unwise. We must ask, "What are the Christian ideals ? By what set of standards do I test my action, if I am a Christian ?" To answer these we must take into consideration the spirit behind Christ's words and the spirit behind His actions. Now prior to the Christian era, the highest moral conception had been to obey the Law, to keep the Commandments. Obedience to "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," etc., constituted moral being.

With the coming of Christ this negative aspect of religion gave place to something more positive. The emphasis on religion was displaced. It was refocused and directed away from a mere strict adherence to ritual and acting according to the letter of the Law. While the highest way of life still entailed following the Commandments, it comprised more than that. The emphasis was placed, not on what I must do, what my outward acts must be, but rather on what my relations with other people must be. Our Lord did not say that good works were the key to life ; He said "Love" was the open sesame to life abundant. So as Christians we turn to the commandment He stresses, "Thou shalt love thy neighbour as thyself," as our first ideal or principle. The more we understand what Jesus Himself meant by this the more truly do we understand the motive of His actions. But it is difficult to comprehend, for it is tremendous in its significance. A Christian's love knows no distinctions ; neither colour nor creed, wealth nor poverty, pomp nor power make any difference. Love is the same to all. It implies a willingness to regard every man or woman as a friend worth helping whenever opportunity offers. Love is universal.

Thus the first ideal for the Christian to set up is the ideal of perfect human relations. The test of your action therefore is : Is your motive, love—a warm friendship towards others—or is it selfishness disguised ? Are you friendly to all people, though you disagree with their way of living ? Are you being friendly to all men alike, be they saints or sinners, rich or poor, brown or white ? Does your action show perfect friendliness ?

Very closely allied is the principle of forgiveness. The disciples came to Christ and asked Him, "How often shall my brother offend me and I forgive him ? Till seven times ?" He answered, "Till seventy times seven !" And we pray, Father forgive us as we forgive them. How little forgiveness some of us can expect ! Christ's law is : Forgive ! Forgive ! Vengeance is God's ! The second test of the Christian's ethics is, therefore : Are my actions vindictive, or are they forgiving ? A Christian bears no grudges, carries no conscious dislikes, possesses no hate. He forgives !

Both love and forgiveness require unselfishness. Unselfishness refers to motives. Either you do things for your own personal gain, or you do them despite such personal loss or gain—that is, for someone else's benefit. It is a good practical rule to do things the way other people want them done, if, as in many cases, it will make no difference to the otuome. In the light of Christian ethics, selfishness is the greatest evil in the world to-day, and it was the evil which played the greatest part in sending Christ to the Cross. Herod's selfishness and greed caused the murder of the innocents; Judas's selfishness and greed caused Christ's betrayal, and selfishness on the part of the Jews sent Christ to Golgotha. Selfishness is a sin, and unselfishness is one of the basic tests of character.

The fourth principle is sincerity. This is seen in the whole of Christ's relations with His disciples. He taught sincerity, acted sincerely, and expected sincerity in return. Moreover, he highly appraised it whenever it was exemplified in His presence. Other qualities can be analysed out as basically Christian, but friendliness, forgiveness, selflessness and sincerity are primary. Every life is based on some set of standards, though in the majority of cases they are implicit. People don't sit down and say: This is my set of ideals; this is my moral code. Nevertheless, that code has been built into the fabric of their character, and it is effective in determining behaviour. Analyse the motives of your actions. Make your ideals conscious. They are probably vague and hazy to many. Bring them into the focus of attention; look at them and criticise them; see how they square up with the Christian code. Ask yourself: Would they be the motives or ideals of the Master Himself? Are they selected according to my own personal desire, or do I make my choice under the guidance of the Holy Spirit, sought through constant prayer? If you honestly face up to this challenge, if you consciously set yourself to see how many of your actions are the qualities of friendliness and forgiveness, selflessness and sincerity, and if through the power of the Holy Spirit you follow the injunction of St. Paul, "Let this mind be in you, which was also in Christ Jesus," you will truly be following in the footsteps of Him Who said,

*"Be ye perfect, even as I also am perfect."*

## IF ANY MAN PREACH!

*G. C. Bennett, B.A.*

**T**HE situation which faced the Colossian Church in the first century when the intellectual subtleties of incipient gnosticism were tacked on to the Gospel message finds its parallel in every century of Church history. To this general rule the twentieth century is no exception. To-day the Christian message is liable to adulteration by the infusion of psychological, philosophical, humanistic and socialistic ideas into the body of Christian truth, in order that the authority which attaches to revelation may promote the ideas in question. The result of such admixture is often a gospel which "man's wisdom teacheth" glossed over with a thin veneer of Scriptural phraseology, but devoid of revitalising truth—a gospel palatable to the human intellect, but one that is a disastrous palliative to the conscience.

The absorption of ideas from a humanistic philosophy which asserts man's inherent capacity for moral advance and disregards the Scriptural essentials for a true appraisal of human capabilities in the light of man's sin, God's judgment and grace, has led to the singular absence of a sense of sin and judgment characteristic of the present generation. In fact, these two component truths are politely thrust aside as having no real value for human progress, and are regarded as contrariant ideas in the soul of man, which must be eradicated if he is to progress toward perfection of moral stature and the construction of a perfect society.

Humanism was the gospel of the Russian Revolution, and still is the main ethical ideal behind the activities of those who control the inhabitants of one-sixth of the earth's surface. No doubt it had its origin in the environmental context of the 19th century, but it has led to a complete repudiation of any form of supernaturalism in the affairs of men and the building of a relative code of morals based solely upon utilitarian considerations. In other words, it is not

that which is right or wrong which is the standard of action, but that which all agree to observe, irrespective of Divine Law. "There is," says S. and B. Webb, "in the U.S.S.R. to-day, even among those who still cherish their ikons, and whatever may be their conduct, in almost complete absence of any sense of original sin." The same writers also go to say that "another correlative of the loss of the sense of sin against God has been, in the Soviet Union, the abandonment of the idea that there is anything absolute, universal, or everlasting about the scale of values."

If this is the result of humanism, what gospel is there left for the Christian preacher to tell forth? Has he any message? Can he accommodate himself to humanistic ideas if this is the result? On the humanistic view of life man says,

"I am monarch of all I survey,  
*My right there is none to dispute*";

and if man is the "master of his fate," then forgiveness, reconciliation and peace with God become shibboleths of a superstitious age, the relics of a primitive psychology.

Humanism in Christian countries has not gone as far as it has in Russia, but its effect can be summed up in Denney's words when he says: "Evidently the atonement becomes incredible if the consciousness of sin is extinguished or explained away. There is nothing for the atonement to do, there is nothing to relate it to."

Humanism has brought us to-day to that stage of thought where values are reversed. The culmination of humanism is the assertion of the "divinity of man and the humanity of God," and the Atonement is dropped for the Gospel of the Prodigal Son, wherein, it is said, the forgiveness of God is typified apart from vicarious sacrifice.

Humanism is thus seen issuing in ethical idealism which, no doubt, is better than paganism, but nevertheless is "another gospel," for it finds its "drive" not in the dynamic of the Holy Spirit, but in the influence of the lives of great men epitomised in the words of Longfellow:

"Lives of great men all remind us  
*We can make our lives sublime,*  
And, departing, leave behind us  
Footprints on the sand of time."

On this line of thought much is made of the life of Jesus. He is held up as an Example, not as an Expiation. We are bidden to follow His life rather than be recreated by His death. He is the Leader of men, but not the Lamb of God.

The same tendency is seen in the attempt to relate religion to psychology. Whilst no one denies the value of this science as a handmaid to the Christian preacher, yet it is possible for psychological readjustment to life to become the main burden of the pulpit message, with often gratifying results; but it is possible to counterfeit a psychological experience for an experience of the Spirit of God. The gospel according to psychology says, "Get right *with yourself*." The Gospel of the Grace of God says, "Get right *with God*"; and there is a vast difference between the two. The former is simply a rehash of Platonic psychology, perhaps with a dash of modern psycho-analysis to give it a pleasing flavour! Plato analysed the soul and discovered the component parts of reason, spirit and desire, and he asserted that when a right relationship was maintained between these three, reason being in control of spirit and desire, then a true harmony of the soul was established. The fallacy of Platonic psychology lies in the fact that men do not act purely as rational beings. Reason is not of sufficient power to restrain the individual from violation of his own personality by obedience to his lower nature, on every occasion, and, furthermore, this idealisation of the rational element in man has minimised the propensity of sin. Sin, on this view, is being "out of gear," and reason is the alleged remedy for the maladjustment.

Contrasted with this is the Pauline psychology. St. Paul analysed his soul in its true perspective. His rational side saw the good, but his moral nature exhibited an irremediable tendency to drag him in the other direction. "The good that I would do not, the evil that I would not that I do," said the Apostle;

and the remedy for such a sin-sick soul St. Paul found, not is a gospel of effort, not a struggling with himself to right himself, but in a reception of the grace and power of God.

"Holiness by faith in Jesus,  
Not by effort of mine own,  
Sin's dominion crushed and broken  
By the power of grace alone."

Has philosophy then a gospel to offer, one might ask, if psychology is found wanting? Here again much has been assimilated from philosophical conceptions to the detriment of the Gospel message. In particular, the philosophical conception of the perfectibility of man and the inevitability of progress has been taken over into Christian thought in the concept of the establishment of the Kingdom of God upon earth quite apart from eschatological considerations, as though, as D. R. Davies indicates, there would be an uninterrupted process culminating in the establishment of the Kingdom of God upon earth. Here again the crucial factor of a judgment of God upon mankind is brushed aside, and in its place is substituted an inevitable process of enlightenment (based on the teaching of Jesus) culminating in the Kingdom of God upon earth.

It is an ideal which appeals to beneficent humanism, and the teaching of the New Testament is accommodated to the moral needs of such a movement. One of the offshoots of such a conception is "pacifism," which is simply the resurrection of an outworn philosophical idea. The assumption behind pacifism is that if men can be taught that war is not only sinful, but consummate folly, that it is useless, destructive and demoralising, then wars will automatically cease.

It is assumed that if the folly of submitting disputes to the arbitrament of war is shown, then no right thinking person would engage in it. Remove ignorance and men will follow the light. Such sentiments as these are not new. One of the Socratic problems which appeared insurmountable was the proposition that "virtue is knowledge"; that is, if men know the good path, they will never follow the evil. How different is the teaching of Jesus Christ, Who revealed that "men love darkness rather than light"!

But if war cannot be averted by pacifism, then how can it be averted? By socialism? Many think that the cause of war lies in the social order, and the inference is that if the social order is changed then war will disappear. Many Christians as well as Marxists subscribe to this view, and it is not unknown from the Christian pulpit. But the problem is not solved quite so easily, for if war is a reaction to a social environment then man is as conditioned to his environment as a cat is to pouncing upon a mouse! If one assumes that war is the outcome of social and economic conditions, the real problem which arises is, why *should* man react inevitably to them in the form of war? What is it that sets the mechanism of war in motion? The great driving force behind modern warfare is the power of ideas, exemplified in the Nazi use of the radio as a propaganda machine. The Versailles guilt idea—the racial superiority idea—is put forward in order to get people to think in a certain way, for thought tends to action. "As a man thinketh in his heart, so is he." If he thinks hate, he will act hate. There are two views as to how to remedy this state of affairs: either change the circumstances and you will change the man, or change the man and he will change his circumstances.

The first view is the Marxist view of the relations of society, and it is held that to introduce a classless society where "the government of men gives way to the administration of things" will remove the cause of war. But the present bureaucratic methods and oft repeated political purges of this economic democracy do not entirely convince one that the State is withering away. On the contrary, it tends to confirm the view that the human disposition to sin, to malice and to hatred is just as potent in an almost equalitarian society as in any so-called "capitalist" environment.

It is not so much the environmental context which needs to be changed; it is man and his irremediable disposition to sin which needs to be changed. Man is not solely conditioned to his environment, and war does not solve his problems, and consequently it is hard to see how a change of environment will induce him "to love his neighbour as himself." The real tragedy of war is that it drives men to a consideration of the evils of the existing social structure, and not to a conviction of his sin against God and his need for a new heart.

If the testimony of an ardent socialist is anything, then that of D. R. Davies is remarkable. D. R. Davies was, at sixteen, an active member of the South Wales Miners' Federation, and was on their executive. He was an ardent supporter of women's votes and a member of the Independent Labour Party. In 1917 he became a minister of the Gospel, largely in the belief that in Christianity was the true socialism, and that the Church must be won for the Social Gospel. Here is his testimony:—

"I can still capture the thrill," he writes, "when I saw in a bookshop a paper-backed copy of Francis Peabody's 'Jesus Christ and the Social Question'—for sixpence! As the saying goes, I lapped it up. Rauchenbusch's books on the Social Gospel were a veritable Bible to me, especially his 'A Theology for the Social Gospel' and 'Prayers for a Social Awakening.' My understanding of Christianity was that it was a social religion. I belonged to the generation that had already swung to the other extreme away from the Gospel as a personal individual salvation. I would not be exaggerating if I were to say that Christianity was to me a body of social principles whose translation into the constitution and structure of society was the chief task of the Church. In effect, I regarded the Church as primarily a propagandist instrument for social changes, and as a social force to bring such changes about. I felt, too, that I was practising my Christianity just as effectively—indeed more effectively—in the Socialist movement. *That such an attitude reduced the Church to a purely secular institution I was completely unaware of.* As nearly as possible, the attitude of my youth to the Gospel, and consequently to the Church, has now turned into its complete opposite. Now I realise that it was the most disastrous misconception possible, . . . this does not mean that I am no longer interested in social problems or that I think they are outside the sphere and function of the Church, . . . but I no longer believe in the Social Gospel. *There is no such thing!* . . . the Gospel is not a message to states, nations, groups, classes, committees, etc. It is a message to persons. You cannot convince nations of sin. Committees, classes cannot repent. It is only the individual who can do that."

He goes on to say: "It matters overwhelmingly whether we put the Gospel as a power for salvation in the first place or the second. *To put it in the second place is to open the door to all the illusions of which unredeemed man is capable.* To put the Gospel as an ethic in the first place is to deprive it of its liberating character. It is to make Christianity into a cult . . . the Gospel is, first of all, the power of God to enable men to rise out of the necessity of the historic process into the unconditioned freedom of the Kingdom of God."

In a day when so many spurious gospels abound, the Christian preacher does well to consider the words of St. Paul: "If any man preach any other gospel unto you than that ye received, let him be accursed." If the message delivered from the pulpit is true to the emphasis of the New Testament, if the preacher stedfastly holds out "the Word of Life," then, like Samuel of old, he will find that "the Lord was with him, and did let none of his words fall to the ground."

"We are trusting Thee for power,  
Thine can never fail;  
Words which Thou Thyself shalt give us  
Must prevail."

## CHRIST AND THE YOUNG MAN.

*J. R. Greenwood.*

"Once to every man and nation  
Comes the moment to decide,  
In the strife of truth with falsehood,  
For the good or evil side."

**T**HE stress upon decisive action by the youth of to-day cannot be over-emphasised. Well may our nation call upon youth to arm itself for the fray, in which the powers of darkness are to be combatted. It is a grave charge which is brought against the Church that youth, the fire and urge of any movement, has apparently lost the desire for spiritual force and work. To the young man comes the exhortation of Paul the Apostle to that young man Timothy:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . .  
thou therefore endure hardness as a good soldier of Jesus Christ."

Immediately comes the challenge to this quotation, "But what if the young man is an unbeliever?" This, however, is an aspect which concerns the young man who, having heard the call of God and obeyed, eagerly prepares himself for the task of bringing the power of Jesus Christ into the life of his fellow human.

The work to be undertaken in the service of the Master calls for the endurance of youth, together with the fire and enthusiasm so representative of the nature of a man in his early days. Too many young followers have been turned aside by the weak witness of a supposed Christian; great emphasis has been placed upon the meekness of our Saviour, with the wrong effect. Surely a Man Who had been reared in the stimulating mountain air of Nazareth, Who had toiled at His Father's side during boyhood days, and Who during His ministry undertook extreme hardships in long periods of fasting and arduous journeys on foot, could be anything but a weak, milk-and-water type of Leader! This is carried further by the great love which was shown in His supreme power, made manifest after the gruelling period spent in soul-rending supplication for strength to go to the greatest extreme, to be spurned and rejected, and yet rise victorious over all things, even the Cross of Calvary.

In the formative period of life, indeed, come many temptations and challenges. Among many confusing elements with which to contend is that all-important question: What is to be the way of life I must follow? And so, against the flood of desires and external pressure, the acceptance of a Redeemer too often is allowed to fade out of youth's experience.

On the other hand, too often are the early years of life dominated by that unfortunate nightmare of being forced to attend Sunday School by non-church-going parents, and there, upon the inoffensive heads of the scholars, is poured an unsympathetic teacher's interpretation of the Catechism and rudimentary knowledge of the faith.

We are also faced with the numbers of Confirmation candidates who are rushed through a preliminary course of instruction, and then without further ado presented for Confirmation and duly admitted into full membership of the Church.

While not desiring to criticise the well-meant desire of giving instruction, nevertheless the need and call of the young man is, in many cases, overlooked; and so he drifts away from Christ, and the moment of decision has gone, perhaps never to present itself again.

Therefore to the young man at the crossroads of life comes St. Paul's exhortation: "Thou therefore endure hardness, as a good soldier of Jesus Christ."

What a project! That the person who is willing to accept Jesus Christ as Saviour becomes a member of a mighty force in the greatest army created! To the young man there does come the lure of excitement and adventure as he serves his country, this being stimulated by patriotic fervour. However, patriotism is not enough; a self-centred country is a rebel against the universal law of love which is the root of true Christian life.

So then the young man who becomes self-centred, however great he may become, is a shocking example of one who has lost his soul by refusing to use his gains as gifts.

The challenge to-day is to youth to be strong and lusty in the strife of truth with falsehood, to decide for the good or evil side. The world is ripe for the harvest, and, although the labourers may be few, nevertheless the shining forth of light upon the darkness will dispel the foreboding terror of hungry souls.

St. Paul's sense of the need of his fellows literally burned in his soul. This compassion constrained him to risk everything; he sacrificed social prestige, financial gain, worldly honours and a distinguished career for his Master. No renunciation was too great for him and no toil too arduous, for all that he possessed was laid at the feet of his Leader, whether of temporal power or personal ability.

So comes the warning of our Lord to the young man to-day: "For with the same measure that ye mete withal it shall be measured to you again . . ."

The very heart of all service is obedience, and obedience means submission of one will to another. The soldier of Christ is called upon to submit to the full authority of his Commander. The Christian faith is not an ethical standard of life, but it is the true way of life, for "in Him we have life."

# THE NEED FOR A VISION OF GOD.

*A. R. A. Freeman, B.A.*

“Where there is no vision the people perish.”—Prov. 29 : 18.

**W**ORLD conditions have probably never shown as plainly as they do to-day that a vision of God is essential for human existence. Only by the possession and exercise of such a vision can man justify himself. Man has been endowed with reason. He is enabled to consider the past and the present and plan for the future. In all activity he must have before him a goal, something to strive after, and God intends that such striving should be directed towards his own good. One fact necessarily confronts him throughout life, namely, the inevitability of death; but God has destined him for immortality, and, since reason and Revelation should make it clear to him that he is the creature of God, it is vital for his own wellbeing that his vision in every activity should be dominated by his conception of God.

“Where there is no vision the people perish.” This is one of the divine truths given in Scripture, and has been proved time and time again in secular and religious history, in national and individual experience. Empires have arisen and prospered while they held before them a vision of future greatness, and have crumbled into ruins when their vision ceased and they rested complacently on past success.

Vision is essential, but all vision must ultimately fail unless it has the figure of God to give it permanency. The national movements of the last century, particularly in Germany and Italy, held before them what seemed a glorious prospect, and up to a point met with success. But it is now apparent that they must end in disaster, because God has been so patently excluded. In England, the Victoria era, often referred to as the Golden Age, presented a period of unprecedented peace and security. In spite of criticism to the contrary, religion did play a tremendous part in social life and in the home. God was included in the scheme of things, and the result was prosperity.

But it would seem that modern progress in scientific discovery has been too much for man. Wise in his own conceits, he has refused to acknowledge his indebtedness to God; he has not been able to include God in the ever-widening vision of his own plans. “Where there is no vision the people perish.” Man cannot exist without vision, but whatever vision he has will prove his undoing if it excludes God. He cannot attain salvation independently of God. As part of the divine plan in creation, he needs to realise the three aspects of his existence—the material, the mental, and the spiritual. Confronted at all times with his present mortality, he cannot afford to neglect the spiritual aspect; he must reckon that he has a soul. If he overlooks this, his existence will become warped. His mind by itself cannot direct the material, and the forces of matter will in the end destroy themselves. Man can be active only if he uses vision, but in order to survive his vision must include God.

God provides for the three aspects of humanity which man must consider. Civilisation's benefits are given by God, but if man ignores God these benefits will turn to his destruction, because they contain forces which he cannot by himself control. As may be seen to-day, the perversion of God's gifts brings a curse.

There is need for the world to redirect its vision, to review the past and the present, and consider its future with relation to God. In this way there is hope for regeneration instead of decay. There must be general apprehension of the threefold nature of existence. The forces of mind and matter must be led by those of the Spirit. The Church, as the servant of God's Word, is the means whereby this redirection of vision is to be brought about. It can measure its progress and present position in proportion as it has held before itself the vision of its appointed task, the salvation of the world through the extension of God's Kingdom. What is true of the Church the individual Christian finds true in his own experience. He has inner peace and contentment and the assurance of immortality when he has accepted and is expressing actively the vision which has been presented to him. Otherwise he dreads the prospect of moral and spiritual decay.

Christ gave to the Apostles the vision of God and the vision of His Kingdom, and what they themselves received they were to deliver to the world. The Church began with a small number of faithful souls, and its work has always spread through individual conversions. Its duty is to continue to work for the conversion of men individually. This must be done by showing man what he is, how and why he has failed, presenting him with a vision of God, and enabling him to appreciate in his own experience the historic facts of the Incarnation, and find in them the salvation which he needs. In this way he is won for the Kingdom, and it follows that his vision of the Kingdom will impel him towards winning others for it. When the individual's life is consecrated to God, God will lead, and will give a vision of the purpose of life, the vision of extending the Kingdom. Personal example cannot fail to attract others.

Passivity in any sphere brings in decay. Man, because he is rational, needs a vision to direct his energies. But God must dominate his vision. The vision of the Kingdom presents a goal towards which to direct energy. The Kingdom is not a thing apart by itself : a man works in it and for it along with other activities of daily life—but it must be the guiding principle in life. It removes fear of death and extends hope of immortality. Jesus Christ came to save men, and the Kingdom consists of those who are saved. "Where there is no vision the people perish." Only the vision of God and His Kingdom can save the people from perishing, because such a vision will direct their conduct as the creatures of God, whom God desires to be won for Himself. The Church was founded by God to extend this vision, and in the fulfilment of this vision lies the only hope for the world.

## ADDRESS TO THE RIGHT REV. BISHOP SONG.

AUGUST 30TH, 1941.



**Rt. Rev. Bishop Song.**

ON behalf of the students of Moore Theological College, it affords me great pleasure to welcome you to this centre for the training of candidates for the Christian Ministry.

We have read with interest of your services for the cause of Christ in China, and think it a fortunate circumstance that, through the efforts of the Rev. James Stewart (a student of this College), we have been enabled to establish such a close link with the work of the Christian Church in your land.

Your family having had long connection with the service of your country, and you yourself having drunk deeply of its ancient lore, God in His good providence has called you to undertake the responsible office of Bishop in the Chinese Church.

You are the first of your own people holding this high office to visit Australia, and we think it fitting that, as the blessed Gospel reached you through a student trained in an Australian Theological College, you should be permitted by God to return us in help and inspiration some of the lessons you first learned through this contact.

It is also of interest for us to know that our present Principal had very close and intimate contact with the mother of James Stewart, who, as Miss Louisa Smyly, was an honoured worker for God in Dublin.

Thus links are forged over the wide world, and China, Ireland and Australia are woven together in the great pattern of God's purpose.

James Stewart was indeed a noble man. Those who knew him in his college days tell of his amazing mental powers, and of his zeal for work. He toiled unceasingly, with one great and noble ideal set before him—that of carrying on the work for Christ in China, for which his parents and sister had laid down their lives. His ministry was one of loyal and unceasing devotion to his Lord,

and when death came to him on a battlefield of the last war it found him still toiling in his Master's service.

And you, Sir, have placed your unrivalled knowledge of Chinese mentality at the service of the same Master. You come to us in the hour of your country's trial, having had personal experience of the ravages of war in the loss of your home and goods. You come to us when our two countries are allied in a righteous cause, resisting God-less and tyrannous aggression.

May this prove a hopeful augury of a greater and more blessed future, when China and Australia will be more perfectly united in the deeper bond that unites us to Christ our Lord, so that mighty things may be achieved in His Name and for His sake.

We pray that God may abundantly bless you in your labours, and that your visit may prove a blessing to you, as it already has proved a blessing to us.

ALLAN FUNNELL (Senior Student).

## AN HISTORIC CHURCH.

### THE STORY OF ST. KATHRINE'S ROSE CHAPEL, ST. HELENA, VICTORIA.

*F. W. Slater.*

**A**MONG the hills and trees of Australia there are many places of historic interest, some well known and some not so well known. It is about one of the latter class that this article has to tell.

Nestling among the beautiful Australian gum trees upon the side of a hill in one of the most beautiful districts around Melbourne is a tiny church, which in itself is a link with the early history of our land. This beautiful little sanctuary is none other than St. Kathrine's Rose Chapel at St. Helena, Victoria. Small though it may be as regards size, it has a history attached to it that is unsurpassed by many of our larger city churches.

One hundred years ago there landed in Melbourne, or as it was then called "The Port Phillip Settlement," no less a person than Major Anthony Beale. After years of service in the British East India Company, and a time spent on the Isle of St. Helena as a guard over that "Man of Destiny," Napoleon, who had been cornered and defeated by the Duke of Wellington and exiled to the isle, Major Anthony Beale now intended to settle upon the land in Australia.

The Major with his family took up land first at Fitzroy, but as the city was growing rapidly it was not long before he was forced to seek fresh pastures where a permanent supply of water for his increasing possessions of sheep and cattle could be found. These factors made him choose an estate at Eltham, about eighteen miles out from the city, near the River Plenty.

Here all went happily until 1856, when his loved wife, who had shared so much hardship with him, was called to meet her Maker. This was a great blow to the Major, and in order to perpetuate her memory he set himself to build a Chapel that should bear her name, Rose.

Day after day he was seen shaping the bricks for use in this beautiful hillside chapel, until at last the task was completed and he saw that it was good, and called it "Rose Chapel."

A few years later he too was taken from this life, and to-day visitors and worshippers can see, in the shade of the walls that he built, the headstones that mark the last resting-place on earth of this pioneer and his family, whilst from the bough of a nearby gum tree hangs the church bell that still calls the people to prayer.

If you enter the door of this historic church, you will see this inscription on the wall: "Stand for a moment in this delightful spot and think of the debt you owe to the founder of this unique Chapel that he reared to the glory of God and to be an age-long place of reverent worship. Do not leave this sanctuary without a grateful thought of him who sleeps beside its shade — *Par Vobiscum.*"

# THE DAY OF ATONEMENT AND THE DAY OF PROPITIATION : A COMPARISON.

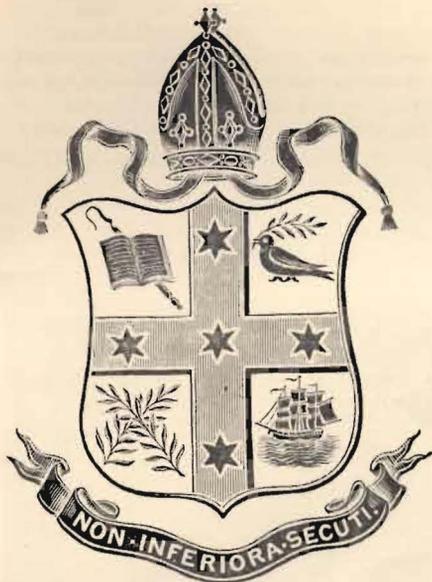
*N. Woodhart.*

**S**INCE it has been my privilege to have studied at the Melbourne Bible Institute and Bible Training School, I have had revealed to me many of the "precious jewels" and deeper riches of God's Word. Accordingly I want to pass on to you this striking comparison between the Day of Atonement and the Day of Propitiation. In the ninth chapter of the Epistle to the Hebrews we find this clearly set out, and in the sixteenth chapter of Leviticus the Day of Atonement is given in detail. It was the day when a special offering was made, once a year, for the sins of the people until and in anticipation of the Cross. When the offering for sin was made, the High Priest entered alone into the Holy of Holies and sprinkled the blood of the sacrifice upon and before the mercy seat and made intercession for the people. All this was a type of that which was to come, the symbolical significance of which was revealed on the Day of Propitiation, when Christ offered Himself for our sins and entered "not into the Holy Places made with hands, which are a figure of the true, but into Heaven itself, now to appear in the presence of God for us."

THE DAY OF ATONEMENT compared with the DAY OF PROPITIATION,  
as revealed in the ninth chapter of the Epistle to the Hebrews.

- |   |   |
|---|---|
| <p>1. <b>The High Priest alone.</b><br/>But into the second (the Tabernacle which is called the Holiest of all) went the High Priest alone . . . . (9 : 7).</p> <p>2. <b>Once every year.</b><br/>. . . . alone once ever year . . . . (9 : 7).</p> <p>3. <b>With the blood of animals.</b><br/>. . . . the blood of bulls and of goats . . . . (9 : 13.)</p> <p>4. <b>For the errors of the people.</b><br/>. . . . not without blood, which he offered for himself and for the errors of the people. (7 : 7.)</p> <p>5. <b>Offering gifts and sacrifices.</b><br/>offered both gifts and sacrifices that could not make him that did the service perfect . . . . (9 : 9.)</p> <p>6. <b>Until the time of reformation.</b><br/>which stood . . . . until the time of reformation. (9 : 10.)</p> <p>7. <b>A death.</b><br/>. . . . the High Priest entered into the holy place every year with the blood of others. (9 : 25.)</p> <p>8. <b>Sprinkling external.</b><br/>. . . . he sprinkled with blood . . . . (9 : 21.)</p> <p>9. <b>The High Priest disappeared.</b></p> | <p>1. <b>Christ alone.</b><br/>Neither by the blood of goats and calves, but by His own Blood, He entered in once into the Holy Place . . . . (9 : 12.)</p> <p>2. <b>Once for all.</b><br/>. . . . He entered in once . . . . (9 : 12.)<br/>For by one offering He hath perfected for ever them that are sanctified. (10 : 14.)</p> <p>3. <b>Through His own Blood.</b><br/>Neither by the blood of goats and calves, but by His own Blood, He entered in . . . . (9 : 12.)</p> <p>4. <b>To purge the conscience.</b><br/>How much more shall the Blood of Christ . . . . purge your conscience from dead works to serve the living God ? (9 : 14.)</p> <p>5. <b>Offering Himself.</b><br/>. . . . Who through the Eternal Spirit offered Himself without spot to God . . . . (9 : 14.)</p> <p>6. <b>Eternal redemption obtained.</b><br/>. . . . having obtained eternal redemption for us. (9 : 12.)</p> <p>7. <b>His death.</b><br/>. . . . He appeared to put away sin by the sacrifice of Himself. (9 : 26.)</p> <p>8. <b>Purging internal.</b><br/>How much more shall the Blood of Christ . . . . purge your conscience from dead works to serve the living God ? (9 : 14.)</p> <p>9. <b>Christ shall appear the second time.</b><br/>So Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation. (9 : 28.)</p> |
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## OUR HERALDIC DEVICE.



**M**ANY questions have been put to me concerning the meaning of the heraldic device, or coat of arms, of the College. It is doubtful whether a theological college can strictly be said to have armorial bearings, though the Colleges at Oxford and Cambridge have each their own heraldic device. In their case the college armorial bearings are derived from the coat of arms of the founder or founders.

Whence the Moore College device came from it is impossible for me to say. It is a highly composite structure, and some of its parts are obscure in their symbolical significance.

The mitre above the shield obviously denotes episcopal foundation and recognition. Bishop Barker was the real founder of the College, and it has always been more or less under the control, as well as the recognition of, the Bishop or Archbishop of Sydney.

The cross and five stars in the shield seem to suggest not only the "Southern Cross," and, therefore, the Southern Hemisphere, as the location and outlook of the College, but also the main purpose and function of the College—namely, to train those who shall proclaim the Cross as their main business, and live themselves in the power of the Cross, having it stamped on their characters, and who shall in the end shine as the stars.

The open book and pastoral staff point to the twofold function of the Christian ministry, to be preachers and pastors, handling aright the Word of Life. The open Bible also has its symbolical importance as signifying a foundation principle of our own Church. The pastoral staff also denotes authority and the discipline that comes from authority recognised and obeyed.

The dove with the olive branch would seem to indicate the result of accepting the message proclaimed, and obeying the teaching—namely, the gift of the Holy Spirit and the new order and harmony He brings whenever His guidance is followed.

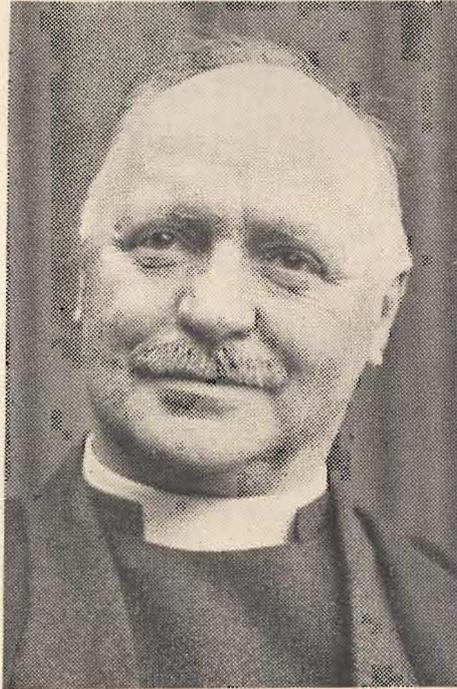
Together with the ship below it, the story of the Ark is suggested, with its implication that the ship stands for the Church, though it might indicate also the fact that Moore College is situated in one of the overseas dominions of the British Empire, and owes most of its original financial basis to funds collected by Bishop Barker among his friends in England.

What the crossed olive branches mean is not at all certain, and nothing more than a conjecture can be made. It may signify the hope of immortality or the Christian assurance of peace with God and eternal life in His presence.

The motto explains itself, "Not pursuing low ideals." Nothing less than the highest should be the aim of those who constitute the College. They should "hitch their waggon to a star." The teaching suggested is that bodied forth in the "man with the muck rake" in the "Pilgrim's Progress." The College stands for what is best and highest in ideals and methods in ends and means thereto. The room for improvement is the largest room in the world.

—D. J. D. (from *Societas*, 1919).

## OUR PRINCIPAL.



**The Rev. Canon T. C. Hammond, M.A., T.C.D.**

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### FORMER PRINCIPALS.

Rev. W. M. COWPER, M.A., Oxon. ....	Acting Principal, 1856
Rev. W. HODGSON, M.A., Cantab. ....	1856-1867
Rev. R. L. KING, B.A., Cantab. ....	1867-1878
Rev. A. LUKYN WILLIAMS, M.A., D.D., Cantab. ....	1878-1884
Rev. T. E. HILL, M.A., Cantab. ....	1884-1889
Rev. B. A. SCHLEICHER, M.A., Oxon. ....	1891-1897
Rev. CANON N. JONES, M.A., Oxon. ....	1897-1911
Ven. ARCHDEACON D. J. DAVIES, M.A., B.D., F.R.H.S., Cantab. ....	1911-1935

## FROM MOORE TO MALAYA.

*Cpl. G. C. Bingham.*

MOORE, and now Malaya! It seems strange to be here in Malaya, and to think of that place of red brick and silent chapel, of laughter and clattering chairs, the clink of cups and a softly-spoken grace. This was Moore College—it still is, and always shall be Moore; and though the seas dash and sigh with their plaintive cry, "Come back, you Aussie soldier, come back from old Malay," the Chapel services shall go on and students' minds be wearied with the dirge of aorist and periphrastic tenses. Their eyes shall ever shine, however, as they see continually before them the Vision Splendid, for Christ says "Come!" and the Spirit says "Come!" Even so, Lord Jesus, they came and heard the word of command—"Go!"

Here in Malaya one's impressions and thoughts gain intensity and detail in retrospect. Always I can hear the banging of the gate, the dash across to the Hostel with gown flapping in an endeavour to miss the traffic swaying erratically into Carillon Avenue. There were the nights when little work was done, times when there was a special supper, somebody's birthday perhaps, or a mild rag. All these thoughts seem to crowd one's mind and bring back nameless longings.

Who could forget the Chapel services! So often we would slip back from the problems of our parish, from the pains and sorrows of some soul burdened heavily with the anxieties of life. Somehow that burden had become ours. But here we could humbly lay it at His feet, and in the soft trembling of the organ we could realise the nearness of His presence. There were those times of prayer, too, when we pleaded for the souls of men, when we brought our special needs before the Throne of Grace, when we sought for the indwelling of Christ. Often our minds would reach out for the days that were to be, and we would be silent, knowing that it was given only to Him to know these times and seasons.

That is why it seems so strange to be sitting here in Malaya so far away from the place of my thoughts. Still in my ears I can hear the happy laughter of the native children round about, their faces radiantly bright. But, alas! that brightness is not for long. I can see the blackened shrines of a frightfully degenerate religion. And who will dare to say that this religion is full and satisfying? It contains nothing but dark superstition and fear. All the gaudiness of their ochres cannot brighten the fear of the unknown, the appalling lack of love.

I suppose that is why Moore means so much to me when I recall its spiritual blessings and happy environment. Meanwhile we live on, amid the horrors of war, while hate, envy, greed and lust have free rein. We dream of the day when there shall be no longer the ruthless slaughter of men, women and children. But one seems to be almost in a dream—everything seems so vague and uncertain. There is the happy laughter of brown children, their faces intensely appealing, and there is the filth and sin of life. Though all seems to be confused here, still I can hear the old organ at the Chapel with its lusty strain—

"For my sake and the Gospel's, go  
And tell Redemption's story."

As I stand and listen to the great sighing of the seas at the foot of large gleaming stones piled high on one another, I pray with all my heart that some day many will come to this land and tell these people of the One Who loves them above all others. They need Him just as much as you and I need Him. Who will come? How shall they hear without a preacher?

Red brick and silent Chapel, laughter and the clatter of chairs, the trembling of the organ, the soft pleading of souls in prayer, laughter and happiness—this is Moore! Here are sons of God who shall traverse the great waters and bring to the longing souls of bitter humanity the wondrous love of the Gospel of Christ.

May the Moore of my prayers become the Moore of reality!

## OUR AFFILIATED SISTER COLLEGE, DEACONESS HOUSE.

“SOCIETAS” would not be complete without special mention of our sister college, which this year celebrates its jubilee. In commemoration of its fifty years of service, a grand Pageant of Service was held at the Chapter House and at St. Philip's Hall. On both occasions large crowds were present to witness the history and growth of the Deaconess Institution. The leading parts were taken by the following :—

Canon Mervyn Archdall	by	Canon R. B. Robinson.
Mrs. Archdall	,,	Deaconess Dorothy Baker.
Archbishop Saumarez Smith	,,	Principal T. C. Hammond.
Archdeacon Langley	,,	Rev. John Langley.
Miss Maspero	,,	Sister Betty Witts.
Miss Snowden Smith	,,	Sister Evelyn Stokes.
Miss Gillespie	,,	Deaconess Nell Dixon.
Miss French	,,	Sister Sheila Payne.



Other parts were taken by Deaconess Gwenneth Hall, Sisters Nora Tress, Mavis Rodgers, Phyllis King, Hope Kirkwood, Marjorie Appleby, Faith Ward, Cathrene Carter, Mary Fuller, Dorothy Bransgrove, Ruby Short, Violet Ferres, Ruby Jackson, and Messrs. Allan Funnell, James Noble, Trevor Doyle, John Mason and Fred. Rice.

The following scenes comprised the Pageant :—

- Scene 1—Canon and Mrs. Archdall hold Conference.
- Scene 2—Canon Archdall calls on Rev. J. D. Langley.
- Scene 3—A Drawing Room at St. Philip's Rectory.
- Scene 4—A Visit to the Archbishop of Sydney.
- Scene 5—Canon Archdall interviews Deaconess Superintendent.
- Scene 6—Hints of Expansion.
- Scene 7—A Meeting of Associates.
- Scene 8—Canon Archdall resigns. Mr. Greenwood takes office.
- Scene 9—Junior Associates Started.
- Scene 10—Home of Peace.
- Scene 11—Deaconess House.
- Scene 12—Miss Pallister's Appeal.
- Scene 13—Pallister Girls' Home Started.
- Scene 14—A Modern Tableau of Service.

"Societas" wishes to congratulate the Deaconesses and their Principal, Miss Norbury, on their splendid production of this Jubilee Pageant. Moreover, mention must be made of the happy co-operation and friendly fellowship which exists between Moore College and the Deaconess Institution. Last year and this year we have had an increased number of Deaconess students attending lectures at Moore College, and many other lectures such as the B.T.S. course have been held at Deaconess House. At both places there have been both College men and Deaconesses taking lectures.



A group at Deaconess House, 1940.

During 1940-41 the following have undergone training, some of whom have completed their course :—

- |                            |                         |
|----------------------------|-------------------------|
| Sister Marjorie Appleby.   | Sister Phyllis King.    |
| Sister Dorothy Bransgrove. | Sister Hope Kirkwood.   |
| Sister Joan Broadley.      | Sister Nancy Mansfield. |
| Sister Cathrene Carter.    | Sister Sheila Payne.    |
| Sister Mildred Dann.       | Sister Mavis Rodgers.   |
| Sister Beryl Evennett.     | Sister Ruby Short.      |
| Sister Violet Ferres.      | Sister Nora Tress.      |
| Sister Mary Fuller.        | Sister Faith Ward.      |
| Sister Ruby Jackson.       | Sister Betty Witts.     |

We wish them God's richest blessing in all their labours for Him, and we hope that our motto, "*Floreat Societas!*"—"May the Fellowship Flourish!"—will always indicate the happy bond of union which exists between Moore College and Deaconess House.

## "MORNING."

*R. B. B. Gibbes (April, 1941).*

**A**WAKE! Awake! The dawn hath smiled afresh,  
 The mystic shades of night have lost their spell;  
 Insistent sunbeams pierce each leafy mesh,  
 And myriad birds have rung their morning bell.

God plans for each a daily round of toil,  
 A chance to use His gifts for good or ill;  
 Grant, Holy Spirit, I may not recoil  
 From that straight course concordant with Thy will.

## "THE VOICE OF GOD."

(1 Kings xix. : 11, 12.)

*R. B. B. Gibbes.*

**O**'ER Horeb's peak a mighty tempest raged,  
Whose fierceness rent huge boulders from their poise ;  
Giant beetling crags, from earth's creation aged,  
Flung hurtling down with crashing deaf'ning noise :  
God breathed not there !

The mountain trembled, as in fearful dread ;  
The earth's crust heaved when some gigantic quake  
Hurled mighty landslides roaring to their bed,  
And left scarred trails of ruin in their wake :  
God spake not here !

The lightning flashed in vivid, blinding sheet,  
The age-worn tree bloomed red with heav'n-sent fire,  
The forest blazed with scorching, searing heat ;  
Engulfing tongues of flame shot ever higher :  
God moved not there !

An holy calm—a quietness compassed round ;  
The faintest zephyr ceased as though from choice,  
And in that breathless air, that peace profound,  
God spoke ! — The prophet heard a still small voice !

## REPENTANCE.

*John Mason.*

**"R**EPENT and be forgiven," the preacher cried.  
Men mocked the joyous message of the King,  
And scorned Christ Jesus Who came and died  
For all believers in the Lord, Life to bring.  
Though conscience pricked and bade all men cling  
To goodly deeds and lofty thoughts aspire,  
Turned they to idols gold, and vain desire.

Science reached heights not hitherto attain'd ;  
New literature, philosophy and art  
Gave birth to freedom wild and unrestrain'd.  
Repression of desire aside was cast ;  
A thing was seen and without thought pass'd ;  
Too fast was life with its machines to pause  
And contemplate upon the world and Cause.

But such freedom gained was freedom lost—  
Life, will and soul were manacled and chain'd ;  
Upon the world, fire and flame, hell's fiends toss'd ;  
Men whose souls wrack'd with torment great exclaimed,  
"How shall freedom from this wild wrath be gained ?"  
Out of chaos there came a Voice—"Repent !  
Believe in Him the Christ, Whom God hath sent."

## "THE SILENT HOUR."

*Sister Cathrene Carter (Deaconess House).*

I SAT in the old Cathedral  
Before the "Morning Prayer,"  
And gazed at the stained glass window  
And the truths depicted there.  
For one sees the holy Angels  
From before the Throne on high,  
As they bear the sounding trumpets  
And with waving palm-leaves fly.  
In the midst is Christ ascending  
From the work begun on earth  
To prepare the heavenly mansions  
For the "sons of second birth";  
And below the Saints are bending  
In adoration deep,  
And the Holy Dove's descending  
Each and every soul to steep;  
And round about is shown  
Many Saints at work for love  
That they bear toward the Master,  
Now ascended up above.  
And I wondered how a maiden  
Such as I could serve Him best,  
Who had suffered for all sinners,  
Numbering me among the bless'd.

And the great bell set a-tolling,  
Calling folk at prayer to be  
Bowing low before the Master,  
Who is Lord of you and me :  
And I bowed in adoration,  
And my heart was lifted high,  
And I knew that Christ, my Master,  
Was very, very nigh.  
And I felt He'd come to guide me  
In the path He'd have me tread,  
And I need not fear for danger  
If my steps by Him were led ;  
When the bell had ceased its ringing  
And the echoes died away,  
Till the whole vast place was silent  
On that holy Sabbath Day.  
Then high above the Chancel  
From the organ loft there came  
Sweetest notes of sacred music,  
And it whispered Christ's own Name,  
Till the place was filled with beauty,  
And my heart with peace so sweet :  
And my soul—it bowed still lower  
As I worshipped at His feet.

## "LONGING FOR THEE."

(To the tune of "Nearer, my God, to Thee.")

*(Cpl. G. C. Bingham, written at Malaya.)*

THY Love is mine, O Lord,  
In Eastern lands ;  
Firmier with every breath,  
Stronger it stands.  
Glory shall ever be  
Sung by my heart to Thee,  
So long's my soul to see  
Thy perfect plan.

Still in the twilight dim  
Glory doth grow  
Soft to my longing heart  
Filled with its woe.  
Prayers fleeting evermore,  
Raptures to heaven's door,  
Longing to know Thee more,  
Lord of my life.

Moonlight and stars aglow,  
Glories of old ;  
Firm shall my pleading be,  
Yea, firm and bold !  
Lord, I shall soon know Thee,  
E'en as Thou knowest me ;  
Draw me, O Lord, to Thee,  
Eternal Love.

## "HE THAT WINNETH SOULS IS WISE."

*A. H. Funnell.*

"A SOUL for Christ !"  
The cry comes from within ;  
A soul for Christ,  
A victory to win.  
Lord, grant me grace  
That this indeed be mine—  
A soul set free from sin's dread chains.  
A soul set free from sin's dread chains,  
For ever to be Thine.

I am not worthy, Lord,  
That Thou should'st hear my cry ;  
So oft I from Thee stray,  
So oft Thy claims deny.  
But, O my God, my Lord,  
Do not my cry refuse ;  
Grant me "a soul for Christ,"  
A life for Thee to use.

## EXAMINATION RESULTS.

### AUSTRALIAN COLLEGE OF THEOLOGY EXAMINATIONS, 1939-1940.

#### SCHOLAR IN THEOLOGY (Th.Schol.), 1939.

**Pass :** DUDLEY, Lancelot Stokes, B.A.

**Pass in Old Testament :** GILHESPY, Charles Maurice, Th.L.

#### LICENTIATE IN THEOLOGY (Th.L.), 1939.

**Second Class :** ARROWSMITH, Herbert Maxwell.

**Pass :** DAHL, John Addison, M.Sc.App. ; DELBRIDGE, Graham Richard ; EVANS, Victor Arthur, B.A. ; HANCOCK, Bertram Edgar ; LAMBERT, Edward Herbert ; MILLS, Jeffray ; MORRISBY, Alexander Rupert B. ; PARKER, Geoffrey Frank, B.A.

**Pass in Part II :** RIDLEY, Dudley Austin, B.A. ; SEATREE, Eric Joseph ; SHEVILL, Ian Wotton Allnutt, B.A. ; SHERLOCK, Charles Henry ; SANDS, Colin de Clouet Craven.

**Held Over :** CALDER, Matthew Lewis ; PALMER, Allan Eyre.

#### SCHOLAR IN THEOLOGY (Th.Schol.), 1940.

**Second Class :** DUDLEY, Lancelot Stokes, B.A.

**Pass in New Testament :** GILHESPY, Charles Maurice, Th.L.

#### LICENTIATE IN THEOLOGY (Th.L.), 1940.

**Pass :** CRAVEN-SANDS, Colin de Clouet ; PALMER, Allan Eyre ; SEATREE, Eric Joseph ; SHERLOCK, Charles Henry ; SHEVILL, Ian Wotton Allnutt, B.A.

**Pass in Part I :** DIXON, Hubert Clift, B.Ec. ; MEYER, Rex Sydney Rudolph ; FUNNELL, Allan Harold ; PADDISON, Sydney Noel ; NEWTH, Melville Cooper, B.A. ; NOBLE, James Rodwall ; JUDD, Bernard George ; COHN, Colin Jessop ; EZZY, Harry Chester.

**Held Over on One Subject :** FREEMAN, Ambrose Robert Aspinall, B.A.

## "BUT-HAR-GRA" BIBLE TRAINING COLLEGE.

*Rev. G. R. Delbridge, Th.L., Warden of College.*

SOME years ago a generous gift was made to our Church of England in this diocese in the home of the Misses Button, which Mrs. Hamilton Grant placed at the disposal of the diocese for the purpose of religious instruction. It is situated in George's River Road, Croydon Park, in a splendid position with a quiet environment.

Since 1938 this magnificent building, known as "But-Har-Gra," has been used as a Training College for men who desire to enter Moore Theological College or to serve God in the mission field. In this capacity the College has met a long-felt need in the diocese. Many men found it well nigh impossible to do secular work in an office or in some other sphere of occupation all day long, and then in the evenings to use their very limited spare time in reading for Matriculation. Consequently "But-Har-Gra" is playing an important part in the training of men for the all-important work of the Ministry in a quiet, spiritual atmosphere which is congenial to study.

The Principal is the Venerable Archdeacon A. L. Wade, M.A., B.D., who takes a keen interest in the welfare of the men in training, both in the secular and spiritual spheres of their work. It is interesting to note that the Wardens of the College have been chosen from the graduates of Moore College. These have been :—

1938 : Rev. R. Clive Kerle, Th.L. (now Rector of Kangaroo Valley).

1939 : Rev. N. R. Gelding, Th.L. (now Curate of Gladsville).

1940 : Rev. G. F. Parker, B.A., Th.L. (now Chaplain of Trinity Grammar School).

1941 : Rev. G. R. Delbridge, Th.L. (Curate of Summer Hill).

One former student, Colin Craven-Sands, is now in the full-time ministry ; another, John Tyler, is serving God in the mission field ; while ten of the men who were resident in the College have passed to Moore College for more advanced training. One of these, Allan Funnell, is now the Senior Student of Moore College as well as the College Organist. Two felt the call to serve their King and Country ; one of these is Corporal G. C. Bingham, who is with the A.I.F. in Malaya, while the other is preparing to enter the R.A.A.F.



## BRIEF MENTION.

**A**MONG many visitors to our College during the year, we were specially honoured with lectures and addresses from Professor E. R. Holme, M.A., O.B.E.; Mr. Walter J. Beasley; Rev. Frank Cash, M.A., B.D., Th.Soc.; Bishop Song, of Western Szechwan; Rt. Rev. W. G. Hilliard, M.A., Coadjutor-Bishop; and Dr. Harvey Carey, M.B., B.S., B.Sc. (Hons.).

\* \* \* \* \*

We sustained a great loss this year in the Home Call of our distinguished Lecturer in Speech Training, Mr. Lawrence Campbell. Mr. Campbell's reputation extended far and wide, and the students of both Moore College and Deaconess House were privileged to receive his final tuition in voice production before he ceased from his labours.

\* \* \* \* \*

During the last week of Lent Term each year we have had a Convention for the Deepening of Our Spiritual Life. We praise God for the rich blessing He has brought so many of us during this time of meditation and prayer and study of His Word. The special speakers included Rev. Baden Gilbert, Archdeacon Begbie, Rev. D. J. Knox, Rev. T. C. Hammond, His Grace the Archbishop, Rev. A. Stanway, Rev. C. C. Short and Rev. D. Bevington. Early this year we were sad to hear of the death of the Rev. Baden Gilbert, who endeared himself to all the students and helped so many by his quiet talks, personal advice, and earnest zeal in his Saviour's service. May God enable us to radiate Christ as did Baden Gilbert!

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We welcome to our Lecturing Staff this term the Rev. H. Bates, B.Sc., who is lecturing in Old Testament. Mr. Bates is a graduate of Sheffield University, and holds the Board of Education Teaching Certificate. He was ordained Deacon in 1940 by the Bishop of Bristol for the Archbishop of Sydney, and when arriving in Sydney was appointed as Curate of St. Andrew's, Sans Souci. He was priested last March, and is at present locum tenens of All Saints', Hunter's Hill.

\* \* \* \* \*

Congratulations to Rev. A. W. Morton, M.A., Lecturer and Registrar of Moore College, on his engagement to Miss Helen Freeman, elder daughter of the late Ambrose William Freeman and Dr. Jessie Freeman, of Potts Point.

\* \* \* \* \*

Our congratulations are also extended to Rev. J. Mills, Rev. J. Eglinton, Rev. G. Delbridge, Rev. M. C. Newth, F. Slater, C. Steele, A. Miller and F. Rice, who have announced their engagement. Of special interest is the engagement of Rev. M. C. Newth to Sister Hope Kirkwood, of Deaconess House, which was officially announced on Ordination Day.

\* \* \* \* \*

Several of our number have responded to the call of King and Country, and have enlisted in the A.I.F. and R.A.A.F. R. R. B. Gibbes is now a Corporal in the A.I.F. (with the Y.M.C.A.) at Alexandria; G. C. Bingham is a Corporal in the A.I.F. in Malaya. Keith Marr and Fred. Fischer also enlisted, the former in the A.I.F. and the latter with the R.A.A.F. We wish them God's blessing, and remember them always in our prayers.

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At St. John's, Milson's Point, on 15th June, 1940, the wedding bells rang when the Principal and Rev. T. Gee joined together in Holy Matrimony Robin B. B. Gibbes, A.I.F., who has now left us for overseas, and Miss Dorothy Feek. At the reception Bob and Dorothy received many well-deserved eulogies, and "Societas" was well represented, since the Editor was best man. We take pleasure in publishing in this issue two of Bob's recent compositions. Moreover, we were delighted to hear of his appointment as Corporal with the Y.M.C.A. in Palestine.

## STOP PRESS.

On October 4th, in the Moore College Chapel, His Grace the Archbishop, assisted by the Principal, Vice-Principal, and Canon R. B. Robinson, celebrated the Service of Holy Matrimony for the marriage of our College Warden, Rev. Kenneth Nixon Shelley, to Miss Betty Clarke, of Paddington. This is the second marriage to take place in our Chapel for the past six years, and proved one of very great interest. The Chapel was beautifully decorated for the occasion, and many highly-deserved tributes were paid at the reception in the Dining Hall to the bride and bridegroom. We here extend our appreciation to Jim Noble and Allan Funnell for their very fine and accurate bombardment of confetti on our newly-wed Warden! Bravo, boys!

Heartiest congratulations to our Hostel Warden, Rev. Hubert Dixon, B.Ec., on the announcement of his engagement to Miss Anne Davies.

We hear with interest of the appointment of Rev. M. C. Newth, B.A., formerly Curate of St. Peter's, Cook's River, to the Headmastership of the St. Andrew's Cathedral Choir School, in succession to Rev. Campbell Begbie, Th.L., who is entering on full-time Chaplaincy with the R.A.A.F.

Congratulations to Rex S. R. Meyer, winner of the "Dean Talbot Memorial" Essay Prize for 1941. The subject was "Our Lord's Priestly Office as Outlined in the Epistle to the Hebrews."

## WOMEN'S AUXILIARY.

We desire, as the student body of Moore College, to express our great appreciation to the Women's Auxiliary for their continuous labours in improving the furnishings of the College, and so enabling us to engage in our studies with the greatest comfort. Since their improvements in the lecture room, lounge and rooms of the College, they have turned to the Hostel and have reconditioned and refurbished most of the rooms there. During the year we have had numerous visitors to the College, especially on the occasion of the Meeting of Churchwardens and their wives, and very high tributes were paid by them to the splendid furnishings of the rooms. Many former students of the College who were in residence some years ago have expressed their amazement and delight in seeing the numerous improvements to their Alma Mater. We ourselves are very grateful for the privilege of enjoying these improvements, and convey to the Committee our sincerest thanks. Especially do we thank the following members of the Committee for their keen and devoted leadership: Mrs. H. W. K. Mowll, the President; Mrs. T. C. Hammond, the Associate-President; Mrs. F. H. B. Dillon, the Secretary; and Mrs. Maxwell-Little, the Treasurer.

## THE DOMESTIC STAFF.

Again "Societas" wishes to record the appreciation of all the students to the members of the Domestic Staff who have looked after our many needs throughout the past two years. Our Matron, Miss Clinch, has been unsparing in her services to the College, and especially have we appreciated her kindly ministrations to us in times of sickness. Last year there were several cases of measles during the epidemic, and influenza and other complaints have not left us untouched. Matron has given us every possible attention during these times, which have resulted in our speedy recoveries. Moreover, she has brought us new comforts which Moore College never enjoyed in former times, and to-day we are provided with morning and afternoon tea and supper. We also desire to record our thanks to Mrs. Heavey and Miss Florence Kelly, who have care of the College and Hostel rooms and keep them clean and tidy. Their services at the table are always appreciated. Last term a presentation was made to "Florence" (Miss Kelly) for her keen and diligent services, and we shall miss her kindly ministrations very much.

The robust health and ebullient spirits of the students are in no small measure due to the excellent cuisine over which Miss Ethel Mendham, our cook, presides. Matron and Ethel almost spoil us with a menu so varied and appetising. We were sorry to say farewell to Mr. Perce Bond, our faithful gardener and "everybody's friend," who has left us after thirteen years' service to take up important duties at the Convalescent Home at Doll's Point. We welcome Mr. Somerville to our College, and hope he will have a long and happy stay with us.

# THE DATE OF THE EXODUS.

*Rev. M. L. Loane, M.A., Vice-Principal.*

FEW problems of a chronological character in the Old Testament are more important than the question as to the correct date of the Exodus, for it is the cardinal pivot in the history of Israel. The study of this question, however, is bound up with the facts which relate to the invasion of Canaan forty years later, and the dating of these two events must be examined simultaneously.

Many scholars used to think that the Exodus from Egypt took place after the death of Rameses II., as late as the year 1220 B.C., and accordingly they used to date the Entry into Canaan in the year 1180 B.C. The basis of this theory was the threefold reference to the name of Rameses in Genesis and Exodus, but a careful study of the facts will show that it is an untenable hypothesis (Gen. 47 : 11 ; Ex. 1 : 11, 12 : 37). Rameses II. was notorious for his appropriation of the work of past generations, and he habitually erased the names of his predecessors in order to insert his own. Thus he gave his name to the region where Joseph had settled his brethren in Egypt and to the city which the Hebrews had built for Pharaoh, and it was natural for subsequent chronicles to refer to these places by their current title rather than by their original designation (c.f. Josh. 14 : 15 ; Jud. 1 : 23). Thus the mention of Rameses settles nothing as to the date of the Exodus or the Entry, and archaeological information now shows that these events belong to a period more than two full centuries earlier than the death of Rameses.

Egyptian chronology has been established upon a solid basis by expert scholars in recent years, and Sir Flinders Petrie has compiled a complete table of the Eighteenth Dynasty\* :—

Aohmes I, 1573 : 1560 B.C. Thotmes II., 1514 : 1501 B.C. Thotmes IV., 1423 : 1413 B.C. Amenhetep I., 1560 : 1539 B.C. Thotmes III., 1501 : 1447 B.C. Amenhetep III., 1413 : 1377 B.C. Thotmes I., 1539 : 1514 B.C. Amenhetep II., 1447 : 1423 B.C. Akenhaton, 1377 : 1361 B.C.

Now archaeological investigation has shown that the destruction of Jericho took place during the reign of Amenhetep III., 1413 : 1377 B.C., and this means that the Exodus must have occurred within the period covered by the year 1453 : 1417 B.C. But Sir Charles Marston has not only pointed out that this fits in with Scriptural chronology, but also that the Bible provides a further clue which enables us to arrive at an even closer approximation.† After the account of the sojourn of Moses in Midian, it announces the death of his erstwhile ruler in Egypt : "And it came to pass in the course of those many days that the King of Egypt died" (Ex. 2 : 23, R.V.). A reference to the chronological table of the Eighteenth Dynasty shows that three kings died during the period between 1453 and 1417 B.C., but this verse indicates that it was a long reign which came to a close with the death of the Pharaoh from whom Moses had fled. Elsewhere we are told that Moses had spent no less than forty years in his Midianite exile (Acts 7 : 30), and these facts unite to show that his flight from Egypt must have taken place during the long reign of Thotmes III., 1501 : 1477 B.C. This means that the Exodus must have taken place in the period after his death during the early years of his successor, Amenhetep II., 1447 : 1423 B.C., and this is borne out by the independent testimony of the secular chronicles of the age. Sir Charles Marston tells us that the Egyptian historian, Manetho, places the Exodus in the reign of a king named Amenophis, and that Egyptologists now identify this Pharaoh with Amenhetep II!‡ These facts in their turn fix the date of the invasion of Canaan within definite limits during the reign of Amenhetep III. It must have taken place between the years 1407 : 1333 B.C., and the evidence suggests that it must have been during the earlier years of that period.

\*c.f. Marston : *The Bible is True*, p. 176.

†c.f. Marston : *The Bible is True*, p. 177.

‡c.f. Marston : *The Bible is True*, p. 180.

In order to secure tangible evidence with regard to the date of the entrance into Canaan, Professor Garstang undertook an extensive investigation of the archaeological remains in the three cities which Joshua destroyed. He found that Hazor and Ai had undoubtedly suffered complete destruction at the close of the fifteenth century about the year 1400 B.C., while his researches at Jericho have thrown a flood of light upon the whole problem. § The fragments of pottery found on the burnt site of the ancient city, together with the unbroken vessels and the Egyptian Scarabs found in the neighbouring necropolis, are decisive in their testimony concerning the date of the destruction of Jericho. The deposits unearthed from the tombs provide a continuous succession from the time of Thotmes III. down to the reign of Amenhetep II., but they come to an abrupt end with two royal seals belonging to the time of the latter Pharaoh. Amenhetep III. reigned independently until 1385 B.C., but then Akenhaton seems to have shared his father's throne until his personal succession in 1377 B.C. Thus the destruction of Jericho may have taken place as late as 1385 B.C., for the two royal seals of the time of Amenhetep III., which close the series, suggest that it was late enough for two local dynasts to have been buried during his reign. ¶ But it could not have been later than 1385 B.C., because, although the Mycenaean art of Akenhaton's age is thoroughly distinctive, nothing whatever was found either in the city or in the tombs that could be ascribed to his reign. ¶ Thus the cumulative evidence fixes the destruction of Jericho in the reign of Amenhetep III., before the succession of Akenhaton.

It is extremely difficult to dispute the conclusion drawn from these facts. If the city were destroyed at an earlier date, how is it that the royal seals of the time of Amenhetep III. were found in the tombs? Or if the city were not destroyed until a much later date, how is it that the series of scarabs and vessels came to a close before the reign of Akenhaton? The evidence may therefore be summarised in a few words. On the one hand, both in the city and in the tombs, there was an abundant and parallel series of pottery and scarabs from the time of Thotmes III. to the reign of Amenhetep III. On the other hand, neither in the city nor in the tombs was there anything that could be ascribed to the reign of Akenhaton or of his successors. And if further evidence be required, it is contained in the official correspondence known as the Amarna Letters. Although most of the great cities of Palestine are frequently mentioned in those Letters, the name of Jericho never appears.\* The obvious inference of this most significant omission is that, by the time of this correspondence, the city was already in ruins and had ceased to claim attention. Thus Professor Garstang sums up the whole case in words that we do well to mark: "This combination of positive and negative evidence establishes a verdict which is at once logical and final." † Jericho was destroyed between 1407 and 1385 B.C.

There is one more line of evidence which supports this conclusion. The results of archaeological research are found to correspond with remarkable accuracy with the chronological data of the Hebrew Scriptures. The interval between the Exodus from Egypt under Moses and the Foundation of The Temple under Solomon is defined in a statement of explicit authority: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel . . . that he began to build the House of the Lord" (1 Kings 6:1). Modern critics have been prone to mistrust the round figure of 480 years because they have deemed it inconsistent with the notes of time contained in the Book of the Judges. Professor Garstang, however, has shown that this criticism will

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§Garstang: *Joshua and Judges*, p. 54.

¶Garstang: *The Story of Jericho*, p. 120.

¶Garstang: *The Story of Jericho*, p. 122.

\*Garstang: *The Story of Jericho*, p. 122.

†Garstang: *The Story of Jericho*, p. 125.

not stand a careful scrutiny, and his thorough re-examination of the chronological data of the earlier narratives has proved that the Scriptural computation of 480 years is an accurate estimate.‡ This means that we may adopt the reference of Solomon as a definite standpoint in the history of Israel. The "Cambridge Ancient History" places his accession in the year 970 B.C., while Sir Flinders Petrie fixes it in the year 960 B.C. Sir Charles Marston maintains that the whole drift of modern research has been to confirm these dates as a correct approximation, and, on that basis, he reckons the fourth year of Solomon's reign as between 967 and 957 B.C.§ Thus, if the Foundation of The Temple was 480 years later than the Exodus from Egypt, Moses must have led the tribes out of bondage between the years 1447 and 1437 B.C. Then, since their entrance into the Promised Land took place 40 years later, Joshua must have crossed the Jordan between the years 1407 and 1397 B.C. This is in perfect harmony with the archaeological evidence which places the fall of Jericho in the reign of Amenhetep III. between the years 1407 and 1385 B.C. This makes it possible to conclude with entire confidence that the Hebrew invasion was launched between the years 1407 and 1397 B.C., and preference may perhaps be given to the latter part of the decade in order to allow a longer period in the reign of Amenhetep III. for the burial of the royal seals in the Necropolis of Jericho. Thus it is reasonable to base our table of events upon the year 1400 B.C. as the approximate date of the invasion.

This table has been compiled upon the basis of several diagrams which appear in the volumes published by Professor Garstang and Sir Charles Marston.|| Its leading object is to display each note of time of which the sacred records take account, whether in reference to minor periods of tribal history or whether in reference to major periods of Hebrew history. It adopts the year 1440 B.C. as the approximate date of the Exodus from Egypt and the year 1400 B.C. as the approximate date of the Entry into Canaan, and it pursues the chronological data of the historical narratives down to the fourth year of Solomon's reign. It accepts the usual figure of 38 years to indicate the period which elapsed between the Exodus from Egypt and the Conquest of Heshbon, and it allows the familiar figure of 40 years to represent the period which was covered by the leadership of Joshua and of the Elders who outlived him. It omits the judgeships of Tola and Jair (Judges 10 : 1-5), and of Ibzan, Elon and Abdon (Judges 12 : 8-15), because it seems probable that they were local leaders who could only exercise a restricted influence. We are not told that their labours produced a period of rest for Israel, and we may presume that their judgeships were concurrent with foreign oppression or other events. Then the table only allots one year to the Ammonite oppression, because the context makes it clear that they were not able to dominate Canaan itself for more than a year, although they had oppressed the Eastern tribes for eighteen years (Judges 10 : 8 ; 11 : 4 ; 11 : 9 ; 11 : 32, 33). Similarly it only allots 20 years to the Philistine oppression, although the text speaks of 40 years, because it is clear that the period of 20 years for Samson's judgeship corresponds with the second period of 20 years for the Philistine supremacy (Judges 13 : 1 ; 15 : 20). Then it ascribes 20 years rather than 40 years to the judgeship of Eli in accordance with the Septuagint (1 Sam. 4 : 18), and it allows 20 years for the judgeship of Samuel before the rise of the monarchy (1 Sam. 7 : 2). The "Cambridge Ancient History" estimates a period of 15 years for the kingship of Saul, and the table follows this figure in the absence of a definite statement in the text.¶ Finally, the table shows a sum total of 482 years, and this fits the round figure of 480 years of which the text speaks with remarkable accuracy (1 Kings 6 : 1). The difference of two years may be the result of overestimating the length of Saul's reign, and it is certainly not sufficient to offset the substantial value of this table and its computations.

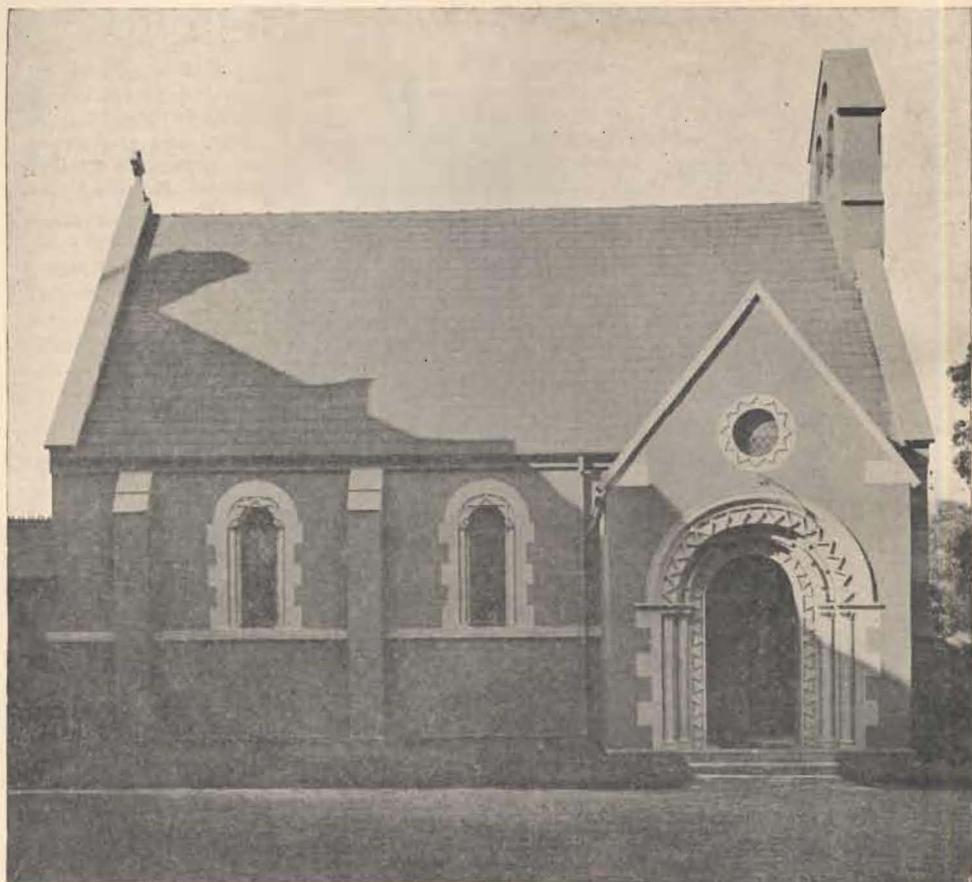
‡Garstang : *Joshua and Judges*, pp. 55-65.

§Marston : *The Bible is True*, p. 137.

||Garstang : *Joshua and Judges*, pp. 55-65. Marston : *The Bible is True*, pp. 258-259.

¶*The Cambridge Ancient History*, Vol. II., p. 701.

PERIOD	LEADER	TIME	TEXT	DATE	HISTORY OF ISRAEL	POLITICAL SITUATION	TOTAL
Exodus to Heshbon	Moses	38 years	Num. 21: 21-26	1440:1402 B.C.	Exodus and Wandering	Domination of Egypt	38 years
Heshbon to Jephthah	Moses	2 years	Dt. 34 : 1-8.	1402:1400 B.C.	Wars and Camp	Domination of Egypt	
	Joshua and the Elders	40 years	Josh. 24: 29-31 Jud. 2 : 7, 8.	1400:1360 B.C.	Invasion and Settlement	Apathy in Egypt	
	Cushan	8 years	Jud. 3 : 8.	1360:1352 B.C.	Hittite Oppression	Decline of Egypt	
	Othniel	40 years	Jud. 3 : 11.	1352:1312 B.C.	Judgeship	Domination of Egypt	
	Egion	18 years	Jud. 3 : 14.	1312:1294 B.C.	Moabite Oppression	Coalition against Egypt	
	Ehud	80 years	Jud. 3 : 30.	1294:1214 B.C.	Judgeship	Domination of Egypt	
	Sisera	20 years	Jud. 4 : 3.	1214:1194 B.C.	Canaanite Oppression	Anarchy in Egypt	
	Deborah	40 years	Jud. 5 : 31.	1194:1174 B.C.	Judgeship	Domination of Egypt	
	Midianites	7 years	Jud. 6 : 1.	1174:1147 B.C.	Midianite Oppression	Decline of Egypt	
	Gideon	40 years	Jud. 8 : 28.	1147:1107 B.C.	Judgeship	Decline of Egypt	
	Abimelech	3 years	Jud. 9 : 22.	1107:1104 B.C.	Civil Strife	Withdrawal of Egypt	
	Ammonites	1 year	Jud. 10 : 8.	1104:1103 B.C.	Ammonite Oppression	Withdrawal of Egypt	
	Jephthah	1 year	Jud. 11 : 6.	1103:1102 B.C.	Judgeship	Withdrawal of Egypt	
Jephthah to Solomon	Jephthah	5 years	Jud. 12 : 7.	1102:1097 B.C.	Judgeship	Withdrawal of Egypt	
	Philistines	20 years	Jud. 13 : 1.	1097:1077 B.C.	Philistine Oppression	Supremacy of Philistines	
	Samson	20 years	Jud. 15 : 20.	1077:1057 B.C.	Judgeship	Struggle with Philistines	
	Eli	20 years	1 Sam. 4: 18.	1057:1037 B.C.	Judgeship	Struggle with Philistines	
	Samuel	20 years	1 Sam. 7 : 2, 3.	1037:1017 B.C.	Judgeship	Struggle with Philistines	
	Saul	15 years	Estimated	1017:1002 B.C.	Kingship	Struggle with Philistines	
	David	40 years	1 Kings 2 : 1.	1002:962 B.C.	Kingship	Independence of Israel	
	Solomon	4 years	1 Kings 6 : 1.	962:958 B.C.	Kingship	Independence of Israel	144 years
Exodus to Temple	Moses to Solomon	482 years		1440:958 B.C.			482 years (1 Kgs. 6:1)



Broughton Chapel, Moore College.

*This Chapel was removed from Liverpool in 1902.*

**A**LMIGHTY GOD, the giver of all good gifts,  
who of thy divine providence hast appointed  
divers Orders in thy Church ; Give thy grace,  
we humbly beseech thee, to all those who are to  
be called to any office and administration in the  
same ; and so replenish them with the truth of  
thy doctrine, and endue them with innocency of  
life, that they may faithfully serve before thee,  
to the glory of thy great Name, and the benefit  
of thy holy Church ; through Jesus Christ our  
Lord. *Amen.*

—BOOK OF COMMON PRAYER.

## COLLEGE DIRECTORY (1940 AND 1941).

**BENNETT, George Charles.**—Educated at Caulfield Technical School, Victoria, and proceeded thence to Bunge (Aust.) Pty. Ltd., wheat exporters, as clerk in accounts, cables and shipping department. Matriculated and proceeded to Melbourne University, taking majors in Philosophy and English, and graduating in Arts in 1941. Member of the Melbourne I.V.F.E.U., and sometime Council member of C.M.S. League of Youth (Victorian branch). Catechist, Miller's Point.

**BINGHAM, Geoffrey Cyril.**—Educated at Hurlstone Agricultural College. Entered "But-Har-Gra" 1939, and Catechist of Darlington. Leader of I.S.C.F. on North Shore Line, and worked for some time at St. Paul's, Wahroonga. Entered Moore College 1940. Enlisted with the A.I.F. in June, 1940, and sent to Malaya in February, 1941, where he holds the rank of Corporal.

**BROWN, Warron Wafforn.**—Completed schooling at Parktown High School, Johannesburg, South Africa, and continued studies as an evening student at the Capetown Technical College. Member of Sunday School staff of Christ Church, Hillbrow, and studied at the Bible Institute of South Africa, Capetown, for two and a half years. While here conducted services for both white and coloured people, and took an active part in many Christian camps for boys. Arrived at Moore College on 9th April, 1940. U.T.S.R.C. Representative, 1941.

**COHN, Colin Jessop.**—Student from Melbourne. Held position in Chief Accountant's Department of head office in the Colonial Mutual Life Assurance Society, Melbourne. Psychology Prize, 1940. Treasurer, Students' Union, 1941.

**COHN, Lionel James.**—Associate of the Commonwealth Institute of Accountants (A.I.C.A.). Qualified Accountant of a Victorian Government Department, Melbourne, and entered Moore College in 1941. Catechist at St. Luke's, Mascot, 1941.

**DIXON, Hubert Cliff.**—Educated at Fort Street High School, Petersham; Prefect in 1931, and winner of Short Story Prize, 1930 and 1931. Attended Sydney University as an evening student, and graduated B.Ec. in 1937. Clerk of Perpetual Trustee Co. Ltd., 1932-37; statistical clerk of Australian Gas Light Co., 1937-40; Hon. Provincial Secretary, C.E.B.S., 1937-40; Sydney Diocesan Secretary from 1941. Eleanor Abbott Scholar, 1941; and gained prizes for 1940 in N.T., O.T., Doctrine and Church History. Warden of Hostel, 1941.

**DOYLE, Trevor Ernest.**—Educated at Launceston High School, Tasmania. Spent three years in the ranks of the Church Army, and carried on work of Army Captain before leaving to enter College. Among varied spheres of work were the Queensland Beach Mission, timber mills district and dairying districts of Northern New South Wales, and social work in Adelaide.

**FELTHAM, Geoffrey.**—Educated at Fort Street Boys' High School, Petersham, and matriculated from "But-Har-Gra" Training College. Special interest in the work of the Inter-Schools Christian Fellowship and the Scripture Union. Served in Parish of Fivedock; now acting as Catechist of St. Philip's, Eastwood.

**FLATAU, Cyrus Raymond.**—Educated at the North Sydney Boys' High School, and obtained Leaving Certificate 1934. Entered chartered accountant's office in February, 1935, and passed the full course of examinations of the A.C.A. Entered Moore College 1941; Organiser of Open-Air Committee, 1941. At present Catechist of St. Mark's, Malabar, and St. George's, Matraville. Prayer Secretary of C.M.S. League of Youth, Sydney.

**FREEMAN, Ambrose Robert Aspinall.**—Educated at Cranbrook School, Edgecliff, and Geelong Church of England Grammar School, Victoria. Proceeded to Trinity College, Melbourne University (1936-39); graduated B.A. with Honours, School of Classical Philology. Entered Moore College 1940; Greek Prize, 1940.

**FUNNELL, Allan Harold.**—In charge of an office for some years, and studied accountancy at the Sydney Technical College. Entered "But-Har-Gra" in 1939, and after matriculation began Th.L. course at Moore College in 1940. U.T.S.R.C. Representative of Moore College 1940, and Senior Student 1941.

**GERBER, Gordon.**—Educated at Sydney Technical High School, and spent four years as a junior clerk in a large wholesale firm with prospect of an executive position. Actively engaged in Christian work amongst G.P.S. boys for last five years. Matriculated while at "But-Har-Gra" Training College, and completed Bible Training Course at Moore College 1940. Catechist in Parish of Pymble with St. Ives.

GIBBES, Robin Brooke B.—Educated at Forbes High School, and went on the land, working for some years on the home farm and engaged in sheep-farming. Proceeded later to Sydney University and studied two years in the Faculty of Agricultural Science. Entered Moore College 1939, and engaged in Catechist's work to St. Mary's Mission, Balmain. Enlisted in A.I.F. in June, 1940; now Corporal with Y.M.C.A. in Palestine.

GREENWOOD, John Robert.—Born at Seaham Harbour, County of Durham, England, 1916, and after early school education left for Australia and resided at Wollongong, N.S.W. Educated at Wollongong High School, and then employed as a clerk by Australian Iron and Steel Ltd., Port Kembla, for six and a half years. Studied accountancy and passed Intermediate Examination of the Federal Institute of Accountants. Entered Moore College 1940, and completed B.T. Course. Sacristan for 1941.

JUDD, Bernard George.—Educated at the Sydney Boys' High School. Clerk for four years at the Mutual Life and Citizens' Assurance Co. Ltd. Continued studies at the Sydney University in Law, and entered Moore College in 1940. Broadcasted from 2FC several times this year. Leader of Debating Team for 1941, which was undefeated in all matches, and won for Moore College for the first time the H. M. A. Pearce Memorial Shield. Librarian, 1941.

LEANING, Vernon Lamsdale.—Educated at Auckland Grammar School, and spent one year at the St. John's Theological College, Auckland, in the University of New Zealand. Leader of Crusader Camps in New Zealand. Entered Moore College 1938, and appointed as Catechist to St. Philip's, Eastwood. Editor of "Societas," 1939. Returned to New Zealand and ordained to the Diaconate on 24th February, 1941, at Nelson Cathedral, by the Right Rev. W. P. Stevenson, M.A., B.D.

LOANE, Kenneth Lawrence.—Educated at the Sydney Church of England Grammar School, and followed up accountancy. Engaged in business life before entering College in 1941. Former Secretary, and now member of the Council of the C.M.S. League of Youth.

MASON, John.—Matriculated Sydney University 1937, and graduated Bachelor of Arts in 1940. Completed three-year courses in English and Philosophy. Entered Moore College 1941. Cricket Captain and member of Athletics Team, Moore College, 1941.

MEYER, Rex Sydney Rudolf.—Educated at Fort Street Boys' High School; Bursar, 1929-33. Storage Battery Engineers Ltd., 1933-37; assistant to manager 1933-6, manager 1936-37. State Secretary of C.E.B.S., 1935-7; Catechist, St. Bartholomew's, Pyrmont, 1934-7; St. Stephen's, Penrith, 1937-9; St. Alban's, Fivedock, 1939-40; St. Paul's, Chatswood, 1940-1. Moore Theological College Preliminary Course, 1939; Th.L. Course, 1940-1; Barker Scholar, 1940. Chief interest, boys' work.

MIROVITCH, Eric Marko Wynford.—Educated at Conservatorium Intermediate High (School of Music) and Sydney Technical High School. Leader of winning Hume-Barbour Debaters, 1938. Leaving Certificate, 1939, North Sydney Boys' High School. Moore College, 1940-41. Catechist of Abbotsford, then of Mascot. Chief interest, music and radio.

NEWTH, Melville Cooper.—Educated at Trinity Grammar School, 1925-31. Gained Leaving Certificate under Canon W. G. Hilliard, M.A., 1931, University Exhibition for Science, and Teachers' Training College Scholarship. At Sydney Teachers' College, 1932-33; graduated Bachelor of Arts as evening student, 1937, completing three-year courses in Mathematics, English and Psychology. While in Education Department taught at Granville, Ashfield, the Enmore Activity School, and Newcastle Central (Science Master). Secretary of Students' Union, 1940. O.T. Prize, 1940. Editor of "Societas," 1940-41.

NOBLE, James Rodwall.—Educated at the Sydney Boys' High School. Entered business life for some years. Matriculated March, 1940. Engaged in C.S.S.M. work with H.M.S. in connection with "Happy Valley," and with the Open-Air Campaigners. Entered Moore College 1940. Secretary of Students' Union, 1941.

PADDISON, Sydney Noel.—Educated at Wollongong and Parramatta High Schools. Read for Matriculation 1938. Bible Training Course, 1939. Moore College, 1940-41; champion of Table Tennis Team for 1941; Soccer, 1940-41. Engaged as Catechist, first at St. Paul's, Castle Hill, then St. Paul's, Wahroonga, and St. Nicholas', Enfield. General Proficiency Prize, 1940.

**PALMER, Alan Eyre.**—Educated at the Fort Street Boys' High School, Petersham, and for several years engaged in business life. Member of the Chartered and Commonwealth Institutes of Accountants (A.C.A. and A.I.C.A.). Connected with Bexley, Mill Hill, and St. Philip's, Church Hill. Senior Student of Moore College, 1940; winner of "Thomas Watson Memorial" Prize for Reading, 1940.

**PULLEN, Laurence Archibald.**—Educated at Fort Street Boys' High School, Petersham, 1932-36; member of 1st XV. and Leaving Certificate, 1936. Spent four years as a clerk in the engineer's office of the Colonial Sugar Company's Pymont Refinery. Matriculated February, 1941. Formerly in Parish of Christ Church, Gladesville; now Catechist in Parish of Prospect with Seven Hills. Played leading part in Soccer and Athletics, 1941.

**REES, George.**—Spent twelve years as a salesman in a large seed merchant's in Melbourne. Converted under the Rev. C. W. Lack. Spent six months with Rev. J. B. Montgomerie at St. Luke's, Adelaide; and then four and a half years with the Church Army as an Evangelist assisting in and conducting missions in parts of New South Wales, Queensland and Victoria, and for three years in charge of the Church Army Caravan in Tasmania. Entered Moore College 1941. Catechist of St. Alban's, Ultimo.

**RICE, Frederick J.**—Educated at the Cleveland Street High School, and entered "But-Har-Gra" for preliminary training in 1940. Entered Moore College 1941; member of Tennis, Soccer and Athletic Teams 1941. Catechist of St. Clement's, Marrickville. Specially interested in C.M.S. League of Youth.

**RICHARDS, Jack.**—Educated at Auckland, New Zealand; first visited Sydney and Melbourne in 1924. Matriculated 1933; continued studies for year and a half, and entered process engraving business. In October, 1938, accepted position with "Sydney Morning Herald," and remained fifteen months as an engraver. Made a nine months' tour of the U.S.A. and Canada; crossed the Tasman Sea seven times. Studied at the Missionary and Bible College under Dr. Rolls, 1939-40. Interested in foreign missionary work; experienced in itinerant evangelism and young people's missions.

**SANDS, Colin Craven.**—Educated at Chatswood High School. Followed up work as salesman in Anthony Horderns and A. Hall & Co. in the furnishing and drapery department for over four years. Sergeant in Artillery for four years. Matriculated from "But-Har-Gra," 1938. Entered Moore College 1939. Treasurer of Students' Union 1940, and Librarian of College 1940. Catechist of Rockdale; now Curate of Port Kembla. Th.L., 1940.

**SAUNDERS, Francis Alfred.**—Educated at Marlborough High School and Nelson College, New Zealand. Matriculated 1936; reading for B.A. at Canterbury University College, University of New Zealand. Was in residence at College House, Theological College, 1937-38, reading for L.Th. Served in Church Army, Auckland. Engaged in parish work in St. Peter's, Havelock, Marlborough, to end of 1940. Entered Moore College 1941. Catechist at St. Alban's, Fivedock.

**SHERLOCK, Charles Henry.**—Educated at Bondi Superior and Randwick Intermediate High Schools, and entered pharmacy, continuing studies at night. From the Metropolitan Business College matriculated for the University of New Zealand. Employed in various pharmacies for six years, completing full practical training. Entered Moore College 1939; Th.L., 1940; Sacristan and Debating Captain, 1939-40. Catechist at St. George's, Glenmore Road, and St. Peter's, Cook's River; now Curate of St. Faith's, Narrabeen.

**SHEVILL, Ian Wotton Allnutt.**—Educated at the Scots College, Bellevue Hill. Proceeded to Sydney University, graduating Bachelor of Arts, and completing full courses in English, History and Psychology. Entered Moore College 1939. Catechist at Marrickville, then Newtown. Th.L., 1940. Winner of Dean Talbot Memorial Essay (on Archaeology) 1940, and second place in Thomas Watson Memorial Prize for Reading 1940. Ordained and Curate of Burwood, 1941.

**SLATER, Frank William.**—Educated in Melbourne, and for some years a cycle builder in Victoria. Studied for two years at the Melbourne Bible Institute, then entered the Metropolitan Business College. Continued studies at "But-Har-Gra" for twelve months, and entered Moore College 1939. Catechist at Douglas Park for four years; now Catechist at Waterloo. Union Secretary of Hospital Fund, 1940.

STEELE, Clive Norman.—Educated at Kogarah Intermediate High School 1928-31, and at Sydney Technical High School 1932-33. Continued studies as evening student in typewriting, shorthand and accountancy till 1937. Spent over two years in a warehouse office, and later as clerk on the Water Board at Woronora and head office. Entered "But-Har-Gra" 1939; matriculated February, 1941 (Arts). Moore College, 1941; Football Captain, 1941. Catechist of All Saints', Austinmer, 1939-40; St. John's, Rockdale, 1941.

WATTS, William Arthur.—Educated at Manly, 1915-24. Dux of Manly Intermediate High School, 1924. Engaged in clerical life, 1924 to 1939. Secretary of St. Matthew's Sunday School, Manly, 1928-29. C.M.S. Box Secretary at St. Stephen's, Willoughby. Catechist at Gerringong, 1939-41. Former member of staff at St. Clement's, Mosman, 1931-39. Entered Moore College 1941.

WOODHART, Norman.—Educated at the Goulburn High School. Builder by trade, having qualified after ten years' experience for the Trade Competency Certificate at the Sydney Technical College. Spent twelve months at the Melbourne Bible Institute before coming to "But-Har-Gra" in 1938. Entered Moore College 1939. Catechist of St. Alban's, Ultimo, to end of 1940. Sometime assistant to St. Mary's Mission, Balmain.

## INTER-COLLEGIATE ACTIVITIES.

SINCE the last issue of "Societas," Moore College has acquitted itself creditably in all inter-collegiate activities. Owing to the arduous course of study which has to be compressed into two short years, and the necessity for parochial work, students are unable to devote the time and training necessary, especially in the sporting field, and so suffer a disadvantage which does not burden our brother colleges. However, any measure of success which our men have achieved in these realms is thus all the more meritorious. Inter-collegiate activities certainly help to break down barriers, and have led to strong friendships and deep understandings. It is of special note to record that several of our students represented the College and took an active part in the annual Inter-Collegiate Conventions of 1939 and 1940 at Thornleigh.

### TENNIS.

1939.—J. Mills, G. Parker, J. Eglington, E. Harding, A. Palmer and R. Gibbes represented. Mills and Harding won the doubles cup, and E. Harding gained the singles championship cup. Our team also defeated St. John's, Morpeth.

1940.—A. Palmer, R. Gibbes (joined A.I.F.), M. C. Newth, H. C. Dixon, R. S. R. Meyer, W. W. Brown, T. Doyle and J. R. Greenwood represented during the year. Bob Gibbes' enlistment broke up the College 1st pair, and, although the remaining numbers made valiant efforts, the Baptist College took the laurels for the year.

1941.—H. C. Dixon, K. L. Loane, F. J. Rice, R. S. R. Meyer, W. W. Brown and J. R. Greenwood have represented so far this year. "Peter" Loane and Fred. Rice are a strong 1st pair, and should do well in the final doubles championship. On the whole, the teams this year are stronger than 1940. We have high hopes!

### CRICKET.

1939.—Moore retained the Tinsley Cup this year, the all-round stars being J. Eglington and G. Parker.

1940.—Moore fielded an entirely new team, which was not strong enough, however, to retain the Cup. Though Jim Payne captained well, the honours went to the Baptists.

1941.—Better things are hoped for this year. John Mason is a redoubtable captain and all-rounder. Baptists this year have won their first match against us by one run. The following are representing: J. Mason, J. Greenwood, A. Funnell, T. Doyle, M. Newth, L. Pullen, H. Dixon, R. Meyer, K. Loane, C. R. Flatau, F. Rice, N. Woodhart.

### ATHLETICS.

1940.—The Baptists followed their fine series of sporting successes by taking the Wilbur Chaseling Cup from Moore, after a finely contested carnival. H. C. Dixon and H. Dormer obtained many points for Moore, while C. Cohn, J. Dahl, R. Gibbes and R. Meyer also added to our score.

1941.—The Baptist College had an easy victory this year, Leigh College, Moore College and Camden College following in that order. H. C. Dixon and W. W. Brown were the most meritorious competitors for Moore.

## TABLE TENNIS.

1941.—Moore College was represented by four first-class players, who were only defeated by a narrow margin (11-9) for the Challenge Cup. Noel Paddison, who captained the team, won every match in the singles. L. Pullen, J. Greenwood and J. Richards all played splendidly.

## FOOTBALL.

1940.—Baptists and Moore were the only teams playing. Moore was represented by A. Palmer (captain), C. Steele, N. Paddison, G. Parker, H. Dormer, R. Meyer, A. Funnell, C. Cohn, J. Dahl, W. Brown, J. Noble, R. Rolls and J. Payne. Baptists fielded too strong a team, and won their first match 12-1. Moore fought back, and only lost 2-1 in the return match. Scorers were N. Paddison and G. Parker.

1941.—This year Leigh, as well as Baptists and Moore, played. Clive Steel again captained the team, and played excellently in goals. Leigh won by a narrow margin (4-3) in the first match, but forfeited the second. Baptists played victoriously throughout the season, defeating Moore in both matches 6-1. Moore was represented by C. Steel (captain), F. Rice, M. Newth, H. Dixon, J. Greenwood, L. Pullen, N. Paddison, A. Funnell, W. Brown, K. Loane, R. Rolls, J. Payne and G. Christopher. Scorers were M. Newth (2), F. Rice (2) and H. Dixon (1).

## DEBATING.

1939.—I. W. Shevill, B. Hancock, M. Newth, C. Sherlock and C. Sands debated for the College. Methodists retained the Shield, but Moore defeated St. John's, Morpeth, by a narrow margin. In the latter match Moore was represented by I. W. Shevill, C. Sherlock and M. Newth.

1940.—H. C. Dixon, I. W. Shevill and R. Meyer, after an early success against the Baptists, were later defeated by the Methodists, who again retained the Shield. However, once again Moore's visiting team to Morpeth were victorious, this time by a large margin.

1941.—After successes against the Baptists and Camden College, our team, consisting of B. G. Judd, R. W. Bowie and R. S. R. Meyer, defeated Leigh College in the final debate, and thus, for the first time, won the H. M. A. Pearce Memorial Shield for Moore College. Also, in July, St. John's College, Morpeth, visited Moore College, but our team was again victorious. R. W. Bowie led, followed by J. Richards and H. C. Dixon, who made a fine whip. We especially congratulate Bernard Judd, who led us to victory for the Shield, and his able supporters, Rod. Bowie and Rex Meyer (whip).

## COLLEGE ALPHABET.

*R. S. R. Meyer.*

- A stands for Allan, our Senior Stude,
- B stands for Bennet—his tennis is crude;
- C stands for Clive, whose slimming makes him pale,
- D stands for debts which Col. Cohn collects without fail.
- E can only be Eric, a destroyer of food,
- F stands for Flateau, a man of quiet mood.
- G stands for Gerber, who's popularised the pun,
- H stands for Hubert as a "swot" passed by none.
- I stands for intelligence which George has displayed this year,
- J stands for Judd, a debater so clear.
- K stands for cricket—Mason's the hope of our side,
- L stands for Loane (his fame he would hide).
- M stands for Meyer, exponent of loud vocal art,
- N stands for Newth—"Hope" fills his heart.
- O stands for 'orrible Greenwood's judgment on Greek,
- P stands for Pullen, a footballer sleek.
- Q stands for Quirindi—Doyle's home during Vac.,
- R stands for Rice (it's uncomfortable down the back!)
- S stands for Saunders, who keeps up the Kiwi tradition,
- T stands for travelling; see Richards for world expeditions.
- U stands for unity—led by Noble and his boys.
- V stands for V8—Freeman's "small" car!
- W stands for Woodhart, for jokes he's the star.
- X stands for extra, young Feltham's squeezed in.
- Y stands for younger Cohn, Lionel by name,
- Z stands for zeal and Bill Watt's fervent fame.

# PROSPECTUS OF THE COLLEGE.

## LOCATION.

The College is situated on the corner of City Road and Carillon Avenue, and adjoins the University of Sydney, within the boundaries of Sydney. Postal address: Moore Theological College, Newtown, N.S.W. Cable address: Theology, Sydney.

## ENTRANCE STANDARD.

Matriculation.

It is also necessary to be medically examined.

## COURSE.

Students are trained in a two-years' course according to the syllabus of the Australian College of Theology for the Diploma, Licentiate in Theology (Th.L.), and in addition are required to spend a further year in a specially prescribed course for the Moore College Diploma.

**Subjects:** New Testament, Greek, Doctrine—New and Old Testament, Church History and Old Testament, Psychology and Education, Old Testament and Hebrew.

## TERMS.

The College period consists of three terms annually—Easter, Trinity and Michaelmas—of about eleven weeks each. Students are expected to be in residence during these terms, unless specially exempt by the Committee.

## FEES, SCHOLARSHIPS, BURSARIES AND PRIZES.

The annual fee, including residence is £90.

The "Eleanor Abbott" Scholarship is awarded to the student who comes first among Moore College candidates in one section of the Th.L.

The "Barker" Scholarship is awarded to the student who comes first among Moore College candidates in the final Th.L. examination.

Numerous Bursaries, e.g., the "James Sandy," the "Walter and Eliza Hall," etc., make it possible for deserving students to get assistance with their College fees.

The "Dean Talbot Memorial" Essay Prize is awarded annually.

The "Thomas Watson Memorial" Prizes for reading are awarded by examination during the Michaelmas term.

The S.P.C.K. makes a grant of books to the value of four guineas to each student on ordination.

## CHAPEL SERVICES AND DAILY ROUTINE.

Rising Bell	6.30 a.m.
Chapel Bell	7.25 a.m. Wednesdays, 8.25 a.m.
Breakfast	8.15 a.m. Wednesdays, 7.45 a.m.
Bell for Lectures	9, 10.5, 11.10 a.m. and 12.5 p.m.
Lunch	1.00 p.m.
Evening Chapel Bell	5.55 p.m.
Dinner	6.30 p.m.

There is no Chapel in Saturday and on Sunday evenings.

Litany is said on Wednesdays and on Fridays.

Holy Communion is celebrated on all Sundays and Holy Days in term, and on other special occasions.

The Principal gives an address of a devotional or practical character in the Chapel at the Morning Services and the Mid-day Devotional Service on Friday.

### CONFERRING OF DIPLOMAS.

An annual ceremony is held for this purpose.

### HOOD.

Black silk lined with purple. Only students obtaining the Moore College Diploma are entitled to wear the hood.

### COLLEGE MAGAZINE.

The title of the Magazine is "Societas," and it is published annually.

### RECREATIONAL ACTIVITIES.

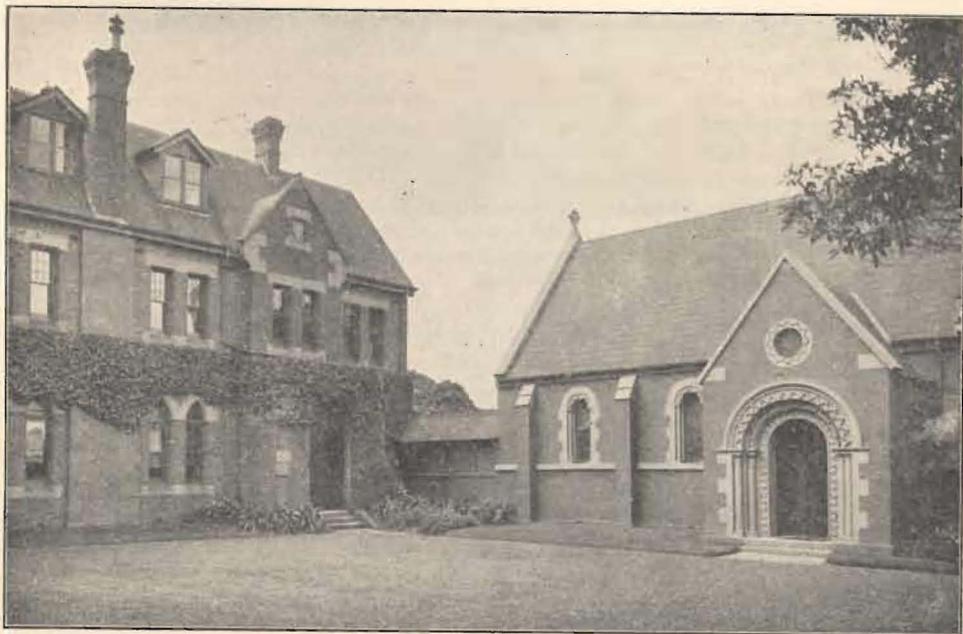
Tennis, cricket and debating, including the Annual Athletic Carnival for the Wilbur Chaseling Cup, will be arranged by the United Theological Colleges Representatives' Council, and held during the year.

### OLD STUDENTS' UNION.

A Reunion of former students is held annually during the session of the Diocesan Synod. The Rev. C. E. Adams is the secretary.

### FINANCIAL APPEAL.

As we are finding it necessary to increase our annual income, and to extend the College, we appeal to all who are interested and able to assist to send donations or annual subscriptions to the Rev. S. G. Stewart, Clerical Organising Secretary, Church House, George Street, Sydney, N.S.W.



*The Bishop Broughton Memorial Chapel (right) and a section of the main building, showing the main entrance, through which over 500 men have gone forth to serve God in the sacred ministry of the Church of England. Five former students have become Bishops and many others have served, or are serving, as Archdeacons or Canons either in Australia or other parts of the Empire.*

## MOORE COLLEGE STAFF IN 1913.

(A reprint of an article written by a former student, the Rev. Frank Cash, M.A., B.D., Th.Soc., on 1st August, 1936.)

"My words in a brief article are inadequate to describe the excellence of the staff gathered by Principal Davies during the early years of his office. They were a wonderful group of lecturers; they were all masters in their respective spheres, and the variety of their talent bewildered the students.

To-day it is indeed a valuable picture, worthy to be classified with the famous picture of 'The Meeting of the six Bishops at the 1850 Conference.'

1. PRINCIPAL DAVIES filled the position for twenty-four years. His versatility and his natural gifts endeared him to all his students. Affectionately they remembered him; and when on the 26th June last a commemorative service was held, the Broughton Chapel was filled to overflowing.

2. BISHOP G. A. CHAMBERS, of Tanganyika, is an interested listener in the picture to the discourse going on between the Principal and the Rev. S. J. Kirkby. Bishop Chambers had been Vice-Principal of Moore College, 1904 to 1911.

3. BISHOP-COADIUTOR S. J. KIRKBY had not yet dreamed of the Bush Church Aid or the Bishopric of Sydney. Under his guidance the B.C.A. did marvellously well, and when the high honour of Coadjutor fell upon him, there was universal rejoicing among the clergy and the laity.

Alas! he was laid to rest in the grounds of St. Philip's Church on the 15th July, 1935, amidst unprecedented scenes.

4. THE REV. CANON H. N. BAKER had graduated M.A. in Philosophy at Sydney in 1912. Philosophy in those days was one of the essential subjects for examination, and it used to be commonly reported that the students shaped well under their able teacher.

5. DIGGES LA TOUCHE—everyone, students and clergy, seemed to call him *Digges*, just *Digges*. He was conspicuous enough to be known everywhere by one name only. There was nobody like him, and no one amongst us to whom I can compare him. He fascinated the students both at the University and the College by his devout life, his mental brilliance, and his abundant fun.

At the picnic, in the lecture hall, students forgot themselves when captivated by his sparkling exposition and interpretation.

*He fell at the landing of Gallipoli—just Digges.*

6. VICE-PRINCIPAL J. V. PATTON was blessed with the gift of compelling students to like the Greek New Testament. I have noticed that clergy who were trained at the College in his day are good at the interpretation of the Gospels.

He originated *The Trowel*, the journal for Australian Sunday Schools—Mrs. Patton designed the first frontispiece of it—and now its publication numbers many thousands every month.

(Mr. Patton passed to his rest on Sunday, 21st March, 1937.)

7. BISHOP W. G. HILLIARD, of Nelson, N.Z., went from us only a short time ago to fill the important office of bishop in New Zealand. He served the College for many years, and gave abundant help to Archbishop Wright in caring for the Ordinands at Ordination time.

8. THE DEAN OF SYDNEY is admiring a booklet in the hands of the Rev. J. V. Patton. The Vice-Principal had recently produced a small treatise on education, and is here discussing it with the Dean.

The Dean was a scholar of the first rank. Some day, I may venture to write an article about him. In the name of the Australian College of Theology I sent a wreath with a simple line in Greek, a fair rendering of which would be—

*'A man, a lover of hospitality, and good at teaching.'*

### Time.

A passage of time—voices of twenty-three years ago break upon our imaginative ear; personalities of a teaching staff rise up before us; but a dimness fills our eyes, and our thoughts rest upon those

*whose work is done."*

## Will you help our appeal and become associated with the training of men for the Sacred Ministry ?

Most of your future clergymen will be trained at this College.  
Work for it by interesting others. Pray for those who teach and study there.  
Show your practical sympathy by your gifts for its support and extension.



Main Block of Buildings, Moore College, Newtown, erected 1889.

### FORMER STUDENTS WHO HAVE ATTAINED DISTINCTION.

#### Those Elected to the Episcopate.

RIGHT REVEREND HENRY A. LANGLEY.—First Bishop of Bendigo (1902-07), also an outstanding and gifted evangelistic preacher. Twelve years Rector of St. Matthew's, Prahran, Victoria.

RIGHT REVEREND JOHN D. LANGLEY, D.D.—Second Bishop of Bendigo (1907-20), sometime Archdeacon of Cumberland and Rector of St. Philip's Church, Sydney (1882-1907). An able administrator and a saintly character.

RIGHT REVEREND G. A. D'ARCY IRVINE.—First Bishop-Coadjutor of Sydney and Rector of St. Philip's Church, Sydney. A great administrator, a kindly gentleman, and much beloved by the poor.

RIGHT REVEREND G. A. CHAMBERS, M.A., B.Ec., D.D.—First Bishop of Central Tanganyika, South Africa (1927-). A scholar of distinction and one with tremendous missionary zeal and remarkable organising ability. Sometime Lecturer, Vice-Principal and Acting Principal of Moore College.

RIGHT REVEREND S. J. KIRKBY, B.A., Th.Soc.—Second Bishop-Coadjutor of Sydney, and Rector of St. Philip's Church, Sydney. Founder of the Bush Church Aid Society. Sometime Lecturer and Acting Principal of Moore College. A man of many parts with a most devoted Christian character and charming personality. Beloved by all who knew him.

#### First Three Students, 1856.

REV. CANON M. B. BROWNRIGG.—Rector of St. John's, Launceston, Tasmania. A man with daring missionary zeal.

REV. CANON T. KEMMIS.—An early Rector of St. Mark's, Darling Point (1864-97).

REV. STANLEY MITCHELL.—First Rector of St. Mary's, Waverley (1863-82).

### Other Former Students who have gained Prominence in the Church.

REV. CANON T. VAUGHAN.—Rector of St. Andrew's, Summer Hill (1881-1916). An outstanding parish worker. A man of great foresight and depth of spirituality.

VEN. ARCHDEACON F. B. BOYCE.—Rector of St. Paul's, Redfern (1884-1930). A man of wide vision, a founder of many parishes and churches in N.S.W., and a zealous social reformer. Sixty-three years in Holy Orders.

REV. H. B. TRESS.—Rector of St. Peter's, Woolloomooloo (1882-94). A great preacher and a most efficient parish worker.

REV. J. H. MULLENS.—Rector of St. Peter's, Woolloomooloo (1894-1904). A splendid missionary and Bible teacher.

### Outstanding Parish Clergymen and Missionaries.

REV. CANON R. TAYLOR.—Curate-in-charge and first Rector of St. Stephen's, Newtown (1868-1907).

REV. T. HOLME.—Rector of All Souls', Leichhardt (1882-1903).

REV. J. BARNIER.—Rector of St. Barnabas', Sydney (1873-89).

REV. C. C. GODDEN, of the Melanesian Mission. Martyred at Opa, 15th October, 1906, after six years' devoted service.

REV. H. E. WARREN, F.R.H.S.—An outstanding missionary among the Australian Aborigines (1913-32), and chosen by the Commonwealth Government in 1933 as leader of the Peace Expedition to Caledon Bay, in Arnheim Land. He was lost in the 'plane, "Miss Hobart," October, 1934.

### Oldest Living Students.

VEN. ARCHDEACON J. ADAMS.—Late Archdeacon of Kildare, Ireland. The oldest living Moore College student in the world. Ordained 1870.

REV. C. C. DUNSTAN.—Oldest living student in Australia. Ordained 1876. Twenty-five years Rector of Bendi.

VEN. ARCHDEACON W. A. CHARLTON.—The oldest student still in active work. Also first student to be ordained by Bishop Barry (1884).

### Four other Students of Long Service.

REV. CANON W. J. CAKEBREAD, B.A.—Rector of St. Jude's, Randwick (1912). Most keenly interested in the welfare of Moore College. Eighteen years Hon. Secretary to Moore College Committee, and for many years Hon. Secretary of the Old Students' Union.

VEN. ARCHDEACON BEGGIE.—Rector of St. John's, Parramatta (1936-); Archdeacon of Parramatta. A former tutor at the College, and now a Trustee. A man of great evangelistic fervour.

REV. CANON LANGFORD SMITH.—Rector of St. Andrew's, Summer Hill (1916-1937). Well known for his brilliant debates in Synod.

REV. CANON S. H. DENMAN.—Rector of St. Clement's, Marrickville (1929-). Editor of the "Australian Church Record" since 1925. Clerical Secretary of the Sydney Diocesan Synod since 1928.

*The above are but a few of the many men trained at the College who have done yeoman service for the Church in Australia. The want of space prevents us mentioning the legion we would like to name, many of whom have passed to their great reward, and many of whom are working in our midst to-day. Two-thirds of the clergy in active work in the Sydney Diocese (that is to say, over 180) are former Moore College students.*

### Former Students of High Scholastic Attainments.

REV. E. V. WADE, M.A., B.D. (London).—Principal for the past twenty years of Ridley Theological College, Melbourne.

VEN. ARCHDEACON A. L. WADE, M.A., B.D.—Rector of St. Swithun's, Pymble (1936-); Archdeacon of Camden. A Lecturer at Moore College, and sometime Acting-Principal.

REV. C. C. GLANVILLE, B.A. (London), B.D. (London).—For twelve years Vice-Principal of Moore College and at present pursuing further studies in England.

Many other students have gained their M.A. degree, whilst some have also obtained additional scholastic distinctions.

# MOORE COLLEGE APPEAL.

## PRAYER.

**A**LMIGHTY GOD, the Giver of all good things, without Whose help all labour is in vain, and without Whose grace all wisdom is but folly, grant that Thy Holy Spirit may so direct our thoughts, words and works that we may always obey Thy holy will. Prosper, we pray Thee, our appeal on behalf of Moore College, that our people may give willingly and abundantly of their means for its extension and support. Bless, we beseech Thee, all who teach and all who learn at the College, that from it there may ever go forth men duly qualified to serve Thee in Thy sacred ministry, to the benefit of Thy Holy Church, and the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

## FOREWORD BY HIS GRACE THE ARCHBISHOP

(Most Rev. H. W. K. Mowll, M.A., D.D.)

*Moore Theological College is the Diocesan Training College for the Clergy of the Diocese of Sydney. It has had a long and useful history, as the following pages reveal clearly. It will readily be recognised that there is an urgent call upon our Church-people to make the College sufficiently strong to meet adequately the ever-growing needs of the Diocese.*

*We require men for the ministry who will prove capable of presenting the Word of Life persuasively to the great mass of our people. Some of these are conscious of a great spiritual hunger, and yet scarcely know how that hunger is to be satisfied. The College has served other Dioceses in Australasia, and has trained Clergy for service in the Mission Field. This it continues to do.*

*The present premises at Moore College are scarcely sufficient to enable it to carry on its work effectively. It will soon be necessary to provide increased accommodation for the growing number of students*

*Meanwhile there is need of making adequate provision for a well-equipped teaching staff, and for such financial aid to students as will enable suitable men to spend the necessary time in careful preparation for their life work*

*We make confident appeal to those who realise the importance of a well-trained, cultured and spiritual ministry to assist us in our efforts to make Moore College more thoroughly efficient.*

*We are heirs of those who provided buildings and endowments in times past. Let us prove that we are not behind them in recognising the need of our own age and making suitable provision for it.*

*It has been my privilege to see a great Theological College reared in Canada from unpretentious beginnings, and to realise that, through the help of many Church-people, each of whom contributed according to his means, a stable and enduring foundation has been laid for the benefit of the sons of the Church. I am certain that what has been accomplished in Wycliffe College, Toronto, can be accomplished here.*

*I am encouraged in this step by the wonderful improvements that have been effected at Moore College through the work of the recently formed Women's Auxiliary. I am also cheered by the very generous response to the appeals made by our Organising Secretary, Rev. S. G. Stewart.*

*It only needs patient continuance of these much appreciated efforts to secure what we all desire—a College free from financial embarrassment, well equipped in staff and appointments for its most vital work. There is no investment more valuable to the Church than an investment of a thoroughly competent, truly spiritual ministry.*

HOWARD SYDNEY.

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All communications in connection with this Appeal should be addressed to the Rev. S. G. Stewart, Clerical Organising Secretary, Church House, George Street, Sydney.

The pressing needs of the College are :—

1. At least £1,000 per annum increase in current income.
2. Sufficient funds to carry out necessary renovations and extensions.
3. Additional and more liberal bursaries whereby students may be assisted to carry on their studies without undue financial anxiety.

Will you do your share towards this Appeal? - - -

1. By praying that God's blessing may rest upon the College and all who teach and study there.
2. By becoming an Associate of Moore College and subscribing annually.
3. By giving as liberal a donation as possible.

Pray and give! No amount is too small. It will receive grateful acknowledgment. No amount is too large for the worth-whileness of the work which the College does, namely, training and equipping men for the sacred ministry of the Church of God.

Public acknowledgment will be made in the Diocesan Magazine.

## MOORE THEOLOGICAL COLLEGE APPEAL.

*It is a very remarkable thing that the ONLY ORGANISATION that Our Lord provided for the continuance of His work and message was the appointment and training of the Twelve Apostles. This action of Jesus clearly indicated His intention to provide His Church with an organised ministry, and to give it a thoroughly efficient organisation to cope with its world-wide mission in the redemption of mankind and the establishment of His Kingdom.*

The ages since have proved that a godly and efficient ministry is of the greatest blessing to the Church and community. Moore Theological College, where men for the ministry in the Diocese of Sydney are trained, has this end in view. The College is in real need of greatly increased funds. Indeed, the appeal that its leaders are now making in this direction ought to come as a real challenge to all churchmen. Spirituality, understanding, efficiency, and learning are the keynotes of Principal Hammond's training of the men, and such warrant churchmen's generous response.

For over eighty years Moore College has served the Church of Australia, but more particularly the Sydney Diocese, by training men for Holy Orders. Through the years these men have made a notable contribution to the life and witness of the Church, and have been noted for their spiritual fervour, broad sympathy, wide understanding and splendid leadership. During the period of its existence nearly five hundred men have passed through the College to serve in the ministry, five of whom have become Bishops, whilst many others have attained to high ecclesiastical office, both in Australia and other parts of the Empire. Of the 220 clergy in active parish work in the diocese, eighty per cent. are former Moore College students. Many others are to be located all over Australia and various parts of the world.

Like all living movements, it has been necessary from time to time to make a general appeal for financial assistance for its life and work. Hence the present appeal, which it is hoped will meet with marked success. So far the response has been very encouraging, and we feel sure that, supported by earnest prayer and growing interest, much blessing must come both to the College and to the giver. It is now eighteen years since a diocesan-wide appeal was organised on behalf of this training institution of the clergy, and with the widespread shortage of clergy this present appeal surely comes with particular appropriateness.

*It is gratifying to note that many promising young men are coming forward for training. These offers we want to grasp. Such can only be done by greatly increased financial help.*

In connection with this appeal, every licensed clergyman and synodsmen of the Sydney Diocese has been circularised in the hope that they together with hosts of other churchmen and churchwomen, will give liberally, and will do their utmost to make it widely known in their respective parishes, so that the interest and giving may be marked by that enthusiasm and sense of privilege that so worth-while a cause demands!

## CLOSING WORD BY THE PRINCIPAL.

(Rev. Canon T. C. Hammond, M.A.)

There never was a time when the need of fully equipped ministers of God's Word and Sacraments is more keenly felt than at present. Education has greatly advanced in recent years. Every department of intellectual activity is feeling the need of specialization. This feature may prove a difficulty in the future. The old idea of the educated man as one who knows something about everything and everything about something is less realizable when the special function of a man's office absorbs all his time and energy. We may require to retrace our steps to some extent and seek to recover a little of the old conception of "*a man of wide culture.*" But that is a problem for professed educationalists. The immediate necessity is that men of sound attainments should be induced to enter the ministry. Two factors will contribute towards the achievement of this object :

**The standard of intellectual fitness must be gradually raised.** The raising of the standard will stimulate the more active minds to a line of study that taxes their capacity. As we get better men the standard will rise, and as the standard rises the prospect of getting better men will increase. The term "better" is very relative ; we only use it in relation to the ever-increasing demands of further knowledge and more prolonged study. There were giants in the Australian ministry in days gone by. Well will it be in the future of the "better men" we are seeking in the relative sense explained are able, even partially, to emulate their example in painstaking devotion to the work of God.

### AND WE NEED MEN OF GOD ABOVE ALL THINGS.

Now, it frequently happens that material prosperity is not the lot of devoted souls. "*Abraham was very rich in cattle, in silver, and in gold.*" "*There was a certain beggar named Lazrus.*" Between these two extremes servants of God are found in every grade of economic being. We want to ensure that no man who has the vision of God, and ability to make this vision a practical reality, shall be excluded from the chance of serving in the sacred ministry. If the door is to be held wide open those who have the stewardship of this world's goods must come to the help of their less fortunate brethren, and make Moore College the stepping-stone to the higher things of God for those whose means are restricted.

The needs of the diocese are daily increasing, but it may be said with truth, so is its wealth. What is wanted is that we should see the problem in all its aspects and each one do his share towards its solution. **There are men ready and willing to sacrifice the prospect of worldly advantage in order to preach the unsearchable riches of Christ.** They are found in the ranks of those training for the ministry at present. There are men of high-spirited desires and sufficient natural ability who are shut off from the avenue of service in the Christian ministry solely by financial considerations. **We require to have at least forty students if the full needs of the diocese are to be met.** If we could relieve those forty of the necessity of taking positions as catechists and enable them to devote three full years to intensive study, the gain in efficiency would be very considerable. If we could adequately staff the college with highly competent and whole-time lecturers the whole tone of the teaching would be improved. These are ideals, but they can only be reached if we start by doing something to relieve the immediate difficulties in the way of providing all that is needful for a fully-trained, spiritually-minded ministry for our Church.

*FINIS.*