

SOCIETAS

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SYDNEY.

MICHAELMAS TERM, 1930

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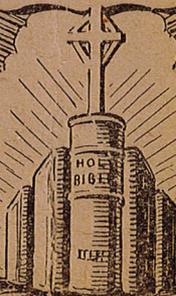
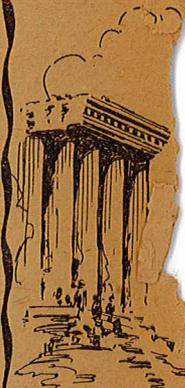
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EDITORIAL.

VISION AND THE SPIRIT OF ADVENTURE.

Everyman in Holy Orders recalls with interest the thoughts and feelings that surged through him on the eve of his entry into the sacred ministry. As he gazed into the future he was thrilled with a vision, he quivered with eagerness and expectancy, the spirit of adventure possessed him—yes, he was ready even to take risks for the sake of the Kingdom of Christ.

Such, perhaps, are some of the feelings that are animating our young men who are shortly to enter Holy orders. May they always be possessed with the spirit of adventure, the glow of keenness; and may they ever retain a vision that is universal in its outlook, that sees the world with all its needs as through the eyes of Christ. May they always be fresh.

"Where there is no vision the people perisheth." Sometimes there comes the feeling that our Church needs to catch a new vision, to become more venturesome and take more risks. We sometimes forget the universal vision that Christ had, the youthful and adventurous spirit that he possessed and the risks that he took. Why! the whole redemptive work of Christ is one glorious adventure capable of failure but fraught with infinite possibilities. Christianity to-day proves the worthwhileness of that grand adventure.

We wish God speed to Messrs Elliott, Brabrook, Johnston, Payten Kemmis and Mainstone who are looking forward to ordination in the near future.

Archbishop Wright was enthusiastically welcomed back from his trip to England where he had attended the Lambeth Conference. The Chapter House was crowded to the doors.

We congratulate the following who passed in the recent Th. L. examinations and also offer our commiserations to those who failed.

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Do not forget to look at the last page to see if your subscriptions have been paid for this year.

VOLUNTARY CLERGY.

Extract from Report of Committee No. V. "The Ministry of the Church." (c) Voluntary Clergy. (pages 175-177).

"The argument for such ordinations is as follows:—The value of the sacraments in the Christian life is increasingly emphasised and appreciated in our Church to-day. We are taught the necessity for communion and for frequent communions; we are taught that only a priest can consecrate the elements. On the one hand the Church emphasises the necessity of the sacramental life; on the other there is the fact that hundreds of thousands of Christians of our own and other races are living and, as things are at present, must continue to live almost entirely cut off from the ministry of the sacraments and largely cut off from the ministry of the word."

"Your Committee feel bound to point out that the scheme, though it has much attractiveness, presents many difficulties. To some it appears contrary to principle. The Priesthood demands the whole of life. To some it appears contrary to long-sustained tradition. Whatever may have been the case in the Apostolic age, it is clear that very soon the Church was guided to adopt a universal custom of stipendiary clergy. Moreover, great practical difficulties are urged. These men, though men of education, could receive little or no special training and might tend to become priests who merely celebrated the sacraments, unable to minister to sick souls, to build up the faithful or to evangelize the needy multitude. Experience of the valuable service of Readers and others provides for most of us sufficient answer to this argument. These men would throw a special responsibility upon the Bishop, and he would, both in the selection of them and his care of them afterwards guard against this danger."

"The need however is great, and the majority of your Committee believing that there is no valid objection in principle is disposed to recommend the ordination of such men in regional churches where they are needed."

"Your sub-committee desire to make a further suggestion. The growth in the number of communicants and the frequency of acts of communion—a reversion to primitive custom much to be commended—brings in its train a real difficulty in many parishes where the incumbent works alone. He needs help in the administration of the cup in the Holy Communion. Theoretically the ministrations has been the task of the deacons of the Church, but it is also true that it has not been universally confined to those in Holy Orders. The majority of the sub-committee recommend, in view of the needs of the day, that the bishop should have the power to give licences in such cases of which he shall approve to a licensed Reader to administer the chalice at the request of the parish priest."

Resolution of Conference No. 65 (page 60).

"The Conference for reasons given in the Report of its Committee on the Ministry cannot recommend a widespread adoption of the proposal that men of mature age and assured position might be called by authority, and, if willing, ordained to the priesthood without being required to give up their present occupation. But while declaring that ordination to the priesthood involved full and lifelong service, not to be subservient to any other interests, it sees no insuperable objection to the ordination, with provincial sanction and under proper safeguards, where the need is great, of such **Auxiliary Priests.**"

"Further, in order to meet the pressing need, the Conference would not question the action of any Bishop who, with the sanction of the national, regional or provincial Church concerned, should authorise such licensed **Readers** as he shall approve to administer the chalice at the request of the parish priest."

The Lambeth Conference therefore is ready to proceed to much greater lengths than that of the **Perpetual Diaconate** which was established in the Diocese of Sydney some four years ago. Some Bishops, however, consider that the need could be met by authorizing the Rev. A. R. Bowie to administer the Reserved Sacrament.

In England the Archdeacon of Worcester, Dr. J. H. F. Peile, has supported the proposal for "voluntary clergy" in a vigorous article in the **Church Quarterly Review**. Dr. Peile insists that a distinction be drawn between **difficulties** and **objections**. The difficulties are many and serious, but the Archdeacon believes that the proposal is founded on principles which carried the Church through the known world in the first century. He maintains that it is "a return from modern conventions to the primitive and Apostolic way which is essentially in accordance with the mind of Christ." The Lambeth Conference is greatly concerned about the ever-increasing dearth of candidates for the Ministry. The Church of England and all the Churches are in danger of lowering

their standard for ordinands. The Apostolic requirements were that ordinands should be soberminded, uncorrupted in doctrine, gravity, sincerity, with no evil things to be said against them (Titus 1/5-9; I Tim. 3/1-13). It has been contended that the Apostle was selecting "leaders for a definite local Church," while the modern Bishop is seeking "recruits for a profession." The Archdeacon protests strongly against the convention which insists upon identifying "vocation" and "profession" which are two very different things. This convention has arisen from the strange condition in the English Church that no man should be ordained unless the Bishop is in a position to guarantee his maintenance. Yet St. Paul's vocation to the ministry of the Gospel was **not** a call to make his living by preaching the Gospel. I Cor. 9/15-18; II Cor. 10/13; II Thess. 3/8-9). The Archdeacon concludes by pointing out that the great obstacle to the proposal is not "sacerdotalism," which is a high view of the functions of the Priesthood, but "clericalism," a trades unionism which ought not to exist in any branch of the Church of Christ.

—G. C. GLANVILLE.

EVOLUTION.

It has been stated by a university professor that 'evolution is not a theory but an established fact.' Equally able authorities however are quite undecided as to whether this alleged fact is to be accepted or rejected while others find no faith at all in the statement.

It is to be regretted that within the last few years a tendency has arisen to use the term 'evolution' in its widest sense. While such a use is quite lawful it has led to much misunderstanding especially in the minds of the laity. In so far as the word evolution is used to imply development in growth, or variation, the truth of the above statement cannot be doubted, insofar, however, as the term is meant to imply development of species from other species, from lower to higher forms of life, from unicellular organisms to mammals and finally to man, the doctrine of evolution will ever remain a theory which **cannot** be proved. Classifications of plant and animal life may tend to indicate a gradual development throughout geological ages but no single experiment has ever been carried out which will throw light on the supposed truth of this too easily accepted theory. In the present article or series of articles 'evolution' will be used in the strict sense of biological development as implied by Darwin, Huxley and others.

Much of the information appearing here is taken from articles written by W. Bell Dawson M.A., D. Sc., son of the eminent Canadian geologist, the late Sir William Dawson.

The Evolutionary Theory.

The greater majority of evolutionists hold to the view that a creative act was necessary for the beginning of life. A few however believe

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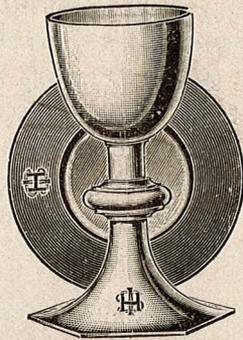
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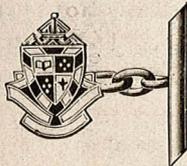
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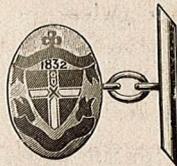
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that life has evolved from matter and that in some wonderful way the movement within the atoms gave rise to living, streaming protoplasm.

The Greek philosophers had recognised the fact that all life forms could be classified in such a way as to indicate a gradual development from one end of the classification table to the other. This, of itself however, could prove nothing for rocks are classified in a similar way, and no one would suggest that by a gradual change (without the addition of new minerals) a granite could evolve from a basalt or vice versa.

Let us take a hasty glance at some of the essential distinctions in the different forms of life.

Plant Life.

In view of known facts we may well realize that there is a distinction between the three great kingdoms, animal, vegetable and mineral, a distinction too great to regard as imaginary. To suggest that plant life has originated from mineral matter is quite out of the range of scientific reasoning and belongs to the realm, speculative philosophy.

In the first place, all vegetation consists of cells which, if they are to live at all must contain chemical compounds that were unknown before in the inorganic world! Dr. Dawson refers here to protoplasm. Moreover plants manufacture for their food complex substances from the simplest elements, that is carbohydrates from, carbon, oxygen and

hydrogen. This is exactly the reverse of the breaking down processes which operate in the mineral world.

Animal Life.

Plants are dependant entirely upon mineral substances for their existence. Animal life is dependent upon both. The animal is able to make use of plant life and to transfer it into yet more complex substances, for example— 'The sheep, with only grass to eat and water to drink, can turn these into blood and muscular flesh, as well as brain and nerve material.' This is quite out of reach of the most advanced types of plant life. Sir William Dawson has said "a gap separates vegetable and animal life. These are necessarily the converse of each other; the one de-oxidises and accumulates, the other oxidises and expands."

With the proceeding as a brief introduction we may consider very broadly, the evidence afforded by past geological ages.

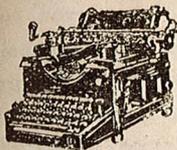
The Palaeontological Argument.

Charles Darwin in his epoch making book 'The Origin of Species' devotes a full chapter to "The Imperfection of the Geological Record." Since Darwin's day, the science of Palaeontology has made much progress, but the record is still very imperfect. It stands to reason therefore that the geologist cannot be dogmatic. In the absence of many 'missing links,' the fully developed evolutionary tree cannot be more than outlined.

However, there is not only lack of sufficient evidence from this quarter but there are many arguments which oppose the evolutionary view. These can only be hinted at in this article, partly on account of space and partly because they are too technical to be of interest to the average readers.

From the evolutionist's standpoint, unicellular organisms must have been the first to appear on the earth. While undoubtedly, Protozoa occur in the earliest Palaeozoic formations it is not until much later that the Foraminifera and Radiolaria, especially the former, reached their maximum development. Moreover these forms still persist to the present day. Until quite recently the Cambrian period was considered as that in which life was first developed. Professor T. W. E. David has shown us however that life, in a decidedly advanced form (that is primitive Eurypterids) existed in Pre Cambrian times.

It is generally accepted that the more highly specialised types live during a short range only and then die out, while more primitive types—like the brachiopod *Lingula*—may persist throughout all geological ages. The truth of this is indicated by reference to many fossil types and must provide a stumbling block to those who believe that an unbroken suc-



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cession exists between the highest living types of life and their supposed unicellular ancestors.

Palaeontologists are forced to admit that distinct breaks occur in many instances where evolution would demand an unbroken series.

I take one example from the univalved Molluses. Variations can be traced throughout many species of the two orders Ammonoidea and Nautiloidea. It is considered that the former evolved from the latter yet an unbridged gap exists between the lowest Ammonoid and the highest Nautiloid. It is not sufficient to assume that this 'link' is missing while both individual groups have abundant fossil representatives. Thus it may be seen that the theory of evolution is not to be accepted without great reserve. There are certainly arguments in favour of the theory but there is much evidence opposed to it and the modern tendency amongst scientists is to reserve judgment and to place the theory in the hands of the philosopher where it rightly belongs. This article may be effectively concluded with a quotation by Dr. Etheridge of the British Museum, one of England's foremost palaeontologists.

'In all this great museum there is not one particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views.'

—H. R. S.

INDIA.

Think of the marvellous transformation in India, especially since becoming Imperial India in 1876. The factors at work in her great advance have been the "new things" from the West, railways, buses cables, telephones and wireless, daily newspapers, factories, universities, schools and trade unions. So then, these all combined to thrust into the stuff of Indian life everywhere, the vehement working of a new leaven."

Alas! the war situation coming in upon this Indian transformed the whole scene.



This picture shows the transformation which is the characters of changing India to-day. It depicts the result of Christianity and Western ideas.

Over a million Indians voluntarily enlisted mostly for combative service and many for work "behind the lines." The total including the standing army in India reached some one and a quarter millions of sturdy men who served and died on every one of the British war fronts, European, Asiatic and African.

The war ended—demobilisation followed, and the men came back to India.

The cry of "self-determination" for Belgium and Servia as the dominant war aim, had been shouted by the West across India. Now the idea of "self-determination" or "Swaroj" received new significance in India where it was interpreted by the demobilised Indian soldier. He could interpret its meaning to his own illiterate villages "in his own words," often with contempt for the boasted white civilization, the moral bankruptcy of which, as it appeared to him, had plunged them into the "awful civil war of the white races."

Coming to his village again, now as a hero of incredible travels and feats with stories of the white man's world, he represented a nationwide impact, which in a million homes at once, linked up Indian villages with world's affairs in a revolutionary way.

Thus awakened, India found the wave of nationalistic self-determinations, sweeping her upon the dangerous coasts of Imperial diplomacy and international rivalry.

The sum total of India's response to these influences, can be seen in two outstanding advances, one nationally, the other socially or politically.

It is a fact that India, signed the "Treaties" as a separate nation—holds a seat on the League of Nations as an original member—is calculated among the eight leading industrial nations of the world, and is the greatest problem of the East, and strongest factor for the solution of most other Eastern problems. Then too India is demanding that her new "nationals" shall be treated on an equal footing with other British citizens as in some other parts of the Empire. But though internally divided somewhat, especially since the failure of M. K. Zandhi, as to the ways and means of obtaining complete home rule, India is united in this claim to equality of citizenship with the whites of the whole Commonwealth and is straining at this last strong bond which holds her in restraint to the wiser Imperial Policy in India.

—M. A. PAYTEN.

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OUR PRESENT CRISIS.

It was in the 'forties' and the 'nineties' that Australia was faced with crisis similar to the crisis with which she is faced to-day. Apparently these crisis have been treated as past history, so much so that we are not willing even to look back to them as guide posts in the development of our country.

In the 'forties' the position was very similar to that of the present day. During these years England as well as Australia was faced with a great financial and economic crisis. It was the time of embarrassing wars with China and Afghanistan; difficulties of various kinds in Canada, the West Indies and in South Africa; terrible distress among the poor; acute commercial depression; much unemployment; a falling revenue and a rapidly mounting deficit. In short, the pace in the previous decade had been too rapid, for when trade is booming people have no time to think; they act, and apparently will act to the end of time as though the sun of prosperity will shine forever, as though cyclical disturbances were unknown phenomena. Under these circumstances then, Australia found herself in the throes of a financial crisis in the 'forties.'

WAGES AND EMPLOYMENT.

Wages during this period fluctuated. In 1839 wages were high and there was very little unemployment. Yet the years 1838-1839, had been years of drought and scarcity. There had been very little grain in these years and supplies expected from South America had not arrived. The result was that there was a rise in the cost of living. So much so that a workers wages went in rent and the purchase of food-stuffs, and already in many instances there were numerous needy cases. This need eventuated in the forming of the "Sydney Relief Association." This Society had the express intentions of helping the poorer families to purchase the necessities of life.

In 1840 there were forebodings of the crisis, for there were in this year many strikes in the different classes of labour, carpenters, tailors, printers, etc. They desired more money and shorter hours. The outcome of this was that in 1841 there was a decline in wages and now could be noticed the irregularity of employment. Few of the colonists realised that this depression would soon give way to prosperity; some went ahead with the wholesale erection of buildings. Governor Gipps wrote to Lord John Russell at this time saying, "The Demand on the Government, however, have of late become so enormous for Public works, roads, buildings, Churches, schools, etc., and especially for the maintenance of the police and goals of the Colony, that the revenue, large as it undoubtedly is, has proved unequal to the expenditure."

In 1843 the distress due to lack of employment was so marked that with a view to relief a register of men out of employment was opened at the Emigration Office. In some ten days seven hundred men were enrolled; in three months there were twelve hundred and forty three on the rolls. However it was stated firstly, that these men could have obtained work at a low price, but they were not inclined to sell their work at such a low price. Secondly, blame was laid on the Government Relief Works for it was said that they not only kept the unemployed in Sydney, but drew the employees from the country. True the establishment of these Relief Works, was a source of help to many deserving cases, but many undeserving cases received help.

SPECULATION.

In 1839 the Governor described the conditions of the whole Colony as "one of unexampled prosperity," but to any discerning eye it must have been evident that much of what appeared to be prosperity was merely a discounting of the future in such a manner as would necessarily cause an injurious reaction later on. Speculation was rife in every branch of business, and especially in land. There was now a tremendous rush to obtain all available land by speculation at a lower price. During 1839-1840 there was a mania for speculation. Land in the town which had brought £29 per acre in 1839 risen to the ridiculous price of £69 per acre in 1840. If the prices were not quite so ridiculous in the country, the rate of changing ownership was as absurd. Such prices were far beyond what was warranted by any return that could be obtained from the immediate or prospective use of the land.

The prosperous years of 1834-1838 also had attracted the attention of English investors in Australian investments, and they were very eager to obtain the ten per cent which was regarded as the normal rate of interest in Australia. Thus they poured their money into all manner of ventures, Assurance companies, Loan and Mortgage Companies, and the like. Business was run on most dangerous lines and imports ceased to be limited by the requirements of the local merchants. London merchants anticipating the demand for goods sent out large speculative consignments to be sold by auction on their arrival. From the lists of goods imported during this period, it can be seen that it was a population living in reckless extravagance. Luxury and waste were to be seen on every hand; the merchants and landowners vied with one another in prodigal and unaccustomed expenditure. The working classes unused to the wages approaching those they were receiving, spent a great part of their income without thought of the morrow, and largely upon intoxicants. Governor Gipps describes Melbourne as being "strewn for miles, almost hundreds of miles with Champagne bottles."

Practically every business house carried on business with borrowed money for which they paid a high interest. The Banks gave interest at two and a half per cent to four per cent on current accounts, and up to seven per cent on fixed deposits of three months. Thus discount rates were high and ranged from eight per cent to twelve per cent. Private owners asked and received more. Furthermore the Banks did not differentiate between the prudent and the imprudent customer, but were willing to give to any borrower as long as they received the high interest, while the borrowers were not to be put off because of high interest and as Gipps pointed out the rate of interest charged could never have been agreed to accept by persons "to whom it mattered little whether they promised, in the long run, to pay five or fifteen per cent.

THEIR WAY OUT.

These were the primary causes which ushered in the financial crisis of the 'forties.' It was not till the close of the 'forties' that the condition of Australia was once again assured. However the people did not sit back in this period of depression and wait until the position was righted by legislation, but they realised that victory meant work, for where work was there was victory.

During the boom period when a large part of the population were engaged in outbidding one another for lands they had not seen, and of the commercial value of which they were in complete ignorance, productive pursuits were suspended, but the chastening rod of adversity recalled the settlers to their senses, and they immediately turned to the pursuits they had neglected, to follow the ignis fatuus of speculation. So much so did they turn to their productive pursuits that in 1844 the exports exceeded the imports for the first time in the history of the Colony. This was due mainly to two reasons. Firstly, the stoppage of the inflow of English capital, and secondly, the revival of productive industry.

OUR WAY OUT.

Such were the events that took place during the financial crisis of the 'forties.' There are many points which might be applied to our present conditions. We must think into our position afresh and such reckless things as speculation must be cast aside; business must be run no longer on fictitious lines but on the true business basis; the labourer must realise that there is a tomorrow and that preparation must be made for it; the employee must be prepared to work for his wages; our luxurious and extravagant mode of life must be placed within bounds; finally we must all remember that labour and industry are both essentials to progress and prosperity, and that where work is there is victory, the free and prosperous life. It will not be a mere existence but a real life for each man to live.

—C. B. ALEXANDER.

THE SINGING "PARSON."

The correct production of the voice either in singing or in speaking is invaluable to the Preacher, as it saves him not only an over-exertion of his much needed energy, but also Physician's and Chemist's bills for the treatment of Ecclesiastical Sore Throats.

There are those, no doubt, who are not gifted in any way with a musical sense or tuneful ear, who consider two to four guineas a term for singing lessons an unnecessary expense and waste of time, with which fact the Singing Tutor would heartily agree. What, however, is there, to prevent in such a case, a course in the art of "Correct and Natural" speaking, from one of the many men around us who are capable of producing such a result?

On the other hand, for one with any vocal gift, it is more than useful, in fact, in many cases, an obvious necessity, that a course, either short or long, from an experienced voice trainer would greatly enhance the Service, making it more intelligible, and more enjoyable to all listeners of the read and spoken word.

Again, to those Rectors whose lot, duty, or privilege it is to conduct their own Choir, a certain knowledge of the theory of singing, and of music generally, must aid them considerably in this sphere of their work.

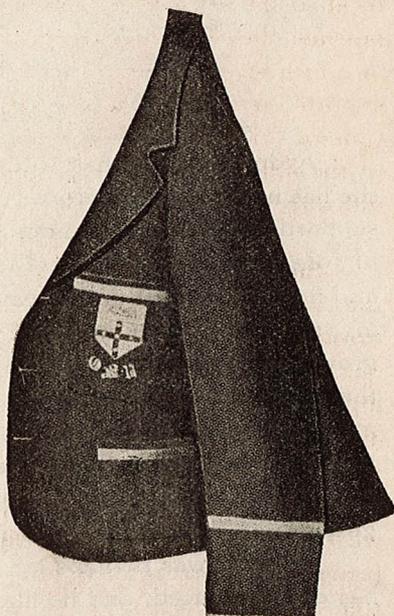
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Again, when a Preacher, after preaching a special sermon, can sing an appropriate message at its close, he will naturally be enabled so to do, when his tone of voice is full, rich, and concentrated, with a far greater percentage of efficiency and effect.

As in all other arts and achievements, there is no "Royal Road" to the correct usage of the voice, but regular and concentrated practise of the right method, being the only way to rid oneself of the bad habits into which so many fall. Perhaps the most common of these habits is a tightening of the vocal muscles, thus producing a forced, "throaty" sound, making clear articulation a practical impossibility, combined with a voice which is difficult to listen to for any length of time.

The writer, realising his own limitations, does not wish to make this article a lesson in the "Art of Voice Production." but it has become rather obvious how essential such a training is, as one hears and enjoys many of our Church services to-day.

In closing, let us consider what a sense of joy will be ours when our people will say:—

"If music be the food for the soul, sing on,
Give me excess of it;"

while on the other hand it behoves each one of us to take such steps that will prevent it ever being said of us:—

"Enough, no more,
'Tis not so sweet as it was before."

—B. E. S.

RELIGION AND LIFE.

Building for Eternity.

Sydney of late has witnessed a building-boom the like of which she has never known before. Everywhere scaffoldings tower skywards, supporting those tall, slender skeletons of steel around which hundreds of tons of stone and concrete will be fashioned into walls and ceilings and floors of almost unbelievable strength and durability. It is interesting to watch these immense structures of steel and masonry slowly growing to the accompaniment of the music of the crane-man's whistle, the clatter of automatic riveters, and the "chug chug" of the concrete-mixers down below. Each building is a romance in itself—the realisation of some long-cherished dream of stability and efficiency—as it grows under the skilled hands of the builders from a chaotic mass of steel girders into a building which is "a thing of beauty and a joy forever."

St. Paul was perhaps the greatest thinker that the Christian Church has ever produced, and he likened man's life to a building in the course of erection. Whatever we may think of the great buildings of our city

we cannot get away from the fact that skywards is the direction in which every man should rear his "life-building."

This conception of life is stimulating, and it is easy to recognise amongst the people of one's acquaintance those whose "life-buildings" resemble noble Temples in their perfection and beauty of character, as well as those whose lives suggest some dingy, untidy hovel. These latter probably never attempted to build to any definite plan. They were content with all kinds of make-shifts and excuses, and seldom worked at their task in any consistent fashion.

But just as with a lofty building of steel and concrete there must be carefully prepared plans and deep-laid, solid foundations, so must it be with the life-building of a noble soul.

"Souls are built as Temples are--
Here a carving rich and quaint,
There the image of a saint;
Here a deep-toned pane to tell
Sacred truth or miracle.
Every little helps the much;
Every cheerful, careless touch
Adds a charm or leaves a scar."

And as men come to learn more of the life and teachings of the Carpenter of Nazareth, so does the plan for their life-building become more and more clear and plain, not only in its bold outlines, but also in the more delicate details of its possible beauty and ornamentation.

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Human character, like a lofty skyscraper, must be built to withstand storm and stress. It must likewise be built upon firm and lasting foundations. These can only be found in the principles and precepts of Jesus Christ. As Tolstoi suggests, Jesus personifies the man who has realised his true relationship with God, and as such is the One most fitted to present to every man a sufficient plan and purpose for his life. In Him we find the true perfection of human character, the combination of all those opposing virtues which constitute the crown of mortal life. In him we see self—assertion tempered with humility, sternness of judgement combined with a ready appreciation of even the faintest beginnings of goodness, susceptibility to sorrow offset by an unquenchable joy, and seeing this we realise that only in so far as one's religion influences one's daily conduct does one attain to that perfection of character which is the lasting glory of an upright life.

The kind of life-building which each individual erects is thus seen to depend upon the way in which he follows or departs from the Divine pattern which Christ has delineated for every soul in the example of a perfect human life lived amongst the most unpromising surroundings, and in the face of almost unsurmountable difficulties.

And so we return to the ideal put forward by St. Paul, that in union with Christ the whole fabric of our lives, "fitted and closely joined together, is growing so as to form a holy Sanctuary for the Lord; in whom we are being built up together to become a fixed abode for God through the Spirit." What a wonderful plan for us to follow; what a glorious consumation for our lives!
—DISCIPULUS.

C.E.M.S. NOTES. MOORE COLLEGE BRANCH.

The Annual Meeting of the above was held on 28th August, when the President of the Branch (the Rev. the Principal) occupied the chair.

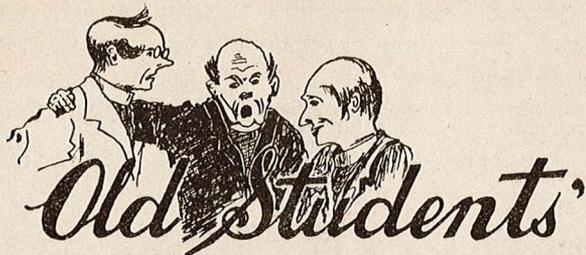
The minutes of the last Annual Meeting were read and confirmed, and the Annual Report was read and received.

The report referred to the Mid-day Devotional Services held on Friday, and the thanks of the Branch were expressed for the services rendered by the members of the clergy who had come each week to preach on these occasions. The committee referred particularly to the Principal and Vice-Principal in this respect whose addresses have always been keenly enjoyed by all.

It was also stated that owing to the preparation for the examinations the Open-Air Services had been temporarily cancelled. It is hoped that these will be recommenced early next term.

The office-bearers for the year were elected, and were as follows:
Committee: The Senior Student (ex officio), and Messrs. K. Luders, G. G. Mottram, R. A. O'Brien, and T. Gee.

Hon. Secretary: Mr. Albert Gardner.



OLD STUDENTS.

During the absence of the Archbishop, the Bishop Coadjutor, who is a Moore College man, has ably cared for the Diocese. It is interesting to note that Moore College has produced four bishops and over 400 clergymen.

Archdeacon Boyce, who is one of the oldest of the Moore College men alive to-day, after many years of useful service has resigned his rectorship of St. Paul's Redfern. He is one of the Pillars of the Church in N.S. Wales and his wonderful pioneering work in the back blocks of this state will never be forgotten. He will spend his long-earned rest at his home in Blackheath.

It was only in the last issue of Societas that we extended heartiest congratulations to Bishop Langley, who on May 17 celebrated his 94th birthday. But now he has been called home to be with Christ. We extend our sincerest sympathy to his children and relatives.

We congratulate Rev. and Mrs. Short on the gift of a son. The Rev. C. C. Short is acting as Locum Tenes in the Parish of St. Stephen's Willoughby, during the absence of the Rector, Canon Begbie, who has undertaken the work of Diocesan Missioner.

A very successful Mission has just concluded at Canon Langford Smith's Church (St. Andrew's, Summer Hill) conducted by Canon Begbie. Many students from Moore College who went frequently to the Mission gave glowing reports of good results.

The Rev. R. Hallahan who has been working under Rev. Knox in the Parish of Castle Hill has resigned with a view to doing service for the B.C.A. in the Far West.

We wish every happiness to Rev. R. B. Dansfield who has taken unto himself a wife. Rev. and Mrs. Dansfield are now living at Bondi where "Drano" is working at St. Matthew's. He says that one of the greatest problems there in the work, is the Surf with its many Sunday worshippers.

Rev. Gordon Olds, has married recently; (at least we presume so because he was seen in the town buying furniture). However, best wishes for them both.

Have you sent in your subscription to "Societas" yet? We depend mainly on the interest and subscriptions of the Old Students to keep our magazine going. As our printing expenses are very heavy, we appeal to you to send along your subscriptions by return post, and hope that you will make a handsome donation to help us meet our deficit.

We hear that the Rev. A. A. Mutton, who has been working at St. Paul's, Redfern, was given a very warm farewell in the Redfern Town Hall. The Rector of Rozelle, Rev. Chapple was present with many other clergy. He was presented with a wallet of notes.

There seems to be quite a number of changes just recently. Rev. J. Bidwell is going to St. Paul's, Redfern; Rev. Bob Strong to Milton; the Rev. F. Halladay to Darlington; Rev. Tomilson to Northbride, Rev. Hinsy to Strathfield.

Rev. H. C. S. Doyle, who had been working Manly, has been recently married and has accepted a Rectorship to Tasmania. He did very valuable work whilst he was at Manly.

We regret that last issue we make a mistake when we said the Rev. "Archie" Hodson had gone to Queensland. To be more accurate—He was licensed to the cure of souls in the Parish of George Town in the Archdeaconry of Launceston,, Tasmania, on the 14th of February. There are at present nine Old Moore College Students in Tasmania—F. A. Carr, Rector of Koss 1918, E. W. Gidley 1926, Rector of Beaconsfield, Archdeacon Hodson 1925, A. E. Hutchinson 1898 Retired, L. F. L'Oste 1866, Hon. Vicar of Iryengana, Retired, A. H. Roate 1919, Rector of Queenstown, C. H. Shedden 1889, 1919, Rector of Queenstown, C. H. Shedden 1889 Retired, R. A. Ezzy and H. E.S. Doyle.

The Rev. J. W. Ferrier, who has been for sometime acting as general secretary to the Church Missionary Society in N.S. Wales has resigned. He was a very capable and energetic secretary and his services will be missed. Rev. W. Stephenson, M.A., has now accepted the position of general secretary.

Rev. Noel Rook, who is renowned in ecclesiastical circles as a cricketer, will be returning from his term of work with the B.C.A. to the Sydney Diocese in January. Moore College is well represented in the ranks of the B.C.A. in the persons of V. Mitchell, N. Rook and S. Stewart.

**The Boy Scout Movement and its Relationship to the Church of England?
Or The Church of England and its Relationship to the
Boy Scout Movement?**

The Boy Scout Movement has been generally accepted by educationalists, the clergy and thoughtful members of the laity as the most successful and Divinely inspired institution for training the mind and ennobling the character of the nation's youth.

In their book "The Christ of the English Road," the Two Wayfarers (joint authors of the book) include it in a list of great English movements and ideas that have through the centuries, under the inspiration of that Shining Figure on the English Road, been responsible for the uplifting of British thought and life.



INDIAN SCOUTS,

To-day we find that the Movement is playing a tremendous part in the Church life of certain denominations! particularly is this so in the Church of England and the Roman Catholic Church of this state. There are so many Groups attached to Church of England Churches that we must ask the question: "Should not the Church of England take some official part in their control?" The Roman Catholic Church has been definite on this point from the commencement of such controlled groups and has insisted upon appointing its own representatives to safeguard its interests in this direction; in fact it has an organisation

which, although nominally under the jurisdiction of the Movement's Headquarters in this State, is officially recognized (and of course wrongly so) as "The **Catholic Section** of the Boy Scout Movement." Now, if a much smaller denomination is allowed such privileges, surely it is not too much to suggest that the Church whose members equal (50) fifty per cent. of the population in number should enjoy at least a somewhat modified scheme of control?

We know that certain moves have been made in this direction, but either the wrong persons have been put in control or State Headquarters have refused the necessary amount of freedom. Would it be too much to ask that the matter come up for discussion at the next Diocesan Synod and that definite steps be taken to officially set it in order?

Of course there are those "broadminded" Anglicans (who are members of the movement) who introduce the bogey of sectarianism, stating that the idea of controlled groups defeats the ideals of this Universal Brotherhood; but in reply the writer begs to state that he has been in charge of both open and controlled groups, as well as being a District Officer, and that the idea of controlled groups tends more than ever to build up a spirit of fellowship, tolerance and a profound respect for the other chap's point of view. In many cases the spirit existing between controlled groups of opposite denominational preference is better than that existing between the open groups; and that is not in any ways depreciating the standard of the latter.

In conclusion the writer begs to suggest that action along these lines will be greatly appreciated by a large number of the clergy, and will prove beneficial not only to the Church of England but to the Boy Scout Movement, the welfare of which occupied a prominent position in his (the writers) "heart of hearts."

THE RAVINGS OF AN OLD MAN.

If you were to ask me for what purpose man was created, I should say at once, he was created to love, live and obey his Maker, and to do all the good he can, without directly meddling with the business of others; but generally speaking he does not like to believe this doctrine;

He'd rather believe that the chief end of man

Is to keep what he's got, and to get what he can!

man has made money his chief end, whether he is designed for it or not. Go where you will among the nations of the earth—among the enlightened, civilized, half civilized, savage, barbarian, unitarian, bible-tarian, nothingarian, and money is the god (worshipped, bowed down

to) by all. It is the universal god for the whole world. There is but one greater and more powerful and this greater One is most shamefully slighted by the unhallowed attentions paid to the other. The difference is, one is worshipped six days in the week—in some cases six and three quarters, while the other is worshipped only one day—and, in thousands of cases not even that.

You may well hang down your heads at the truths I fire at you. I shoot no blank cartridges, but, with the lead bullets of conviction, I mean to pierce your understanding chests, which, alas! have been converted into sub-treasures for misery, worldly, gain-getting, hard-currency thoughts. I venture to say, that between you and the poor ignorant heathen, there is a practical likeness. They bow down to a log of wood, a piece of stone; and you worship pieces of silver and scraps of paper. How much better, then, are you than they? Not a precious little, when the moral and intellectual advantages which you possess are thrown into the scales of consideration.

With all your advantages, how is it possible that you can be content, to wallow in the filthy mire of lucre? The love of money causes some to steal sheep, rob hen-roosts, cheat and dissemble—others to put on a robe of piety, and go to Church to pick pockets in prayer-time—others to squeeze a sixpence until it squeals out for mercy.

These things are a disgrace to a civilized community. I have no objections to your making money, if you can make it honestly and not too fast. Go to the bees, those little democratic insects, and grow wiser. They obtain their bread (in the form of honey) by incessant industry. There are no beggarly misers, thieves and robbers among them—no land-sharks, money-lenders and sharpers—no striking for higher wages—no wrangling, disputing and quarrelling about gain and division of spoils. All is harmony, industry and peace.

I may as well let out the whole cable of my opinion, therefore, I say, I consider the practice of bees making honey, far more decent than many modern schemes for making money; because one is made by industry—the other by fraud, idleness and rascality. You will all go to destruction in a dirt-cart one of these days, unless you think less of money, and more of your own moral character. The devil is fishing for you with a treasury-note on his hook for bait. I advise you not to snap greedily at the bait, nor hang longingly round it, or you may get hooked by the gill—and if you do, you are in the frying-pan, as sure as anything. All you require here is enough to make you comfortable—beside a small surplus to pay your fees; and your passage to that happy land where one is as rich as another, and a perfect equality exists.

“WOWSER.”

WHAT IS WORSHIP?

In some churches it would seem as if worship were treated as consisting of a number of religious exercises designed to prepare the way for the sermon. In others the ritual of worship appears to be the main thing and the sermon is thrust into a merely incidental place. Which is right? If both are extreme, where is the golden mean between them?

Primitive worship had its roots in a sense of need, fear, insufficiency, awe; and primitive worship still persists. It is not, therefore, false or hypocritical. It is often profoundly real. It falls short, however, of the Christian ideal. It does not say "Our Father" with mind and heart and soul. As religious experience grows, worship finds increasing place for reverence, adoration, gratitude and the sense of communion. It endeavours to give glory to God.

But God is so great. Does He need the ascription of glory from frail and mortal man? To ask this is to forget how great God really is. His true greatness consists in the fact that He can take account of small things. The earthly father rejoices in what his children have to give him though these gifts may not add to his wealth or his comforts.

But the worshipper is thinking of how to make his own soul better. Does that necessarily make worship selfish? No one objects to the beauty and fragrance of orchard blossoms, because desirable fruit comes naturally from the blooms. Is a cleanly man's delight in his bath unreal because cleanliness makes for health? Devotion to God unquestionably brings spiritual rewards, and often material rewards. In true worship we not only acknowledge with awe and thanksgiving the existence and the goodness of a Father who creates, sustains, forgives and blesses. We rejoice also that we have part and lot in Him and in His world.

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The aim of Greek tragedy was said to be to purge the soul by pity and terror. Communion with the will of the gods and the strange lot of suffering men deepened the better qualities of the spectator's nature. So in Christian prayer and praise men are drawn nearer to God and, since the act of worship is social, they identify themselves more completely with their fellows in their need and aspiration.

It follows that in true worship there is place for both ritual and free expression. Ritual of the right sort makes for dignity and beauty. It gives opportunity for the effective use of symbolism. It often makes worship "common" in the best sense by uniting worshippers in one act of devotion. Side by side with this, however, though not necessarily in the same service, the right of free expression must be preserved, lest the vitality of worship should be choked by form. A good hymn unites both elements.

A great ship has to be "reconditioned" to keep it safe and fit. Outside matter that would hinder progress is scraped away. The machinery is brought to a higher pitch of efficiency. The ship is inspected and cleaned within and without. It becomes what its designer intended it to be, a thing of beauty and of power, able to assert a mastery over the sea's changeful moods and hazards. True worship is a reconditioning of the soul. Those who have joined whole-heartedly in such worship know that their uplift of soul is more than mere emotional excitement. They have been brought into a new and vital union with God and their fellow man. They have tasted of the text "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

—G. G. MOTTRAM.

HOW TO CONTROL A WOMAN ELECTRICALLY.

If she talks too long	Interrupter
If she is something of a Vixen	Transformer
If she picks your pocket	Detector
If she meets you half way	Receiver
If she is too excitable	Controller
If she goes up in the air	Condenser
If she sings out of Harmony	Tuner
If she is a poor cook	Discharger
If she is wrong	Rectifier
If she gossips	Regulator
If she gets upset	Reverser
If she wants to go home to Mother	Transmitter
If she shocks you	Insulator
If she is too thin	Amplifier
If you want to know how she feels towards you	Sounder

A.S.C.M.

Though the number of speakers has been small, we have had at least a variety. The first among these were Dr. Howard Guinness, a graduate of Leys School Cambridge and St. Bartholomew's Hospital London. The doctor who intends to take up missionary work in China has been visiting the Universities of Australia and New Zealand on behalf of the Inter-Varsity Fellowship of Evangelical Unions. His twelve months work both here and in New Zealand has shown great results, he having been responsible for the founding of at least the nuclei of Evangelical Unions in most of the Universities he visited. In addition to this, Dr. Guinness is a keen C.S.S.M. man and has helped to found Crusader Unions in many of the Public Schools.

Miss Bakewell, a member of the China Inland Mission gave us a very interesting and edifying address of the missionary work in China, and emphasised the need for English Missionaries in this ancient land as it embraces the ideals of modern civilisation.

We had the usual annual visit from one of the Bush Brothers, who told us of the work which the Church is endeavouring to do in the way of bringing the ministry of the Word and Sacraments to those who live in the back o' beyond.

Mr. David Garnsey B.A., the travelling secretary of the A.S.C.M., gave an address on the work and aims of the Student Christian Movement of which the A.S.C.M. is a section of a world-wide movement. He explained how the movement was serving to break down the barriers of racial prejudice and uniting all in a corporate whole. Mr. Garnsey also spoke of the work of the Movement at home with its endeavour to solve to the problems of to-day in terms of Jesus Christ. The speaker extended a cordial invitation to all Moore College students to the annual Summer School to be held at Wendouree, Victoria, January 1931.

A.E.G.

PUBLICATIONS RECEIVED.

The Editor desires to acknowledge with thanks the receipt of the following publications:—"The Morpeth Review," "The Church Standard," "The Church Record," "The Australian Christian World," "The Church Times" (England), "The Church Gazette" (England), "The Record" (England), "The C.M. Gleaner," "The A.B.M. Review," "The Australian Churchman," "Progress," "The Sydney Diocesan Magazine," "The King's School Magazine," and "The Intercollegian"; and the following Parish Papers:—St. Stephen's, Newtown; St. Paul's, Chatswood; St. Thomas', Enfield; St. Alban's, Ultimo; Christ Church, Lavender Bay; St. Alban's, Douglas Park; St. David's, Surry Hills; Christ Church, St. Laurence; The Herald of the Far West Mission; Holy Trinity, Erskineville.



Cricket.

Leigh College challenged Moore College to a match, which was held at Centennial Park on Monday, October 27th, commencing at 10.20 a.m.

Moore won the toss and batted until 12.30 making 111 runs. Leigh College batted for a score of 119. Moore again batted for a hasty innings of . Leigh's second innings yielded runs, making an exciting finish and ended a delightful day's play at 5.15 p.m. Leigh won by runs. Some of the outstanding performers with bat and ball were: Dillon 63 not out; Begbie 38.

Each College has won a challenge match now, and the spirit of rivalry between them is as splendid as the brotherly feeling. We congratulate Leigh upon their fine play.

On Monday, 1st December, a very interesting cricket match between the Clergy and Students. As usual the Clergy won. Some of the details of the match are—Clergy 213 (Dillon 63, Rook 44, Pearce 28, Dent 28 and G. Begbie 26.) Students' 1st innings 56 (Alexander 17, R. Dillon 13), second innings 3 for 103 (R. Dillon 65, Alexander 28).

INTER-COLLEGIATE.

Social.

A very enjoyable evening was held at Burwood this term, October 13th, being the final function for 1930.

The social was well attended by student representatives and their friends, of all the Theological Colleges of Sydney.

The programme was well suited, consisting of musical, competitive, and game items, concluding with a nice supper.

During the evening, the "Pearce Memorial Shield" was presented to Camden College for their success in this year's debating.

Leigh College were also congratulated upon their excellent effort in retaining the Tennis Premiership for 1930. We feel sure that this year's social functions have helped along the brotherly feeling on "intercollegiate spirit" as intended and we look forward to closer fellowship and sympathy next year, when many new faces will be seen at these evenings.

We wish our brethren of the respective colleges a Happy Christmas and a bright and prosperous New Year, especially for those students who will be entering their ministry in parishes or circuits, far apart from their fellow students.

TENNIS.

A challenge match between St. John's Church of England, Ashfield, and Moore College Tennis teams was played on St. John's Court. The afternoon's sport was enjoyed by all, and an excellent feeling of fellowship and goodwill prevailed. St. John's won by 6 sets, 49 games to 3 sets, 29 games. A return match is to be played shortly for Moore College to regain the ashes.

HOW TO USE THE BIBLE.

When in sorrow.....read John 14 and Ps 46.
When men fail you.....read Ps 27 and 2 Tim 4/16-18.
When you have sinned.....read Ps 51 and 32.
When you worry..... read Matt 6/19-34, Phil 4/6-7.
Before Church Service.....read Ps 84 and Eccles 5/1-2.
When you are in danger.....read Ps 91.
When you are despondent.....read Ps 34.
When God seems far away.....read Ps 139.
When you are discouraged.....read Isaiah 40.
If you want to be fruitful.....read John 15.
When doubts come upon you.....read John 7/17.
When you are lonely or fearful.....read Ps 23.
When you forget your blessings.....read Ps 103.
When your faith needs stirring.....read Heb 11.
When you feel downcast.....read Rom 8/31-39.
When you want courage for your task.....read Joshua 1.
When the world seems bigger than God..... read Ps 90.
When you want rest and peace.....read Matt 11/25-30.
When you want Christian assurance.....read Rom 8/1-30.
St. Paul's secret of happiness.....read Col 3/12-17.
When you leave home for labour or travel.....read Ps 121.
When you grow bitter or critical.....read 1 Cor 13.
When your prayers grow narrow or selfish.....read Ps 67.
For Paul's idea of Christianity.....read 2 Cor 5/15-19.
For Paul's rules of how to get along with men.....read Rom 12.
When to think of investments and returns.....read Mark 10/17-31.
For a great invitation and a great opportunity.....read Ish 55.
For Jesus' idea of prayer.....read Luke 11/1-13, Matt 6/5-15.
Keep the unity of the Spirit as in.....read Eph 4/1-6, Phil 2.
How to study your Bible.....see 2 Tim 2/15.

WHITSUN.

The wintery stars had been twinkling brightly for full three hours when we entered the old Cathedral city, and the frozen puddles crackled crisply under our feet, as we plodded along the street made muddy, by a recent shower.

At last we found the place where we intended to lodge for the night, and were soon seated before a roaring fire, drinking excellent coffee, and eating crisp brown toast, which was to us indeed a feast after the trip through the biting winds of the Southern tablelands. We half lay in the long low chairs watching the fire's ruddy play upon the walls and ceiling. All was still without, the wind had dropped, and a calm lay over all, and only the crackling of the logs broke the quietness now and then. The heat of the fire, and our fatigue soon made us drowse, and as we were determined to be up with the sun on the morrow, that morrow which was the Feast of The Holy Ghost, we decided to retire.

I awoke suddenly. The sun was streaming in through the half open lattice, and there was a keenness in the air. I sprang up, and crossing to the window, saw that which was surpassingly beautiful. The first dazzling rays of the sun was shining on a city clad in a mantle of purest white. It must have snowed steadily all night, for there it was inches thick on the house tops and in the street. I called my companion, and together we gazed at the wonderful sight, and then across the snow came the sound of church bells, warning us that within a short time the first Eucharist would be celebrated within the old grey cathedral.

We dressed hurriedly, and were soon in the street, kicking the snow with our heavy shoes. We were soon at the cathedral, and entering found ourselves in the nave now flooded with golden light from the windows high above. The nave was empty, but in the north transept we found a chapel, built of the purest white stone, with an altar of marble, whose glimmering lights told us that it was there that the Eucharist would be celebrated.

There were about twenty people in the chapel, and I could not but think of those other Christians meeting for prayer on that first whitsun morning, my thoughts flew back "with boldness and fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ" I do not wish to remember the rest of the preface, indeed I do not remember it. "with boldness and perfect zeal" that was the message of that Whitsun morning.

The Eucharist is over, the priest has left the altar, the people have gone. All is still, only the lights flicker on the altar reminding me of those "fiery tongues lighting upon the Apostles." There is a hush, and then floating through the aisles comes the soft strain of "Veni, Creator Spiritus."

—E.H.

CALLS TO PRAYER.

It is generally accepted that God reveals Himself to mankind through human nature, and because we are surrounded by those things which reveal the existence of God in nature, it is then all the more reason that we should have more frequent communion with the Creator.

One is reminded of St. Francis, the Perfect Lover, "In beautiful things he recognised Him who is supremely beautiful. Everywhere he follows the Beloved by the traces He has impressed on all things."

In addition to the many and constant reminders which God has provided, we have other calls which ring out a message to us, and call us to spend a few brief moments with God in prayer, but it seems that in face of these many calls, we are inclined to let them ring out into deafened ears.

Let us first of all take our own Chapel Bell which rings out its call to prayer five minutes before service. What does it say to us? "Come and Worship"? But, alas, too frequently that call is a welcome convenience for the slumberer, who, through dilatory habit, has commenced his toilet, and now must needs hurry lest he should enter late in the Chapel. Most applicable is the old fable in which a sagacious mouse proposes that a bell shall be hung on the neck of a cat, so that all the mice may be duly warned of her approach. Surely our Chapel Bell has a more vital message, "Don your gown, servant of God, come and spend five minutes with Me before you proceed with your service of communion and fellowship."

Let us go for a walk through the busy streets of the city; here we find no beautiful things of nature to remind us of God, but one's

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thoughts are occupied by the hum-drum routine of life. Suddenly there chimes out a very familiar tune from the tower of the City clock. Has this not a message or a call for us? "Yes," if we are interested we might in keeping with the time and tune of the clock silently rehearse the words,

All through the day, Lord, be my guide,
And by Thy power, Let no foot slide.

We continue our journey through the city, and suddenly hear the melody of a hymn being wafted towards us in the breeze, and we recognise as we draw nearer, a peal of bells ringing out a well-known tune, "Nearer my God to Thee." Surely one cannot pass along without realising the very presence and all pervading Spirit of Jesus without responding to that call.

How often in European countries are hard toilers and workers brought nearer to Jesus through some such call as those already mentioned. One is reminded of the French peasant and his wife who, after a long day of potato digging, reverently fold their hands and bow their heads as from the far away Church tower comes the sound "Like bells at evening pealing," of the Angelus with its peaceful message of labour ended and rest after toil. Millet, who depicts this beautiful scene in his painting, "The Angelus," knew full well the hardships of a peasant's life and what the call to prayer meant to him,

The evening falls, down sinks the setting sun,
Flooding the earth with its last glorious rays;
The labour of the day once more is done.

The Angelus calls faithful souls to prayer and praise.

When living in a country village in England, and being engaged on farm work, it was difficult to attend the Sunday morning service, but whilst bustling through the innumerable duties which farm labour entails, in the midst of it all there chimes out the peal of a bell telling of the celebration of the Lord's Supper, and thus one is able to have sweet communion with the Father, and offer up a prayer in union with those who are partaking.

No matter where we go there are such reminders and many calls to prayer if we could only heed them. Do not let us have to make our way to Eastern countries for our example, although we must admit when the call to prayer is sounded there men fall to their knees in adoration and worship of their God, yes, even in the streets. What an example to the so-called civilised and Christian followers.

There are many other calls to prayer which one might quite well respond to, for the more we respond the closer we shall walk with Jesus.

FRESHER.

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