



SOCIETAS

The Magazine of
Moore Theological College,
Sydney

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SOCIETAS

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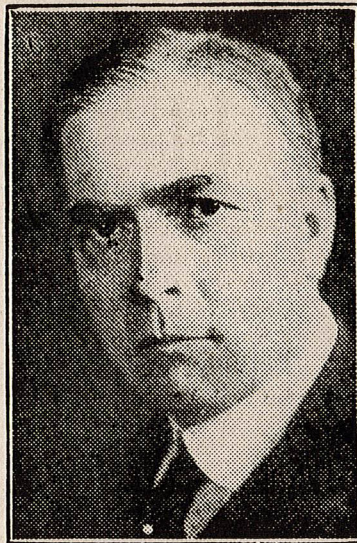
EDITORIAL.

Like the proverbial cat, "Societas" refuses to be submerged. It enters this year a rather delicate nursling, financially under-nourished, but in a literary sense as strong as ever. It is also under "new management," and the responsibility is resting rather heavily on the shoulders of its present nursing staff.

Toc. H. Davidson and Matthews are genuinely missed, because they have performed such sterling work for this our College journal.

However, forgetting the things that are behind, we press forward, confidently trusting that Moore Collegians, past and present, will stand behind "Societas."

During this, the seventieth year of the life of Moore College the Principal is inaugurating an appeal for help to assist him in extending the buildings and increasing the usefulness of our College, and in this issue we publish a copy of an appeal which has been widely circulated, urging all who are and have been connected with us to append this appeal to their daily prayers, and so help in the greatest way possible toward the consummation of the ideals which we hold for the future of this the oldest Theological College in Australasia.



DR. JOHN R. MOTT.

THE MAN AND HIS MESSAGE.

During March many of our students were able to avail themselves of the opportunity of meeting perhaps one of the greatest living Christian Evangelists, Dr. John R. Mott, of America.

He is a man of remarkable personality, yet gives one the impression that he is simply a Christian business-man engaged on his Heavenly Father's business.

By the courtesy of the United Theological Faculty we were permitted to attend his Inaugural Lecture to the Joint Theological Course, which was delivered in the Pitt Street Congregational Church.

In the course of his remarks he referred to the increasing difficulty of breaking away from the presence of men for any length of time in order to seek God's Face in prayer and meditation.

"The life with which you and I mingle," he said, "is running at a much faster rate than in the past, and so we need more and more unhurried Communion with our Lord. The more we organise, the more we multiply our points of contact with men, so much the more do we need the driving power which comes from above.

"Who are the Saints," he went on, "but those who make it easier to believe in the Spiritual world? And who are the Scholars, but those who know how to sink deep shafts that they may open up new knowledge? Both Saints and Scholars are those who seek quiet by design."

He thought that the great danger to-day is superficiality, due to over-activity, and insufficient time spent alone with God.

To quote him again: "We have High-Churchmen, we have Low-Churchmen, and we have Broad-Churchmen; but we need more DEEP-Churchmen—men who have sounded the depths. . . . Our Religion should be judged by its working power and effect, by its dynamic. For

this reason it is very necessary that we should have stated times for Meditation, Communication and Assimilation."

He reminded us how Christ Himself made it a custom to withdraw even from His friends in order to spend time in prayer, and he considered that if Jesus found this practice to be necessary it was sheer presumption and folly for us to think that we can do without it.

"What price must we pay," he asked, "in order to rivet this habit upon us, that we may not lose contact with the centre of things?" And his answer was typically practical and concise: "First, we need **time**, time enough to forget what we have been doing, and what we intend to do next; time enough to meet God and be responsive to His voice. Next we need **resolution**, for we don't **drift** into Christ-likeness. We get there only by resolution. Lastly we need the Spirit of **Sacrifice** in order that we may discover that 'solitude which is not solitude' where we may meet with our Maker and hear His voice."

There is not space to deal with his other addresses in detail, but mention must be made of his lecture on Missionary Enterprise, which was given in the Chapter House, in which he said that the great need of the Christian Church in the world to-day is to pull together and to present a united front to the non-Christian world. Christ prayed that we all may be one that the world might believe. The world to-day needs a demonstration that there is not a rift in our ranks.

In his last words he stressed the need in every country and every Communion for more "Apostles of Reconciliation" to promote understanding, and confidence, and affection amongst Christians.

"In the interest of getting the outpouring of a super-human Love and a super-human Power upon the world," he concluded, "Christians must find their solidarity."

HAROLD E. S. DOYLE.

THE CHAPEL.

Here is a quiet room!
Pause for a little space;
And in the deepening gloom
With hands before thy face,
Pray for God's Grace.

Let no unholy thought
Enter thy musing mind;
Things that the world hath wrought—
Unclean—untrue—unkind—
Leave these behind.

Pray for the strength of God,
Strength to obey His plan;
Rise from your knees less clod
Than when your prayer began,
More of a man.

—Donald Cox.

(From "A Treasury of Prayers and Praises of Toc. H.")

**"IF I WERE A MAN, A YOUNG MAN, AND KNEW OF WHAT I
KNOW TO-DAY."**

The poetess in these words has expressed what has become a "wail" common to men in all walks of life—the professional man, the tradesman, the laborer, and, unfortunately, the cleric. It is accompanied by a retrospect that in the main is purely materialistic, and that therefore reveals a life that has not been moulded along the lines that would fit in with what Christ implied when He said, "I have come in order that they may have life, and have it more abundantly." In other words, it is an expression of failure.

A reason for this "wailing retrospect" is often found in a materialistic and utilitarian view of life, which plainly shows that, in spite of His great sacrifice and humbled humanity, with all its moral purity and spiritual fibre, man either deliberately will not or cannot grasp what that "life more abundantly" meant. It is probably the former.

Nietzsche, the great German philosopher, said "the educated classes and countries are carried away by a great and contemptible thirst for money." Few people take Nietzsche's philosophy seriously, but it would appear that he has here hit upon a wealth of truth. Christ's "life more abundantly" meant more than such a thirst—it meant a life more than the ordinary, a life above the common.

The Christian person must look above the ordinary—he must from the period of understanding (the age of adolescence) seek to lay the foundation of a life possessing high ideals coupled with noble ambition. He must also, as John D. Rockefeller, in typical American language, expresses it, "Make money work for him and not work for money." Money is thus put to its true function as a medium of exchange to influence the world for good.

In this way we are able to continue the words of the poetess and say:

"We would give to the world what the world most needed:
Manhood that knows what it can do and can be,
Courage that dares, and faith that can see
Clear into the depths of the human soul
And find God there and the ultimate goal."

H.D.B.

MOORE COLLEGE APPEAL, 1926.

Prayer.

Almighty God, the Giver of all good things, without whose help all labor 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.

SEVENTY YEARS A COLLEGE (1856-1926).

A Few Interesting Facts for Church People.

Did you know these facts?

1. That Moore College has trained over 400 candidates for the Ministry of the Church of England, including two Australian bishops and many other clergy in leading positions, not only in Australia but in other parts of the Empire.
2. That there is a great demand for more and more highly-trained men in Holy Orders; and that the requisite candidates are available.
3. That the Peace Thanksgiving Fund some years ago gave such help to Moore College that it has grown too large for its present building.
4. That the site has been greatly extended and new buildings are urgently needed.
5. That a comprehensive scheme of rebuilding and extension is being prepared.
6. That the College can supply the men if the Church people will supply the money for buildings and for endowing the teaching staff.
7. That your prayers and sympathy are more useful than your money, but we want both to do our work effectively.
Pray for it—work for it.

DAVID J. DAVIES, Commissioner.

C.E.M.S.

The main activity of the College Branch of the C.E.M.S. is the devotional hour which is held each Friday at noon. We have been privileged this term to hear a number of fine addresses by the various visiting clergy, including Revs. W. D. Kennedy, J. Bidwell, J. N. Knox, John Hope, S. A. Turner and W. J. Siddens.

At the admission service held on March 19 the Rev. Canon Cakebread gave the address and the Principal admitted the following students into the Society: G. Mathers, H. Edwards, G. Olds, H. Doyle, S. Stewart, V. Mitchell and Keith Brodie.

The opening address of the term was given by Rev. A. A. Yeates. As this magazine goes to press we are anxiously waiting the visit of Rev. Paul Nagano, who is to speak to us.

It is customary for the last address of each term to be given by the Vice-Principal, which is always greatly appreciated.

To these several speakers we extend our thanks.

NORMAN FOX, Hon. Secretary.

Two dark boys were about to play when the following dialogue was heard:

"We will chase lions."

"Who will."

"Us!"

"The 's' is off."

G.W.

OUR YOUNG PEOPLE.

In some of our parishes a morning service, or Sunday School, is being conducted for the Young People on the Lord's Day.

There are various systems in use. The writer desires to bring before the notice of our readers a system which has proved a great success in his own parish, both spiritually, intellectually and numerically, and would urge all clergy and workers to consider the introduction of such a system into their respective parishes.

The Young People's Service is held at 9.45 a.m. in the Church. An address is given, and the service takes form as follows:

First Sunday in month: Sung Matins.

Second Sunday in month: Ante-Communion.

Third Sunday in month: Said Matins.

Fourth Sunday in month: Said or Sung Litany.

Fifth Sunday in month: Said Matins.

Thus the young people learn the beautiful services of the Church and become familiar with our Prayer Book.

At Easter time the Annual Junior Vestry Meeting is held, and Church Wardens, Councillors and Sidesmen are elected in the same manner as at the official Vestry meeting. At this meeting the accumulated offertories are disposed of by being donated to Missions, thus implanting in the children's hearts the great needs of the Mission fields.

The Church Wardens and Council meet monthly, and surprisingly bright suggestions are put forward by the young Church officers. The Sidesmen are detailed to assist in distributing and collecting hymn and prayer books.

Boys read the second lessons at the services; boys and girls collect the offerings. There is a Junior Choir, which meets once a week for practice, and occupies the choir stalls at the Young People's Service.

The children have their own anniversary service, at which and also at Christmas and Easter special music is rendered by the enthusiastic Junior Choir. The Church Stores Stamp system is used, and a Prayer Book is presented to each child who is present a reasonable number of Sundays in the year.

This system is to be commended, because it has proved itself a wonderful blessing to the children. Commencing in a parish where there was neither morning children's service nor morning Sunday School it has, in fifteen months, worked up to an average attendance of ninety, who prove themselves to be reverent in God's house, enthusiastic and eager to work for our Master, conversant and familiar with their Prayer Book, and excellent apprentices from among whom may be drawn, by the grace of God, Clergy and Church workers, whose one aim in this life will be the advancement of the Kingdom of God.

It would be well if such a system were adopted by every parish. We must give far more thought to the little ones. We must win their young souls for Christ, and, looking upon the evil influences by which they are surrounded, we must advance to the front line of battle, and, conquering these evil influences, help the children to rise to the higher life of service for and companionship with the Christ.

O.S.F.

THE THIRTY-NINE ARTICLES.

The XXXIX. Articles were composed to meet certain needs. Unlike the Creed, they do not require the assent of the laity in general. They are a characteristic product of the Reformation, and were intended as a formulary for teachers to mark out the bounds of official teaching, and their aim was peace and comprehension.

The Articles had a definite use when they were promulgated, and they contained some wholesome doctrine for the present day, but they need careful thought and study to determine their meaning. Drawn up, as they were, at a time of serious controversy, intended to maintain the Catholic position against Romanism on the one hand and Protestantism of various types on the other, their language is precise, and, being intended for men versed in the Latin tongue, they are of equal validity in either Latin or English. But they were not intended to be a systematic treatise of theology, or an English imitation of Calvin's Institutes, or of the Canons and Decrees of the Council of Trent. Their position is indicated by Bishop Pearson: "The Book of Articles is not, nor is intended to be, a complete body of divinity, or a comprehension and explication of all Christian doctrines necessary to be taught, but an enumeration of some truths, which upon and since the Reformation have been denied by some persons, who upon their denial are thought unfit to have any cure of souls in the Church or realm, because they might by their opinions either infect their flock with error or else disturb the Church with schism, or the realm with sedition."

It has been asserted that the Articles definitely condemn or prohibit Catholic doctrine, but such assertions, while easy to make, do not indicate any serious knowledge of one or the other, and it is well to remember that the "Romish doctrine" of Article XXII. is "*Doctrina Romanensium*" of the Latin version. The priest who would take the trouble to prepare and deliver a course of addresses upon the Articles to his flock would do great work in promoting the faith and removing the difficulties which many people feel towards Catholicism.

Viewed in the light of their own generation they set forth in language perhaps stronger than the popular pulpit of to-day the belief of their compilers in the retention by the Church of England of the Catholic Faith of the whole Church.

J. W. RUSSELL.

"OPEN AIR."

Our work in the "open air" affords us great encouragement. In "Paddy's Market," near Newtown Bridge and in George-street West we have made contact with all manner of people. Hymns have been sung, short addresses delivered, and, what is the greatest contribution of all, the indispensable addition to all effective Christian work, God's Holy Spirit has been with us, directing our thoughts and adding weight to our feeble words expressed on His behalf.

BACK CHAT IN THE COMMON ROOM.

Troop Leader: "Now, then, line up alphabetically. What's your name?"

Cub: "Phillips."

Troop Leader: "Well, what are you doing up here? Get back among the F's at once!"

One of the Old School: "Now, my young man, what would you like to be when you grow up?"

Eight-Years-Old: "I'd like to be a nice old minister like you, with nothing to do but to go round and ask questions!"

For some reason or other the Sunday School class had become interested in Methuselah. At their urgent request the Catechist related all the authentic information recorded in the Bible about that amazing man; also various anecdotes gleaned from less reliable sources. In conclusion he said: "Are there any further question you would like to ask about Methuselah?" "I'd like to know," said the most keenly interested boy of the lot, "where his birthday presents are buried."

The following story helps to bear out the statement that a cannibal chief is a great stickler for etiquette. "Your excellency," said the big warrior, "we have just captured an entire family of missionaries. What shall you have for dinner to-morrow?" "Women and children first," growled the chief.

First Rector (who is beating the other badly at golf): "Never mind, Hoakes; you wait till you are saying the burial service over my grave!"

Second Rector: "But, my good fellow, even then it will be your hole."

A preacher renowned for speaking only by inspiration stood in the pulpit and gave out his text, "I am the Light of the World." He stood for a second or so, but nothing came; he then repeated the text, but with no result. A third time he stammered, "I am—I am the Light of the World," and stopped again. Then came a voice from the back of the church: "Well, go out."

VALETE.

L. N. Sutton, S. J. Matthews, W. H. Stanger, K. Smith, D. T. Wilson, H. E. Felton, A. E. Hodgson.

SALVETE.

We extend a hearty welcome to G. Stewart, G. Olds, K. Brodie, H. E. S. Doyle, G. Mathers, G. Williamson, F. Meyer, R. F. Bradley, Captain V. S. W. Mitchell and A. P. Wade. We hope that each of the foregoing gentlemen will enjoy their stay at "Moore," enter into the various activities of the College, and as members of one big family reap all the blessings which come from our close association with each other.

A.S.C.M.

Our Branch extends a warm welcome to all new members. The President, Secretary and Committee expect from each member every possible support. For the benefit of all new members we emphasise the fact that the Movement is a fellowship of students who seek through prayer, study and service more fully to know Jesus and His principles of life, and who are willing, as they come to realise His claims and power, to follow Him in service to God and their fellowmen. We hope, therefore, that study and prayer circles will be kept up throughout the year.

Our annual meeting was held on Thursday, March 25, when Mr. C. W. Aston was re-elected President, Mr. F. A. S. Shaw re-elected Secretary and Treasurer, and Messrs. C. Dillon, F. Elliott and R. Tuck appointed to the Committee. It was pleasing to know that we began the year with a credit balance of £3/4/9½; so we hope in the near future to supply the library with a few more devotional books.

So far this term we have had the pleasure of listening to one distinguished speaker, namely, the Rev. A. Rivett. He spoke to us on Thursday, April 1. The subject of his message was: "A Straight Talk to Straight Men." We were very grateful to Mr. Rivett for such an enjoyable hour. We only hope that he will be able to come again soon. We might mention that one result of his talk was that we discovered in our midst a certain number of ecclesiastical hooligans.

We have been able to put into the hands of each member a copy of "Progress," the manual of the A.S.C.M. in New South Wales, 1926.

"The Intercollegian" has been received each month. It can always be found in the Library, Room No. 2.

We were glad that our Principal and the Rev. W. Siddens were able to attend the Mittagong Summer Conference last January.

F. A. S. SHAW, Hon. Secretary.

In reply to a request for an article for "Societas" the following letter was received:

Melbourne, Victoria, March 29, 1926.

Dear Mr. Editor,—I improve this first opportunity on reaching Melbourne to acknowledge receipt of your important letter of March 24. I would gladly render the service you have so kindly suggested were it not for the fact that my programme is so overcrowded between now and the time my tour in Australia and New Zealand is over that I cannot wisely take on other responsibilities. I am sure you will appreciate sympathetically the circumstances.—With best wishes, very cordially yours,

J. R. MOTT.

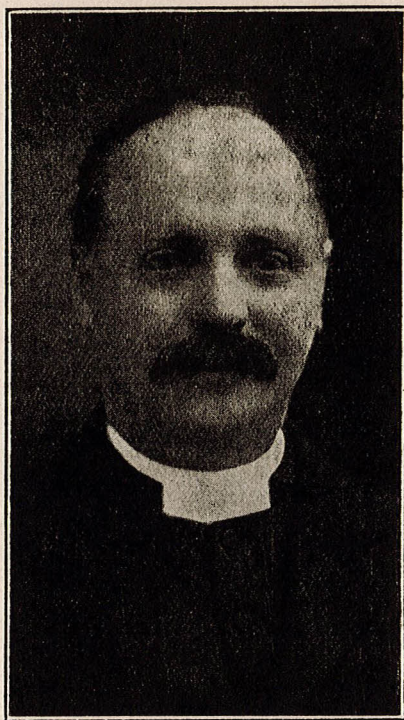
The Editor, Moore Theological College, Newtown, Sydney, N.S.W.

IDEA FOR THE PRAYER BOOK REVISERS

Should this be included in our Litany Service?

"From Ghoulies and Ghosties,
Long-Leggety Beasties,
And things that go Bump in the night,
Good Lord, deliver us."

(An old Cornish Christmas Litany.)



THE REV. T. C. HAMMOND.

AN IMPRESSION.

Not the least interesting of this term's events have been the two opportunities afforded to us to meet the Rev. T. C. Hammond, of Dublin, and to hear his views on various subjects connected with our Prayer Book.

In his first address he dealt with the evolution of the Book of Common Prayer from the old Office Books, and the subsequent growth of the idea of daily Scripture Reading and of Family Worship.

The second time he came he discussed that very vexed subject—the question of "Reservation." He explained how it was contrary to the ideas of the Reformers, and also to the views of the Church of England as shown in the Prayer Book.

The time allowed for questions and discussions at the end of his addresses was too short to allow all the questions to be dealt with fully, but in spite of that Mr. Hammond was able to clear up quite a number of difficult points to the satisfaction of his questioners.

We are all hoping that we shall be favored with another visit from Mr. Hammond in the near future, as the subject of the Prayer Book is one of great interest to every student.

COLLEGE ORGANISTS AND CHORISTERS.

One definition of an organist is "One who plays on an organ." We feel at times, however, that the organists of the College play with the organ instead of on it.

By the way, we call our musical instrument in the chapel an organ, but, strictly speaking, it is an harmonium. Those who understand musical instruments will know what we mean.

The effect that the harmonium produces on the congregation of students at times is extremely marvellous, embarrassing and not infrequently upsetting, and perhaps we often wish "Hailstones and coals of fire" would envelop—yes, the organist, of course.

We may define "Chorister" as one who is a tuneful choir singer. Many fail to come up to this definition, however. But the organists realise at times that we have many village blacksmith's daughters in our choir.

Among the choristers are to be found speedists, slow old worms, screechers and nasalists. Many are able to combine nasality and piety very reasonably, and the effect is great, especially upon the organist, who, endeavoring to enhance the mystic atmosphere, often goes off into an ecstatic state, causing the instrument under his light touch to sound like a "broken-down concertina."

Among the organists are to be found speedists (speedism is popular, you see), happy meanists and resolute musical mystics.

However, both organists and choristers are triers, even if unsuccessful at times.

All students are compelled to become choristers without any test, fortunately. But the organist's life, we are told, is one long test. Those who wish to become organists, please enrol at once. Five have already done so, and are reaping benefits of experience as well as amusement.

When all is said and done the musical part of the service is usually well rendered, taking into consideration, of course, the combined ability of the organists and choristers.

Finally, Boreham, in his article on "The Organist" (in "The Luggage of Life"), exclaimed, "God bless the organist!" and we feel we ought to add, with equal enthusiasm, "And God bless the chorister, too!"

ONE OF THE ORGANISTS.

ANSWERS TO CORRESPONDENTS.

"Lily Field."—Suggest you forward pattern for open work creams to Weldon's.

"C.D."—Kilner, Ferns and Co.

"Glebe."—"In strict confidence" is not the registered slogan of Uncle Joseph. You are at perfect liberty to use it.

"Whansbong."—After reading "The Horrors of Scouting" we feel that the community would be well served if you were to be wrecked on a desert isle with a cross-word puzzle and no dictionary.

"New Chums."—No, it does not mean Kick, Kuss and Kumandhavsupper.

"J.M."—John, we always admired your headgear, but your latest—oh!!!

"Dean."—See John any evening at the Cathedral.

"Harold."—Your sonnet "to the Bath" is too chilly.

"Bulli."—Your serial, "Oh, How I Hate to Get up in the Morning," is held over.

"Ken."—Musicians' Union, Rowe-street, Sydney.

COLLEGE SPORT.

It is good for us to be reminded that recreation means "re-create," and thereby helps to make for all-round fitness—physical, mental and spiritual.

CRICKET.

This term, owing to inclement weather, we have had only two out of five arranged fixtures—one match against the Deaf and Dumb Institute and one against the Clergy. In the former we were defeated by 24 runs on the first innings and in the latter we were successful by 68 runs. In this department of our college life we welcome several of the "new chums." The Rev. E. R. Elder is still our captain, and we sincerely hope that he will make a point of "long-stopping" with us.

TENNIS.

The Newman Cup competition has commenced again, but unfortunately this year there is to be one round only. This we consider a serious mistake, and trust that it will not occur again. On April 22 we met Leigh College at Enfield, and suffered defeat by seven sets to two. It was good tennis, but admittedly Leigh was too good for us. We, however, managed to defeat them in a return match on our court on April 29 by four sets to three. The following is the draw for the remaining matches:

May 13—Moore College v. St. Andrew's.

" 20—Moore College v. Camden College.

The Principal has generously donated half-a-guinea to the winner of the Tennis Ladder Competition for this year. Only one match has been played so far. H. Bagot defeated N. Rook 6-4, 3-6, 6-4.

C. W. Dillon has been re-elected Captain as well as Sports Secretary, and H. Bagot, N. Rook and K. Saunders form the Sports Committee.

THE PERSPIRATIONALIST.

By C. W. CHANDLER.

We hear quite a lot about the inspirationalist, but little or nothing about our plodding brother, the perspirationalist. The latter it is who is not heedful of the music in the trees, the dew upon the rose, the mist upon the hills, but who is more interested in the throttle of an engine, the handle of a plough, or the wheel of an ocean liner. In this man the tongue of silver has given way to the heart of oak; he finds expression in the work of his hands and not in the music of his speech.

He it was who laid the foundations of this our island home, blazed the first trail and felled the first tree. Gray, in his "Elegy," has immortalised this man, whose "sober wishes never learned to stray," and yet even there my perspirationalist fails to figure in the full majesty of his being.

Gather together all the humbugs in the world, and to find amongst them a perspirationalist will be as hard as finding the proverbial needle in the haystack.

He will never set the world on fire, but he'll keep what fire there is from going out, and that is more than the average inspirationalist can ever do. He may never, like the explorer, set sail upon an uncharted sea, but he'll build the boat for the explorer to go in. He may never write the "Idylls of the King," but he'll cleave to one maid, and her only will he serve. He may never, like Francis Thomson said of Shelly, "dabble his fingers in the dayfall" or "run in and out of the feet of the horses of the sun," but he'll swing his axe in time with the pulse of the world, and enjoy the sweet sleep which only comes to those who, tired of limb, can throw themselves into the lap of "patient nature" and lie down to pleasant dreams.—(Reprinted from the "Sydney Morning Herald," 2/5/25.)

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