



SOCIETAS

The Magazine of Moore
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SOCIETAS

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EDITORIAL.

THE LAST TERM.

Each year the old College sees the last week of the last term. The men who have fulfilled their two, three, or four years' preparation begin to take down pictures, pack up books and clothes, try on stocks and clerical collars, and look forward to the day of their ordination. In spite of the joy which fills us at this time, with some feelings of regret we look round the rooms which we have occupied during our College days. We are to lose the "Societas" of our fellow-students. No more will the clang of the rising bell disturb our slumbers, and the lecture bell make us hurriedly don our gowns and rush downstairs to the lecture rooms. No more will we wait outside the bathroom door abusing some dreamy occupant, who appears to have fallen asleep under the shower.

Our rooms will not again be ragged, nor will we, being sober deacons, be enabled to indulge in the undignified capers which are the prerogative of student days.

We think of the interesting discussions in the lecture rooms, the "midnight oil" which has been consumed during those last few weeks before exams., the anxious waiting for results, the mad foolishness of midnight pranks—and we realise how fond we have grown of our Alma Mater.

May her sons be worthy of her.

EDITORIAL NOTES.

A happy Christmas to all readers of our paper.

We thank all contributors and subscribers for the invaluable assistance rendered our magazine during the past year.

The next edition of "Societas" will come out during the Easter term of 1926. We are confident that "Societas" will continue in its present form as a printed magazine. C. W. Chandler, whose articles and poems are greatly appreciated, has been elected editor for the ensuing year. We are certain that, in his capable hands, "Societas" must flourish. We hope that he and his staff will have the support of every old Moore Collegian. It is depressing to find old students who are not interested in their College and its activities. Our Principal has worked hard to wake up the College spirit. We believe that that spirit is growing, and that "Societas" has contributed to its growth.

Our financial balance at the end of the year is on the wrong side of the ledger. To meet our liabilities we are holding a Concert at St. James' Hall on Tuesday, December 15th, at 8 p.m. An excellent programme has been arranged. If you have not yet booked your seats, the plan is at Paling's, George Street.

We wish to thank Miss V. McEachern, Mr. Lawrence Campbell, and other artists for their assistance in organising the concert.

We are very pleased to publish articles by Rev. J. W. Ferrier, Secretary of the C.M.S., and Rev. S. J. Kirkby, of the B.C.A., dealing with aspects of the work of the Ministry.

Next issue we hope to publish an account of the life and work of an old Moore College student, of whom we are justly proud, the Ven. Archdeacon F. B. Boyce.

COLLEGE NOTES.

The Old Students' Reunion was held at the College on Thursday, October 15th. The Archbishop of Sydney celebrated and preached a most helpful sermon at the Holy Communion in the Chapel at 10.30 a.m.

The usual "business meeting" followed in the Library and the Committee were re-elected, with one or two additional members. E. C. Robison, Rector of Liverpool, raised the question of a public memorial to Thomas Moore in Liverpool itself and in St. Andrew's Cathedral, and it was decided to initiate an appeal to provide a more adequate recognition of one who was such a benefactor to the Church in Australia.

Archdeacon Boyce, the oldest surviving student in active work, then led a discussion on "The Responsibility of Men to Their Own College." He was supported by J. F. Chapple and several other speakers, and the Committee was asked to take steps to support the forthcoming appeal for funds to complete the purchase of the land adjoining the College and the erection of buildings in accordance with the scheme of extension that must soon be put forward.

After lunch the usual photograph was taken and a very pleasant gathering gradually melted away. The number present was larger than usual and the keenest interest was shown.

The Annual Commemoration was held at the College on December 2nd, about two hundred guests being present, including the Archbishop of Sydney, the Vice Chancellor of the University, and Mrs. MacCallum, the Warden of St. Paul's College, and Mrs. Garnsey, the Master of Wesley and Mrs. Bennett, Archdeacon D'Arcy-Irvine, Mrs. G. A. Chambers, Miss Pallister and several of the Deaconesses, and many of the leading clergy and laity of the diocese.

The Principal's report gave an encouraging story of progress during the year, a record one in some respects, and outlined the need of expansion in funds and buildings.

The Archbishop commended the report and endorsed the appeal for further support, which was also voiced by Archdeacon Boyce and the Vice-Principal. The Senior Student uttered an eloquent plea for a set of "The Encyclopaedia of Religion and Ethics" for the College Library, and for the furnishing of the Students' Common Room.

It was a particular pleasure to hear the well-chosen words of the Vice-Chancellor on the duty of Church people towards the College.

After the Archbishop had pronounced the benediction the guests had tea on the lawn.

An interesting sequel was the arrival of a cheque for five guineas from a donor, who desired to remain anonymous, towards the cost of the volumes mentioned by the Senior Student. The total cost of a set is about £25.

MEN FOR MISSIONS.

Congratulations to our V.P., Rev. G. C. Glanville, B.D., on obtaining his B.A. (London).

The commission given to the Church of the Son of God is a call to **service**. The one great thing in this service is that all the peoples of the world, irrespective of race, condition or colour, should hear the good news of God's love to man. However apparently insuperable the difficulties, however many the obstacles in the way of its fulfilment, the onus of responsibility is on the Church as a whole, and on each member in particular. The commission is valid until the task allotted has been fulfilled. In our Saviour's words the order of the going was: **In the power of His Holy Spirit** to be witnesses at Jerusalem, throughout all Judaea and Samaria, and to the uttermost parts of the earth.

The little Society quickly translated this commission into action, and the sacred records state the method and the progress of the doing. The majority of the original twelve literally followed our Saviour's order and the great St. Paul is most glorious in his achievements as a missionary. The individual disciple to-day is on safe ground only when he earnestly and faithfully faces this call.

The Church to-day has still an unfulfilled task and her elaborate machinery seems more occupied with services which for building appointments and ministers cost much for the benefit of the few, while the needy many are left untended.

As we more fully resume the normal after the dislocation caused by the war, men are offering for service and preparing for it, and in our Church colleges to-day, students are facing their future responsibilities of service for God.

In a recent article reference is made to the Church Missionary Society in Australia and the numbers of missionaries for 1924. They are thus stated: Tasmania 6, S.A. 2 Victoria 46, N.S.W. 46—a nice round figure of 100. But when we look into details this fact emerges, that the figure represents 75 women and only 25 men! In the Bishop of Dornakal's diocese the C.M.S. of N.S.W. is responsible for the fulfilment of a promise to supply a man. The money is provided, but no man has as yet offered. This man was asked for three years ago. The only substitute, a gallant one it is true, is the veteran widow of a C.M.S. Missionary, who died ten years ago at this post. Is this lack of response to an urgent call to be taken as indicative of the general spirit in which the commission of our Lord is received by the men of the Church to-day?

A perusal of any modern Missionary Society's report reveals the urgency of the need for men—artizans, educationists, clergy—to maintain existing operations. The personal letters of the Missionaries repeat the same urgency, and upon every one who has been saved to serve and, responding to the call, is preparing for service, is laid a personal responsibility. Instead of a forward move in attacking the stronghold of Satan we are reduced to thin ranks. The call is urgent. Men are wanted to hold the line, to repair the breaches where the Enemy recovers old ground.

This is an appeal to **men**. God has seldom failed to supply means when men have been available. "Go ye" will not fall upon deaf ears when it is realised who is commanding. The Lord of the Harvest, Who gave Himself, says "Follow Me."

For men who are keen about a whole life service the foreign field offers a worthy task for the best that a man can give. For men who are not sure about a whole-life service there is opportunity for short term offers, and earnest consideration will be given by Missionary Societies to any enquiries from students who wish to know details.

J. W. FERRIER.

THE CALL OF THE BUSH.

There should be no opposition or conflict of interest between the work of the Ministry in the City and that in the Bush. We need to see Australia as God sees it; one tremendous whole, made up as it is in part of bloated cities and of big, sparsely-populated spaces.

No man is ordained exclusively to the ministry of the crowd, even though he have some personal suitability for such, nor does the Holy Ghost delimit the pastoral activities of any man to the brick and tiled respectabilities of Suburbia. Yet somehow we feel, as we survey the Church in Australia, that attention, concern, interest, organisation, and wealth of man power and money are being lavished on the city and the "ekklesia in the wilderness" is being rather overlooked.

This querulous animadversion is not a plea for the wholesale transfer of the paraphernalia of organized religion from the city to the country, but rather would it request a new consideration of that old-time significant fact, "These things ought ye to have done and not to have left the others undone." Our Lord would have us keep the straight beam when we hold the balance between the one phase of ministry and the other.

Yet the puzzle is that men do not in numbers, readily and voluntarily, go to the country, far or near, to exercise their ministry. What are the possible causes? Here are a few suggestions.

1. Our Anglican diocesan system, sometimes more harmful than advantageous to the unity of the Church. Our horizons, too, often never stretch beyond the boundaries of the See where we were trained and ordained.

2. Our training system for ordinands. The theology taught smells of the city and is rather fusty. The liturgiology has most to do with the well-ordered but frigid propriety of Mattins and Evensong and Occasional Services. The Social Science only deals with problems arising from the nasty habit that people have acquired of living together by the tens of thousands in rows and rows of terraced houses and residential. For some unfortunate reason conventional theological education has not been open much to the clean breeze that comes from the country.

3. Lack of knowledge of the true nature of the spiritual needs of the country. Australia is a big place and it is not easy even in these days of rapid and convenient travel for men to come to know the big job that awaits the doing.

Nevertheless, the "Call of the Bush" sounds out, and the writer would venture some considerations commending it to all who hear.

1. The ministry in the Bush is one most urgently needed at this present time of land settlement in Australia. It is not exaggeration to say that there are localities where folk are living "on the brink of paganism." And that not altogether through fault of their own. No means of grace, no fellowship of the Saints, no worship of God, no Sacraments of the Gospel are provided. The call is painfully loud, clamant and clear.

2. The ministry in the Bush, even for the space of two or three years, means the permanent enrichment of the pastoral experience of any young man who believes "he is inwardly moved of the Holy Ghost." What do they know of Australia, who only the city know? There are religious, social and moral problems peculiar to out-back; they are worthy of study. The knowledge of them goes to the making of able ministers of the New Testament. Frankly, if a man doesn't acquire this knowledge when young, he will find it almost impossible to acquire it later in life.

3. The ministry in the Bush challenges to that hard work for which the physique of young mankind is eminently fitted. There is no "kid-glove touch" about the back country. It calls for red-blooded men, ready to "endure hardness as good soldiers of Jesus Christ." It is a "man-sized" job and there should be no lack of men to do it, for the ministry of the Bush offers a fine opportunity for trying out the Gospel. Life out there is generally stripped of the sophistications which it acquires in the city. Rugged simplicity is the note. With the Gospel of the living Lord Jesus, great things can be done, if with patience, tact, spirituality and prayerfulness we seek to win souls.

Work there is splendidly worth-while. Are there young men afire for God, willing to face it? The Bush Church Aid Society is anxious to meet such men. It would remind them that both the Archbishop of Sydney and the Archbishop of Melbourne have given liberal leave to men ready to go out into the "Farthest West" under the B.C.A.

S. J. KIRKBY.

THE CHURCH'S FRONTIERS.

To be a Missionary of the Bush Church Aid Society and labour as a lonely frontiersman in the neighbourhood of the Great Australian Bight, sometimes 400 miles from his base, has been the choice of Rev. Neville Haviland, an old Moore College student, who is at present in Sydney on furlough. We were pleased to greet him at our Commemoration with his smiling face and cheery optimism.

An article by the energetic Secretary of the B.C.A. appears in this issue, calling attention to the great need for workers in the Bush areas.

This is Mr. Haviland's first visit to Sydney in three years. He has written a personal message and appeal for our paper. An interesting story is told of his recent visit to Eucla. It was not a trip to look forward to, lying 250 miles from Fowler's Bay, where he had been holding a service, and 400 miles from his headquarters. However, after a look over his Rugby car and a day's preparation, he decided to try and get to this lonely spot. The trip through the sandhills and across the Nullarbor Plain is another story, but the welcome when he reached Eucla two days later amply compensated for the lonely and monotonous journey.

"Very glad to see you," the settlers declared. After enquiry he discovered how genuine was their joy. There had not been a service held at Eucla since 1910—fifteen years ago. Eric Felton, who is to be ordained this year, is booked for the B.C.A. work and will commence duties in 1927. Other men in College, who will proceed later to this work, are R. Tuck, F. Jones, H. Edwards, and Ashcroft. Four men are also in training at Ridley College, Melbourne.

A MESSAGE FROM NEVILLE HAVILAND.

I am very glad to be back in Sydney and able to be present at the Commemoration. It is good to see so many students in residence and to note the progress the College has made during the last few years.

I suppose, like myself, all of you in College have ambitions as to your life in the ministry of the Word and Sacraments. It is pleasant to think of yourself as a future rector of a prosperous suburban parish, or as a hard-working city parson. You can do a great deal for the Kingdom of God and the cause of Christ in either of those positions, but I ask you to remember that the Church of God has no boundaries, and that beyond this great city and its environs there is the work in which I am specially interested.

How easy in these days it is to be self-centred and so absorbed in dealing with those things which come within the compass of one's own vision, that the people "Beyond the Sunset" are forgotten.

I ask you all as you go forward to be ordained to the sacred Ministry really to consider the question of the great number who rarely have the opportunity of the privilege of worship because of their isolation, and to see if at least some portion of your ministry can be spent with the children of God in the outback places of this great land.

EXAMINATION RESULTS.

Second Class Honours, Th.L.—O. T. Cordell, B.A., H. E. Felton, L. N. Sutton, B.A., E. N. Gidley, S. J. Matthews.

Pass.—A. E. Hodgson.

1st Part Th.L.—K. B. J. Smith, E. J. Pike, D. T. Wilson, O. S. Fleck, W. N. Rook, C. W. Chandler.

Held Over.—N. Fox, J. W. Russell.

We congratulate Rev. J. P. Dryland, an old Moore College student, on having obtained Part I., Th. Schol.; Miss Dorothy Genders, of Deaconess House, who has been attending our lectures, on obtaining second-class honours Th.L.; Revs. C. Kenderdine and G. Polain, both old students of this College, on gaining Th.L.

ORDINATIONS.

The 1925 Advent Ordinations have been fixed for Friday, December 18th, and will take place at St. Andrew's Cathedral. The Archbishop of Sydney will officiate. The following members of the College will be admitted to the Priesthood:—Revs. E. J. Davidson, B.A., Th.L.; F. Dillon, Th.L., and E. C. Yarrington.

The following will be admitted to the Diaconate:—H. E. Felton, Th.L.; A. E. Hodgson, Th.L.; S. J. Matthews, Th.L.; K. B. J. Smith; W. H. Stanger, B.A., Th.L.; L. N. Sutton, B.A., Th.L., and D. T. Wilson.

"NEW-BORN BARDS OF THE HOLY GHOST."

Thus it was that Ralph Waldo Emerson referred to a number of Theological Students whom he addressed on the eve of their ordination into the sacred ministry, and thus might we particularly refer to the number of our fellow students who, shortly after the publication of this issue of "Societas," will be ordained.

The initial preparation has been completed, and now each one of them steps forward, facing many unknown tasks that must fall to the lot of all who make the bold adventure. Filled with a zeal for the Master's work, and eager to do His will, they go forward, and with them go the prayers of those who remain behind.

May they realise all their hopes; rise to the expectation of all their friends; and enjoy many years of useful service as pastors of His flock.

To each one of them are these words of Emerson addressed:—"Yourself a new-born bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first hand with Deity. Look to it first and only, that fashion, custom, authority, pleasure, and money, are nothing to you—are not bandages over your eyes, that you cannot see—but live with the privilege of the immeasurable mind. Not too anxious to visit periodically all families and each family in your parish connection: when you meet one of these men or women, be to them a divine man; be to them thought and virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. By trusting your own heart, you shall gain confidence in other men. Discharge to men the priestly office, and, present or absent, you shall be followed with their love as by an angel."

C.W.C.

AN EXCITING INCIDENT.

Crowds were thronging round the college gate until a very late hour. They were all eager to catch the muffled notes of Dal Monte as they oozed out of a crack in Henhouse's window, which had inadvertently been left open at least half an inch.

A private rehearsal was going on within the room. The belle of the students' concert was trying out a swan dance. Diana in the temple of the Ephesians could not have cut a more graceful figure than did the humble adjunct of the "cloth" on the occasion under review. Rounds of applause, comprising claps and cat-calls, echoed down the corridor, and even Ken Saunders, who sleeps through most things, was disturbed in his slumbers. Invoking the wrath of heathen gods, the don of Darlington thundered down the passage, forced an entrance into room Number 3, and proceeded to administer medicine in liberal doses to this disturber of the peace.

"My record is spoiled!" screamed the victim, who by this time was buried beneath a heap of students. "My record! My record!" filtered through the tumbling heap.

"Your record is alright," muttered the senior student as he cast a hungry eye on a second-hand reading lamp which lay on the table.

"How much did you pay for this?" he said, looking more than ever like a Bathurst Street Jew.

By this time the commotion had subsided; most of the men had retired to their rooms, and the poor belated Henhouse was left to sweep up the broken scraps of a Dal Monte phonograph record that had been smashed into a thousand pieces.

The record had been broken, and the blot upon the landscape had been still further blackened when the injured party was told that his services as principal girl in the forthcoming students' concert in St. James' Hall would not be required, and that through the generosity of Mr. Lawrence Campbell and others, the following excellent programme had been arranged.

- Overture—"14th Rhapsody" (Liszt) Miss Viera McEachern
- Solo—"Angus McDonald" (Roeckel) Miss Daisy Sweet
- Recitation—"Laska" Mr. R. Fair
- Solo—"The Floral Dance" (Katie Moss) Mr. Frank McEachern
- Solo—Aria from "Lucia" Miss Gwladys Whybrow
- Sketch—"Chalk and Cheese" Pupils of Mr. Lawrence Campbell
- Violin Solo—Selected Mr. Warwick McKenzie
- Solo—"The Lute Player" (Allitsen) Mr. F. McEachern
- Solo—"Sink, Red Sun" (Del Riego) Miss Daisy Sweet
- Recitation—Selected Miss Dillon
- Solo—Selections from Grand Opera Mr. Chas. Stephen
- Violin Solo—Selected Mr. Warwick McKenzie
- Solo—(a) "At the Well" (Hageman), (b) "The Maids of Cadiz" (Leo Delibes)
Miss G. Whybrow
- Duet—"The Singing Lesson" (Squire) . . Miss Daisy Sweet and Mr. F. McEachern

C.E.M.S.

The membership of the College Branch of the C.E.M.S. now totals 29, and we hope that this number will be supplemented by "new chums" next term.

Various clergy have visited the College during the past term, and have given devotional addresses to the students, namely, Revs. G. F. B. Manning, C. M. Statham, R. L. Houston, and J. H. Willcoxson. The talk given by the Rector of Christ Church caused much comment, which truly proved the "catholic" spirit prevailing in the College.

On Friday, November 27th, a memorial service for the late Queen Mother was held in the chapel, and the Principal gave the address.

Professor Angus visited the College on December 4th, and addressed the students at their devotional hour. The theme of his address was "Friends of Christ," and provided much food for thought and prayer.

The closing address of term is given by the Vice-Principal, and is always "looked forward to" by the students.

To these many speakers we convey our heartiest thanks and appreciation.

To the eight members of our branch who are shortly to be ordained Deacons, we tender our congratulations.

NORMAN FOX, Hon. Sec.

College Sport

CRICKET.

We played two matches this term, and were defeated on both occasions. On Monday, the 26th October, we met a team from the Deaf and Dumb Institution on their ground, and were defeated on the first innings by 67 runs. The batting of the Students failed against the good bowling of the boys from the Institution. On Monday, the 7th December, we met a team of Clergy at the Petersham Oval, the match being an all-day event. The Clergy won the toss and decided to take advantage of a good wicket. The Revs. H. E. Taylor and A. E. Rook gave their side a good start, putting on 100 for the first wicket before being separated. The Rev. H. E. Taylor, with excellent strokes all round the wicket, scored 105 runs and then retired. The Rev. A. E. Rook also batted well for 47, and only gave one chance early in his innings which was not accepted. The Rev. R. P. Gee was the only other member of the Clergy to make a stand, and scored 41 runs by good forceful batting. Their innings closed at 251.

With a big score to overtake, the Principal and Noel Rook opened for the Students. The Principal, with strokes all round the wicket, soon ran to 20, and was then bowled by the Rev. O. Dent. In his score was included a beautiful six. For the Students the Rev. E. R. Elder was the only one to make a stand, being caught behind the wicket at 42. The fielding was not quite up to Test Match standard, both sides giving away many runs in the field. The ground fielding of the Students was often at fault, and they will have to improve in that department before they can hope to win matches. A notable exception was the fielding of C. Dillon at point, who saved many runs by his alertness.

Besides a day's cricket, the function has its social aspects, it being the means of drawing the Clergy and Students together.

Results:—

Clergy—1st Innings.	
Taylor, retired	105
Rook, c N. Rook, b Elder	47
Gee, b Reilly	41
Tugwell, b Rook	4
Colvin, b Rook	6
Russell, b Rook	1
Reboul, b Elder	4
Manning, b Elder	10
Chapple, not out	1
Cakebread, b Elder	0
Rogers, run out	6
Dent, c and b Reilly	9
Sundries—leg byes 2, byes 14	16
Total	251

Fall of Wickets.—1 for 100, 2 for 170, 3 for 181, 4 for 200, 5 for 204, 6 for 205, 7 for 229, 8 for 237, 9 for 250, 10 for 250.

Bowling Analysis.				
	O.	M.	R.	W.
Reilly	11	0	83	2
Wilson	5	0	32	0
Elder	10.3	0	53	4
Rook	15	2	47	3

Students—1st Innings.	
Principal, b Dent	20
Rook, c Taylor, b Dent	21
Wilson, b Colvin	6
Elder, c Gee, b A. C. Rook	42
Reilly, b Reboul	20
Williamson, c Russell, b Reboul	0
Elliott, b Taylor	14
Dillon, l.b.w., b Colvin	13
Reynolds, c Tugwell, b Rook	4
Hodgson, c and b Colvin	4
Edwards, c Taylor, b Rook	0
Sutton, not out	2
Sundries—wide 1, byes 10	11
Total	157

Fall of Wickets.—1 for 37, 2 for 46, 3 for 53, 4 for 75, 5 for 75, 6 for 113, 7 for 147, 8 for 151, 9 for 151, 10 for 157.

Bowling Analysis.				
	O.	M.	R.	W.
Dent	6	0	41	2
Colvin	7	0	34	2
Reboul	3	0	14	2
Rook	7	1	34	3
Taylor	3	0	14	1

TENNIS.

Tennis this term, as far as matches are concerned, has been very quiet. We have played only one match. On Monday the 19th of October, we met a team of Clergy on our court.

The Clergy were really old Moore College Blues, and were represented by the Revs. R. P. Gee, R. S. Chapple, F. B. Dillon, E. R. Elder.

For the Students the following did battle:—C. Dillon, F. A. Shaw, W. N. Rook, D. T. Wilson.

The Clergy, by great tennis, easily defeated the Students. Results:—

C. Dillon and F. Shaw v. F. Dillon and E. Elder, 6—1, 4—6.

C. Dillon and F. Shaw v. R. Gee and R. Chapple, 1—6, 6—3.

N. Rook and D. Wilson v. R. Gee and R. Chapple, 3—6, 2—6.

N. Rook and D. Wilson v. F. Dillon and E. Elder, 3—6, 3—6.

The Clergy, 6 sets; Moore College, 2 sets. Congratulations to the Clergy on their easy victory. We hope that this match will become an annual affair.

D. T. WILSON, Sports Secretary.

A.S.C.M., MICHAELMAS TERM, 1925.

The A.S.C.M. has had few engagements this term, mainly owing to everyone's unsettled condition and to the shortness of term. Our disappointment was the inability to secure the Rev. T. E. Ruth as a speaker, owing to the necessity for him to take a short vacation.

Our first speaker was the Rev. W. E. Northey, Th.L., the travelling secretary of the A.S.C.M., who gave an interesting outline of the proposed summer school to be held early in January. He also gave a brief resumé of the world-wide activity of the student movement. Mr. Northey is always a welcome visitor.

The Rev. R. B. S. Hammond, Th.L., enthralled a full meeting of students with his talk on "Teaching by Parables." His talks are always full of interest and are characterised by his virile phraseology.

The Library has been further augmented by the arrival of a full series of C.O.P.E.C. Reports. From a devotional standpoint the Library offers excellent spiritual stimulus.

Various students hope to take part in the students' summer school. These summer schools have been patronised by many of our students in the past, and have been a beneficial influence.

F. SHAW, Hon. Sec.



