

A. J. Cook.

Societas



Moore Theological College

SYDNEY

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EDITORIAL.

WAR! This word is the only one to describe the circumstances in which this publication is produced. For when a nation is at war, few places indeed within it, and fewer still of its subjects, escape uninfluenced by the struggle. A theological college is by no means exempt.

Probably the most marked influence of a war upon any individual, fighting man as well as civilian, is of a mental character—unrest, anxiety, distraction. The young student beginning his college days, perhaps after a number of years in an office, shop or factory, or as in the case of several of the present students, after a period of service with the fighting forces, finds his greatest primary task that of disciplining his mind that he might apply it to consistently regular study. Here it is that many contrary mental forces, directly or indirectly caused by the war, set up tumult and riot in students' minds.

As the war has progressed, some men have felt constrained to leave College and join the fighting forces. Others have served with the forces, and then, having been released, have entered college. But for each man the question has been: "What would God have me to do? Where would the Lord have me to serve?" Only in each man answering for himself this all-important question has peace of mind been possible. Only as a student has had the conviction that his labours were being carried on with the Divine sanction has he been able to apply his mind with the necessary completeness to his task.

This inevitable unrest in the student's

mind has at times been accentuated by other consequences of the war. For instance, last year especially, considerable time had to be devoted to A.R.P. provisions.

Our lecturing staff was depleted when our Vice-Principal, the Rev. M. L. Loane, left early last year to serve as a Chaplain with the A.I.F., and now we suffer the further loss of our valued friend and lecturer, the Rev. A. W. Morton, as he leaves us for chaplaincy duties in the R.A.A.F.

In speaking thus of the effects of the war upon the College, one further feature cannot escape our notice, and in connection with which these three deserve the highest praise—Matron Clinch, her able lieutenant, Mrs. Heavey, and our cook, Miss Ethel Mendham. Throughout these war years the College has been full or very nearly full of students, and as we all know, there have been times when certain items of the menu have been extremely difficult to procure, but that our needs have at all times been met is due to the untiring zeal, courage and devotion of these three splendid women.

In these circumstances, then, is this war-time issue of "Societas" being compiled, with the earnest prayer that it may serve to acquaint many with the nature and work of Moore College; and, above all, that its words may, by God's grace, be used to lead many into a richer and fuller knowledge of the service of our Lord and Saviour Jesus Christ, "Whose service is perfect freedom."

KEITH A. KAY,

Editor.



—Photo : Rev. G. Gerber.

WHO'S WHO IN THE COLLEGE.

Senior Student :

1942 L. Pullen
1943 Rev. T. G. Rees

Hostel Warden :

1942 Rev. G. C. Bennett
1943 Rev. A. W. Prescott

Sarcistan :

1942 J. R. Greenwood
1943 R. Winters

Organist :

1942-43 R. Winters

Students' Union Committee :

1942—K. L. Loane, Hon. Secretary, and
C. R. Flatau, Hon. Treasurer.
1943—E. K. Cole, Hon. Secretary, and
Keith A. Kay, Hon. Treasurer.

Hon. Auditor :

1942 Keith A. Kay
1943 Rev. E. G. Mortley

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

1942 W. W. Brown
1943 E. K. Cole

Sports Committee :

1942—C. N. Steele, H. Ctercteko, E. K.
Cole, F. J. Rice.
1943—F. G. Taplin, R. L. Rolls, R. B.
Gibbs, T. J. Hayman.

Debating Committee :

1942—G. Feltham, R. W. Bowie, E. G.
Mortley.
1943—R. W. Bowie, G. Feltham, A. W.
Prescott.

Open-Air Service Committee :

1942—T. G. Rees, C. N. Steeltz, J. Rich-
ards.
1943—A. W. Prescott, R. W. Bowie, R.
G. Fillingham.

Social Committee :

1942—G. Feltham, R. L. Rolls, R. W.
Bowie, G. W. Christopher, R. Fil-
lingham.
1943—D. E. Langshaw, R. H. Winters,
R. L. Rolls, T. J. Hayman, J. P.
Jones.

Telephone Secretary :

1942 F. J. Rice
1943 G. W. Christopher

Hospital Secretary :

1942 G. Gerber
1943 T. Hayman

Editor of "Societas" :

1942 Rev. G. C. Bennett (not produced)
1943 Keith A. Kay

Sub-Editors, 1943 :

Rev. A. W. Prescott and R. L. Rolls.

FRAGMENTARY REFLECTIONS.

PRINCIPAL T. C. HAMMOND, M.A.

Gustaf Aulén finishes his thought-provoking book, "Christus Victor," with the following words: "I am persuaded that no form of Christian teaching has any future before it except such as can keep steadily in view the reality of the evil in the world, and go to meet the evil with a battle-song of triumph."

It is not with the object of defending Aulén's revival of what he calls the "classic" theory of Atonement that we cite these concluding words. Aulén is an unabashed admirer of Martin Luther. It is a matter of significance that his work has been translated by the Rev. A. G. Herbert of The Society of the Sacred Mission, Kelham. Mr. Herbert finds it necessary to explain "the place which Dr. Aulén assigns to Luther." He does so by separating Luther from the Lutheran orthodoxy of the succeeding century. And so we are invited by The Society of the Sacred Mission, Kelham, to return to the historic Luther—to the figure "some of us have been accustomed to view . . . with suspicion and dislike." He hopes that "Reunion is to come by the re-discovery of the old evangelical and catholic faith by all sections of Christendom in common."

There is here a significant change. The gap between the old "orthodox" Tractarianism and this new feeling for a re-discovered Catholicism may be seen if we recall Ward's fierce onslaught on Martin Luther. Mr. Ward was convinced that the Lutheran scheme of doctrine is "radically and fundamentally monstrous, immoral, heretical and anti-Christian." "Worse, that is, to be more fundamentally at variance with our higher and better nature, than Atheism itself." This violent denunciation appeared in "The British Critic," and was adopted and acknowledged in Mr. Ward's book, "Ideal of a Christian Church." Oxford University, by a majority of 391, in its Convocation held in 1845, condemned the "Ideal of a Christian Church," and by a majority of 58 degraded the Rev. William George Ward from the degrees of B.A. and M.A. respectively. The whole controversy is most interesting, especially as Dr. Pusey and Mr. Gladstone united in condemning the action taken by Oxford Convocation.

Now, after a lapse of one hundred years, the followers of the Tractarian movement see reason to regret what they have come

to see is an altogether mistaken apprehension of Luther. That there is not the contrast between Luther and the Lutherans that they imagine may yet follow. It is a new phase in thought to find a writer belonging to The Society of the Sacred Mission telling us that "The Reformation was far more than a mere protest against abuses. It was an endeavour to deliver the Christendom of the West from the domination of a system, which had entangled the gospel of salvation in a rationalised theology and a moralistic ethic. Christianity had been turned into a system; man's way to God was interpreted as a way of justification by works and by human merit; the Church had returned again under the yoke of bondage, from which St. Paul had told the Galatians that Christ had set them free."

There is much in these sentences that would require careful explanation if a real meaning is to be attached to every part. Christianity cannot help being a system. It may be a system of grace, or a system of sacraments, or a system of works and human merit, but a system of some sort it must be. "System," says Ueberweg, "is the orderly combination of mutually related knowledge into one relatively complete whole." There is nothing very terrible in that, in fact as we see it, such an orderly combination is inevitable if men are to think clearly. Nor can we find great fault with "a rationalized theology" or "a moralistic ethic." In fact, in our stupidity we cannot conceive of any ethic which is not moralistic. This habit of using words in an unusual sense without any warning is disturbing to a careful reader.

But, allowing for all these defects, it is a matter of gratification that after one hundred years some representatives of the Tractarian party are found who do tardy justice to Luther. It is possible to pardon the exaggeration which flings over to Lutheranism the odium previously heaped on the figure of the Reformer himself. Some excuse must be found for the violence of former language. The sad reflection is that Archdeacon Hare drew attention to these misrepresentations almost as soon as they appeared, and his voice is only now reaching the confines of the party that launched them with an intemperateness that in itself is deserving of censure. It is something that after one

hundred years the associates of the old Anglo-Catholics are expressing the same sentiments as Hare. Hare wrote: "Since that disastrous cloud has come over the religious mind of England, which leads so many of our divines to decry the Reformation and its authors, the most unfounded charges against Luther have found acceptance with many, who catch them up with a parrot-like volubility in repeating ugly words."

We could hope that this renewed interest in theological matters, which leads Barth to assert: "The revival of the gospel by Luther and Calvin consisted in their desire to see both the Church and human salvation founded on the Word of God alone, on God's revelation in Jesus Christ as it is attested in the Scripture, and on faith in that Word," will turn the attention of theological students once more to the ancient quarries of granite that may yet afford the stone for a stable building. The President of the Baptist College, Bristol, Dr. Dakin, believes that the study of Calvin's writings, while it is history, "readily passes over into a challenge to us, as once again we face the urgent task of creating a truly Christian civilization, in which the glory of God and the good of man may be achieved."

It will not do to exaggerate the change of attitude adopted by some Anglo-Catholics. It does not reach to all of them. There are still followers of Dr. Darwell Stone. Dr. Stone pinned his faith to the Tridentine formulas to the end. His recent biographer assures us that Dr. Stone's attitude was different from that of the Tractarians. He thought they were mistaken in supposing that they could find in the Caroline Divines a belief indistinguishable from transubstantiation. Apparently Romanism without the Pope was his ideal. In pursuance of it, he wrote to members of Parliament requesting them to oppose the proposed Prayer Book of 1928. His biographer contends that it was the Darwell Stone wing of the Anglo-Catholics that secured the rejection of the 1928 book. Opinion may

reasonably be divided on that point. But here we have another pointer to fresh theological developments. The "via media" theory is collapsing under the weight of further research. On one side we have the view that a new catholicism must come to terms with Luther. On the other side we have the view that it must come to terms with Trent.

Could it be possible, after all, that the Reformation set a true dividing line? The present indications point in that direction. The strange fact here also is that such statements, slowly developed after one hundred years devoted to an opposite contention, found clear expression many years ago. It was Bishop Ken who wrote: "If this Church and these men, after the declaration made in our Articles, after repeated subscriptions and abrenunciations, after all this zealous opposition of popery, must yet be suspected of popery; as well, on the other side, may the decrees of Trent be said to comply with the Reformation, and the Pope himself be thought to be a Protestant." Ken, indeed, had no inkling of the alleged gap which separated Luther from Lutheranism. He writes quite fearlessly: "For let all the harmony of Protestant confessions be consulted, and see if we are not of the harmony and our Articles do not conspire with theirs; if ours are not as express and as directly opposite to the Roman Church; if there can be any hopes of reconciling us sooner than of reconciling them."

And so it appears that Dr. Darwell Stone may be cited as supporting the statement of Mr. Dimock, which created such a stir at The Fulham Conference, 1900: "The Church of England had with great care . . . taken her stand clearly and strongly on one side of a doctrinal gulf, on the other side of which stood the teaching of 'the real presence' of the Body and Blood of Christ in or under the form of bread and wine."

It is interesting to watch the development of thought along these lines. It seems to challenge a fresh examination of the evidence.

First Student : "Sir, are you a betting man?"

Tutor : "No. Why?"

Second Student : "We wanted to bet you our Education papers hadn't been marked yet!"

Tutor : "It's only a coward that bets on a certainty."

ETERNAL LIFE.

Strive not, as of old, to preserve man-soul,
indestructible,

'mid vast Palaces of Death.

For didst thou learn the Horus name of
God,

or, wretched, wander
from the fields of paradisa! splendour
quasi-eternized ?

Nor, straying, think to move
along the mazes of the mind
to rob Minerva of her spoil,
and seek, a zealot in a doubtful quest,
eternal life

in teaching cradling hope, and yet
not Divinely proven true.

God speaks not so.

Through the shadows,
through the arch abysmal of the years,
behold a hallowed throng—
who, least and lowest at Messiah's Cross,
grasped in ghostly pain
the dread denunciation
and the joyful consummation
veiled within the mysteries of time :

Thou,

Light of the Eternal Splendour,
Glorious Sun of Righteousness.

And, as myriad lights dancing in primæval
splendour,

star-hosts moving on the verge of night,
They bowed before the lightning of the
Father's love.

Nay; the holy dead die not, nor sleep :
In Christ

the faithful have already, living,
died to sin, and dwelt as souls apart.

To them death comes

but to thwart temptation's power
potent,

while still in mortal form they dwell.

For them no longer God
as through a darkened veil is seen.

Nor do they sleep :

And to evil men what wondrous boon
eternal sleep would be !

Aghast they stand—

forlorn and lost,
blinded, justly damned

to wander through the shadows
in the wilderness of years,
flitting, restless phantoms,
in the stunted growths of time.

But these,

in mystic union,
and eradicate of sin,

strong and godlike,
souls immortal,

expectant of the re-creation,

they rest in Christ with conscious mind.

Who shall divide the undivided,

or split the holy cosmos of the soul ?

Not death indeed. For soul,

of mind and life twiformed,

indiscernible,

retreats before the Shadow sable-dimmed :

and no aching void of craven lust

May spoil that wholly renovated mind.

Into the peace prepared for the blessed

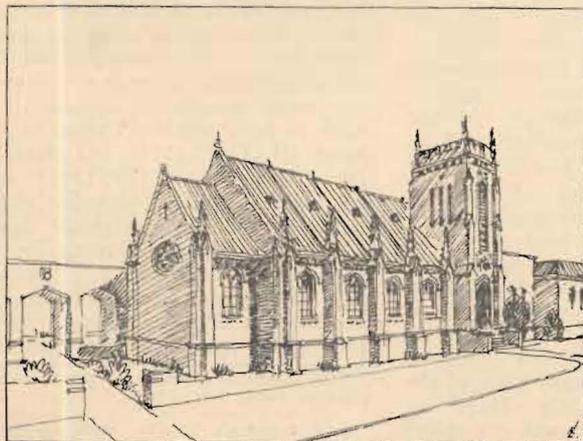
come those saintly spirits proven true,

moving in ministries of boundless love

in a nobler service to their Lord

through the endless æon of the Father's
splendour.

Harry Reynolds Smythe.



PROPOSED
NEW
CHAPEL
IN
MEMORY
OF
JOHN CASH

EGYPT AND MOSES.

E. K. Cole.

The third and most glorious period of Egyptian history started with the expulsion of the Hyksos or Shepherd Kings by Aohmes I. (B.C. 1580-1558), who founded the XVIIIth Dynasty. This era was known as the New Kingdom. After drawing out the Hyksos, Aohmes established his rule at Thebes, and after unifying his own country, carried expeditions into Palestine. His work of consolidation was carried on by Amenhetep I. (1558-1545) and Thotmes I. (1545-1514), who made considerable additions to the kingdom. Thotmes also carried on an extensive building programme, extending the famous Temple of Karnak. After the reign of Thotmes II. (1514-1501), Egypt passed under the rule of a remarkable woman, Hatshepsut (1501-1479), the daughter of Thotmes I. Under her wise rule the worship of Ammon, which had been destroyed by the Semitic Shepherd Kings (Hyksos), was restored. She built completed and beautified temples and was responsible for some of the most wonderful work of this kind in the land. Amongst these was the Temple of Serabit-el-Khadem, on the Peninsular of Sinai. She ruled in conjunction with her stepson, Thotmes III. (1479-1447), who was in reality a mere puppet. On her death in B.C. 1479, however, Thotmes took supreme control and began the rule that was one of the most remarkable in all history. In five campaigns he subdued Southern Syria, and in the remaining twelve completed the subjugation of Northern Syria. He was not only a valiant warrior, but also a great builder, and was distinguished as a dispenser of justice. He was succeeded in 1447 by his son, Amenhetep II. (1447-1420).

The Children of Israel at this time were dwelling in Egypt. Previously they had led a pastoral life in Canaan, but had come to Egypt at the invitation of the Pharaoh who had raised Joseph to be the chief ruler in the land. From facts stated below, this Pharaoh would be one of the Shepherd Kings, and was therefore favourably disposed to the Children of Israel, who were Semites. At first they were allowed to carry on their pastoral life and dwelt in the land of Goshen, on the delta (so called from its triangular shape, resembling the fourth letter of the Greek alphabet) of the Nile. Here they would come into contact with the splen-

dour of the swiftly rising Empire, and despite their characteristic exclusiveness, would be influenced by it. They continued to prosper after Joseph's death, and "were fruitful and increased abundantly and multiplied and waxed exceeding mighty; and the land was filled with them" (Ex. 1, 7). It was then that "there arose up a new king over Egypt which knew not Pharaoh" (Ex. 1, 9). Doubtless, as will be seen, this was one of the Pharaohs of Dynasty XVIII., who looked with disfavour on any who had been friendly with the Hyksos. This Pharaoh set taskmasters over the Children of Israel and compelled them to build two treasure cities—Pithom and Raamses (Ex. 1, 11). He also "made their lives bitter with hard bondage in mortar and brick, and in all manner of service in the field" (Ex. 1, 14). Whether the Children of Israel had previously practised horticulture in the land of Goshen is uncertain. Now, however, they were compelled to do "service in the field" "with vigour," and it would be here that they would come to learn methods of agriculture which proved so helpful to them in their subsequent life in Canaan. Despite their bondage, however, they still began to increase, and as a check on their power the Pharaoh commanded that every male child of the Hebrews was to be drowned (Ex. 1, 22). It was into these conditions that Moses was born.

In order to understand the life of Moses fully, certain recent archæological findings should be considered. After six seasons' research among the ruins of ancient Jericho, Professor John Garstang has come to the conclusion that the city was destroyed in the close proximity of 1400 B.C.* The Tel-el-Amaana letters also support this contention. They contain many examples of appeals for help made by petty vassals of Canaan to Amenhetep III. (1412-1376) and Amenketep IV. (Akhenaton) (1380-1362) against the Habiru, who are identified with the Hebrews.† These facts would date the Exodus at c. 1440, allowing for forty years' wandering (Deut. 2, 7; Num. 14, 33). This is supported by I Kings 6, 1, which states that "in the four hundred and eighth years after the Children of

* Cf. Quarterly Statement of the Palestine Exploration Fund, July, 1936.

† Cf. Langdon's "Semitic Mythology."

Israel were come out of the land of Egypt in the fourth year of Solomon's reign over Israel . . . that he began to build the house of the Lord." The "Cambridge Ancient History" places this at 966 B.C.†, Sir Flinders Petrie, 956 B.C. When the 480 years of I Kings 6, 1 are added to these dates, the date of the exodus would be between 1446 and 1436.

Taking, then, the fall of Jericho at c. 1400 B.C., Moses would have been born in 1520 B.C. (Cf. Deut. 34, 7), being 120 years old when he died. This would mean that the Pharaoh's daughter who found him (Ex. 2, 5-10) was very probably Hatshepsut. This identification finds parallel in Josephus, who states that the princess' name was "Thermuthis," an echo of Thotmes or Tahutmes, which was born by each of the three Pharaohs in whose reigns Hatshepsut played such a leading part.

Moses stayed for forty years in the court of Pharaoh as the son of Pharaoh's daughter (Ex. 2, 10) and was naturally "learned in all the wisdom of the Egyptians." He was compelled to flee from the court at the age of forty, after slaying an Egyptian. It seems significant that this was the time of Hatshepsut's death (1479) and that he fled to Midian, or Sinai, where was the famous temple of Serabit.

This temple of Serabit-el-Khadem was on the Sinai Peninsular, about thirty miles from the coast, in the barren, wasted hills, half-way between present-day Suez and the southern cape of the Peninsular. It was associated with the neighbouring turquoise mines, which were worked by Semitic Edomites and Midianites. From the monuments erected at these mines it can be shown that they were worked at various intervals between 3000 B.C. and 1150 B.C. An important feature of these mines is that they had a system of alphabetic writing.§ Traces of this have been found on rock sphinxes, which have been dated by Professor Sprengling at B.C. 1859-1800, by Sir Flinders Petrie at B.C. 2432-2384.|| Whether Moses actually came to this temple or not cannot be conclusively proved as yet. The importance of the discovery is, however, that alphabetic writing was known centuries before Moses, and there is every reason to be-

lieve that he wrote not only the words of the covenant, the ten commandments (Ex. 34, 28), but also "the words of this law in a book" as he claims (Deut. 31, 24). This view is also held by Dr. Langton, for in writing to "The Times" he says:—

"The existence of a passage of this kind [the alphabetic script referred to above] in Canaan suggests a religious literature closely resembling the earliest Hebrew documents, and it proves that the Hebrews were able to write such documents in the Mosaic Age."*

The ten commandments contain many parallels in Egyptian writings. Commandments one and two cannot be traced, except in the later reign of Akhenaten (1377-1361). The mere fact of their insertion, however, indicates a revolt against the polytheism and idolatry of the Egyptians, and are given to prevent the Children of Israel adopting the false religion of the land from which they had migrated (cf. Deut. 17, 25 and Lev. 18, 3). There are striking similarities between commandments 6, 7, 8, 9 and 10 with the Negative Confession of the Book of the Dead, which was amended and added to by the priests of Amen at Thebes during the XVIIIth Dynasty, portion of which reads:

"I did not slay men. . . . I did not steal, . . . my heart devoured not [coveted not], . . . I did not speak lies, . . . I did not commit adultery."†

Commandment 5 finds a striking parallel with the Instruction of Ptah-hotep: "A splendid thing is the obedience of an obedient son"—"the son who accepts the words of his father will grow on account of it." "As obedience is of God, disobedience is hateful to God."‡

Besides the Ten Commandments, the Penteteuch contains laws regarding ceremonial and ritual. In Exodus we have a description of the Tabernacle and its furnishings. Rev. Knight shows that its general outline and base plan are exactly the same as the Egyptian Temple of Ra of Dynasty V. at Abusir.§ He also says:

"All knowledge requisite for the various processes of manipulating gold was fully possessed and carried by the Israelites into the desert."||

* Letter to "The Times" by Dr. S. Langdon, Oct. 5, 1935, quoted in "Bible Comes True."

† Marston, "Bible Comes Alive," p. 60.

‡ Birch, "Egypt from Earliest Times," p. 48.

§ Knight, "Nile and Jordan," p. 178.

|| Knight, *Ibid.*, p. 175.

‡ Vol. II, p. 701.

§ This Sinai script has also been found at Gezer, Beth Shemesh and Lachish, and has been identified with archaic Hebrew.

|| Cf. "Bible is True," Marston, p. 194.

The art of spinning and weaving was learned from the Egyptians,** and the fine linen used in the tabernacle was a product of the looms of Egypt.††

The main wood used in the Tabernacle was shittim wood, which was a favourite amongst the Egyptians for the building of the doors of temples, sacred boats, royal furniture, etc. The name "shittim" wood is derived from *ázê-shittim*—Egyptian meaning acacia wood. It was also used in the construction of the Ark of the Covenant.

The Ark of the Covenant bore striking resemblance to that used in Egyptian worship. So much so that Knight says:—

"We must admit that the Mosaic ark in many parts was a close reproduct of Egypt."†

The Egyptians carried their deities around in this form, or in the form of a boat.

A broad rule for the worship of the Children of Israel was:

"After the doings of the land of Egypt wherein ye dwelt ye shall not do" (Lev. 18, 3). There were many influences in their ritual however. For example, the practice of the priest's wearing linen in of Egyptian origin, for Heroditus says that the Egyptian priests wear nothing but linen.‡ Indeed the Hebrew word "shesh" linen is of Egyptian origin. Besides the dress of the priests, there were other similarities in the garments worn by the High Priest. Erman§ has shown that in Dynasties XVIII and XIX the High Priest of the Egyptians at Memphis wore, as his distinctive token of office, a breastplate and appendages practically identical with that of Aaron. Wilkinson* also shows that the figures of Ra and Ma or Maat were worn by the Egyptian priests on their breastplate. He points out that Ra was the sun-god and typified light, and Ma or Maat was the goddess of truth and justice. This may explain the mysterious Urim and Thummim of Ex. 28, 30 and Lev. 8, 8, which are translated as Lights and Perfections.

There is an intimate relation between the rod of God (Matteh-Elohim [Ex. 4,

** Hastings "Dictionary of Bible," Vol. IV., p. 611.

†† Knight, *Ibid.*, p. 175.

† Knight, "Nile and Jordan," p. 178.

‡ Heroditus, Vol. II, p. 37.

§ Erman—"Aegypten a Aegyptisches Liben in Alterthum," p. 402, quoted Knight.

* Wilkinson, "Ancient Egypt," iii, 183.

20 and 17, 9]) which Moses and Aaron used with that employed by the Egyptians. This holy rod (Medu shepesh) of the Egyptians was particularly common during the New Kingdom,† being tipped with heads of the various gods and named after them thus, "holy rod of Amon," "rod of Amon-Ra," and so on. The rod is called "med" or "medu," and the Hebrew for Moses' rod is "matteh," and there can hardly be any doubt as to the Egyptian origin of this word. So important was this badge of the office of the priest that Moses, endeavouring to settle the rebellion of Korah, (Num. 17) was required of God to resort to a solution which revealed his acquaintance with Egyptian custom.

Sacrifice is the central feature of the Israelitish religion and points to that all-sufficient sacrifice made once and for all by the Lord Jesus Christ on Calvary. Whilst it is a common feature of all Semitic people and finds its origin in the earliest times (Gen. 4, 3-8), nevertheless certain of the ritual of the Penteteuch finds striking resemblances in Egyptian rites. When slaying a victim, the Egyptian allowed the blood to flow upon the ground or over the altar.‡ Similarly, the Israelites either poured it upon the ground or the priest sprinkled it over the horns of the Altar (Lev. 4, 7; 8, 15). Again, the heifer used in the ceremony of the water of separation for the purification of sin (Num. 19, 1-22) is reminiscent of Egypt. The heifer had to be red "without spot, wherein is no blemish and upon which never came yoke." The oxen sacrificed by the Egyptians for cleansing after coming into contact with a dead body had to be red, a single black or white hair disqualifying any animal for immolation.§

The list of clean and unclean animals is enumerated in Lev. 11, 1-47 and Deut. 14, 1-20. Leviticus claims to have been written on Mt. Sinai (Lev. 27, 34) and Canon Tristram points out|| that the list of unclean animals in Leviticus were all known in Egypt and the Nile Valley, the greater part of whom were considered unclean by the Egyptians.

The list in Deuteronomy contains nine new species, and Canon Tristram shows that these were not known in Egypt, but were desert animals or those known on

† Yahuda, "Accuracy of Bible," p. 106.

‡ Wilkinson, "Ancient Egypt," Vol. III, p. 409.

§ Heroditus ii, 38.

|| Cf. Knight "Nile and Jordan," p. 181.

the borders of Palestine, in Edom and Moab. This, as he stated, is a circumstance which admirably suits the position in which Deuteronomy claims to have been compiled.

It has been seen that before the Exodus, the Hebrews spent a long time in Egypt, and although they remained exclusive, were nevertheless influenced by Egyptian life and culture. This similarity took place in their language. The origin of Hebrew has yet to be discovered, but as was seen, alphabetic writing was known to the Semites long before Moses. From a close study of the Hebrew of the Penteteuch, however, we notice that from Genesis 39 there is not only a remarkable influx of Egyptian words and phrases, but even changes to Egyptian "grammatical form and syntactical construction."* We have a "vivid picture of the manners, customs and usages of the Egyptians in all walks of life and domains of thought, set out in a language which has likewise absorbed the spirit of the Egyptian both in style and speech."†

It is not the purpose of this essay to deal with the philological relations between the Hebrew language and the Egyptian; several illustrations will suffice. The Hebrew word "Mosheh," from which we derive our word Moses, comes from "Sheh," a common word in Egyptian meaning a pond, and "Mu" means "a seed" in the sense of a son. Hence "Musheh" means the "son of a pond," or a "child of the Nile." Also the Hebrew text in Exodus 9, 23 has for thunder, "gölöth"—"voices," and 9, 28 "voices of God" for "mighty thunders." This is not the usual expression for thunder in Hebrew, but it is the common designation among Egyptians for thunder. For them it was "kheru en neter," a "voice of God," or "kheru en beya," a "voice of heaven," or the voice of Ammon in heaven, exactly as it is called in Ex. 9, 28 the "voice of Elohim."

Egyptian affinities with the Creation and Flood narratives are very striking. Until recent times, many scholars have sought to show the Assyro-Babylonian influences, but Dr. Yahuda‡ conclusively proves that the Egyptian parallels are by far the more predominant. Considerable Egyptian influence is also seen in the Book of Job. In the Book of the Dead, or Per-em hru—"The coming forth by day," we read:

"Homage to thee, O my father Isiris, Thy flesh suffered no decay; there were no worms in thee; Thou didst not crumble away; Thou didst not become corruption and worms. I myself [Thothmes III] am Khepera [i.e., the Rising Sun, a type of the dead body bursting into life again in a new and glorified form]. I shall possess my flesh for ever. I shall not decay. I shall not crumble away; I shall not wither away; I shall not become corruption."

The above extract was written on the shroud with which Thotmes III (1479-1447), a Pharaoh of Moses' time, was wrapped. How similar this is to Job 17, 14-15 and 19, 25-27! There is also an important similarity between Job's confession of chapter 31 with that of the catalogue of sins repudiated by the En Soul in the Book of the Dead. Sayce says:§

"... The Egyptian belief was that the dead man, when he appeared before Osiris for judgment, was introduced by jackal-headed Anubis, and that at that dread tribunal he had to make a solemn protestation of innocence in the so-called Negative Confession. He had to deny that he had been guilty of committing any one of thirty-six specified Crimes."

The remarkable thing about Job is that he gives a catalogue of thirty-six sins (cf. Job 31) which he, too, like the En Soul, repudiates and denies having committed. This catalogue is preceded by the request that his actions and heart might be weighed in God's balance (Job 31, 6). Modern scholars such as Oesterley and Robinson, have dated Job between the middle of the fifth and fourth centuries B.C.|| They do not seem to take into consideration, however, the outstanding Egyptian influence which verifies the general opinion of the majority of Jewish rabbis who hold to its Mosaic authorship.*

The above short summary of some of the more important Egyptian influences on Moses, his life and his writings, reveal the trend of modern scholarship back to the conservative view of the Mosaic authorship of the Penteteuch. Under the materialism which was so marked at the beginning of this century, the destructive elements in the Higher Criticism flourished. The present revival of spiritualism in scholarship, however, is reaffirming the older view that the Bible—the Old Testament and the New—is the inspired Word of the Living God.

* Yahuda, "Language of Penteteuch, Intro. p. xxxiii.

† Cf. Yahuda, "Accuracy of Bible."

‡ Yahuda—ibid.

§ Sayce, "Religion of Ancient Egypt and Babylonia," p. 175.

|| Oesterley and Robinson, "Introduction to the Books of the O.T."

* Ryle, "Canon of O.T.," p. 276.

"OUR LORD'S WORK IN HEAVEN."

REV. C. N. STEELE, Th.L.

In our Apostles' Creed we speak of Christ sitting on the right hand of God the Father Almighty. It seems that few people really know what that means and what Christ's work in Heaven is.

Upon referring to 1 Tim. 2 : 5, we find that Jesus Christ in Heaven is still **fully man**, the two natures in Him while on earth still remaining after His Ascension into Heaven.

The statement that our Lord is **sitting on the right hand of the Father** is the only way Scripture knows, and of course the only way we know, of describing His presence in Heaven and position as related to the Father. It means the highest place of honour in Heaven (cf. Psalm 110 : 1). Stephen saw our Lord in this place of honour in the vision given him in his dying hour (Acts 7 : 55), with the slight variation that Christ is here "standing" instead of "sitting."

In referring to the conclusion of the Prayer for Clergy and People in Morning and Evening Prayer we are pointed to Jesus' function as **Mediator and Advocate**, as One Who stands between believers on earth and the Father in Heaven to draw the two together in reconciliation by becoming the advocate pleading the cause of the repentant. In Heb. 9 : 15 Christ is spoken of as "the **Mediator** of the New Testament"; the One Who secures and conveys the benefits of the New Covenant.

The function as **Advocate** is particularly emphasized in 1 John 2 : 1, 2.

In Rom. 8 : 34 we read of our Lord taking up His position at the right hand of the Father to become our **Intercessor**. He is there, not as a suppliant, but with the majesty of the accepted and glorified Son once slain. His very presence with the Father, with the signs of His atoning death still evident in His Body, is sufficient intercession for us without any prayers being offered by Him on our behalf as some imagine.

We are reminded that He is not **standing before** the throne, but **seated** on it, as we observe later when considering His Kingship. The scope of His intercession is limited to the Invisible Church; but elect; the believers within the Visible Church.

We next consider Christ in His great function as **High Priest**. The Epistle to the Hebrews guides us in seeing Jesus

Christ, true God and true Man, and sanctified and glorified, the fulfilment of the types embodied in the royal and unsuccessive Priesthood of Melchisedec and in the atoning work of the Aaronic High Priest on the Atonement Day (Lev. 16). Christ is now as the High Priest was on the Day of Atonement. The victim was slain out of doors and the blood carried by the High Priest into the Holiest Place as evidence of sacrifice. Our Lord, by His presence within the veil, is making atonement for us. Through Him we have access to the Throne of Grace. (Eph. 2 : 13.)

Our great High Priest Christ is offering the blessings of His perfect sacrifice once for all time made on the Cross.

One great difference, however, between Christ and the High Priest in the Tabernacle and Temple is that He mounts the Throne (Heb. 8 : 1, 10 : 11, 12) and becomes, therefore, **King**, having all authority in heaven and earth (Mt. 28 : 18). Like Melchisedec, Christ combines the function of Priest and King.

There is no evidence in the New Testament, we observe, that Christ's suffering ("victim-state") continues in Heaven. In Rev. 5 : 6 we read of Christ as a "Lamb as it had been slain."

Further, we notice that Scripture does not represent Christ as ministering at an altar in heaven. The Holiest Place in the Tabernacle contained no altar. The victim was slain outside and only the blood taken in as evidence of the finished sacrifice. Christ has not taken in even the Blood which was shed in His atoning Death, but has merely taken in the Body which still bears the marks of His suffering, evidence in themselves of the fact that the Blood has been shed.

The Holy Communion, then, is not a sacrifice, since the sacrifice of Christ was a "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world" (Holy Communion Service in Prayer Book).

This forms a contrast with the picture of the priest at the moment of consecration in the Roman Catholic Catechism showing an image of Christ on the Cross above "the altar" with flesh being drawn from His Body by the Priest into the bread, and blood dripping from His Feet into the chalice. Underneath are the words: "The Mass is the very same sacrifice as that of the Cross." This concep-

tion, unfortunately finding its way into our Church in various centres, is wrong, and does not conform to the teaching of the New Testament.

Since the Holy Communion is not a sacrifice there is no "altar" in the Church of England. We have a "Communion

Table" or "Holy Table," which should be a table **with legs**.

Are you trusting your Mediator, Intercessor, High Priest and King of Salvation.

He is doing all this for you! What have you done for Him?

DICTIONARY OF EVENTS IN THE HISTORY OF MOORE COLLEGE.

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| <p>1840. Death of Thomas Moore. House and grounds at Liverpool bequeathed to the founding of a theological college.</p> <p>1855. Bishop Barker succeeded Bishop Broughton and began gathering donations. College built at Liverpool at cost of about £11,000.</p> <p>1856. March: College opened; Dean Cowper, Acting Principal. Three students. September: Arrival of first Principal, Rev. W. Hodgson, M.A., of Sidney Sussex College, Cambridge.</p> <p>1867. Principal Hodgson returned to England and was succeeded by the Rev. R. L. King, B.A., of St. John's College, Cambridge, later to become Archdeacon King.</p> <p>1878. Rev. A. Lukyn Williams, M.A., D.D., of Jesus College, Cambridge succeeded as Principal.</p> <p>1884. Rev. T. E. Hill, M.A., of Christ College, Cambridge, became the last of the Principals to live in Liverpool.</p> <p>1889. Bishop Barry transferred College to its present site in Newtown, the old Rectory of St. Stephen's was purchased and other buildings added to accommodate a Principal and nine students.</p> <p>1891. Rev. B. A. Schleicher, M.A., of University College, Oxford, began as Principal with three students.</p> <p>1897. Rev. (later Canon) N. Jones, M.A., of Oxford, became Principal on the death of the Rev. B. A. Schleicher.</p> <p>1902. The Broughton Chapel was removed from Liverpool to Newtown.</p> <p>1906. Eight new rooms added to the top storey of the College. Jubilee Bursary Fund established.</p> <p>1907. The College was affiliated to the University of Durham.</p> <p>1911. May: Canon Jones died, and Rev. S. J. Kirkby carried on as Acting-Principal. November: Arrival of</p> | <p>the new Principal, the Rev. (later Archdeacon) D. J. Davies, M.A., B.D., F.R.H.S., of Trinity College, Cambridge.</p> <p>1917. Plot of land purchased opposite College.</p> <p>1919. College made a Diocesan Institution by Synod constituting a Committee of Management and Control of the College. Inauguration of the Diocesan Peace Thank-offering Fund, of which about £14,000 fell to the share of Moore College.</p> <p>1922. Two houses adjoining the land opposite the College were purchased.</p> <p>1923. New domestic block and small lecture room added to College building.</p> <p>1925. Larger of two houses across street reconditioned as College Hostel.</p> <p>1926. A fresh appeal inaugurated. State Government resumed property at Liverpool.</p> <p>1927. Large block of land adjoining College itself purchased.</p> <p>1928. Smaller building across street added to the Hostel. Sept. 14: Governor-General laid foundation stone of Principal's house.</p> <p>1935. June 29, Death of Archdeacon Davies. Rev. (now Archdeacon) A. L. Wade, M.A., B.D., became Acting-Principal. The present Vice-Principal, the Rev. M. L. Loane, succeeded the Rev. G. C. Glanville, who went to Oxford for further studies.</p> <p>1936. Arrival of present Principal, the Rev. Canon T. C. Hammond, M.A., of Trinity College, Dublin.</p> <p>1937. Reconditioning and refurnishing of lecture rooms, lounge, students' rooms and bathrooms by Women's Auxiliary. Lecture room enlarged by addition of a room. Costs met from Broughton Centenary Fund.</p> <p>1943. Construction work on new wing has begun.</p> |
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"RISE, CLASP MY HAND AND COME."

F. G. TAPLIN, ex-Sergeant, A.I.F.

*"I fled Him, down the nights and down the days ;
I fled Him, down the arches of the years ;"
"For, though I knew His love who followed,
Yet was I sore adread
Lest, having Him, I must have naught beside."*

I too fled Him down the years. From the age of eight He has definitely revealed His power to call out of darkness. For even then, out of the darkness of selfishness, bad temper and swearing on the playing field at school, He took me to the river (the Test, Hampshire) which ran alongside the school. There He showed me beauty, His beauty; the fragrant, fresh, clear running water. "O God, I'll never swear again" was the vow He put upon my lips.

For six years that vow remained unbroken. Until broken, there was no remembrance of the incident beside the river; then in a flash came the picture once again before me in clear, vivid lights, when the vow was immediately renewed. So it has been always if under provocation my tongue has slipped. A definite mark of God's hand; something to be envied at such an early age? Yes. O, that I had realised it had been so, and recognising His touch, sought to do His will, not my own.

But if you would see the waywardness of man, read on.

Nearly twenty years were to pass before I (in the words of Francis Thompson) came to obey the call—

"Rise, clasp My hand, and come."

I was a choir-boy, looking just as angelic as some of my young friends do today in their cassock and surplice. From the age of five until I was fifteen, the voice the good Lord gave sang praises to His Name in three services on Sundays. Three hours choir practice on three nights a week left indelible impressions of the inspiring music of Bach, Handel, Mendelssohn, and Brahms; the exquisite pains taken by the choirmaster to perfect the diction and pointing of the Psalter, which was often memorised, the better to watch his conducting; the soloists—the boy soprano, how he poured forth his young, vibrant tones; the basso, his deep tremulous tones always brought tears to my eyes. It was forbidden to turn and watch him in service, I took full advantage of the privilege at practice. At Christmas times, I recall many enjoyable experiences

attending the homes of royal personages, Dukes and Peers of the realm. We crawled on hands and knees in their company, we hunted the thimble, we had bun fights and pantomimes. Caroling was the real reason for these visits, but then we had to have our reward. The laying of foundation stones by royalty gave the opportunity of a close and intimate study of members of the Royal Family. One very eminent member, I declare, did wink at me on one occasion—out of consideration I shall not divulge his name. . . .

"This is all very interesting," you say, "but where is the significance?" Very definitely there was none. And this brings me to the first?—I hesitate what to call it. Here are the facts. I was confirmed, but unfortunately it meant nothing to me except that I could take Communion—a tragedy is the only name for it, I consider. What do you think, reader? Surely the minister responsible for my presentation failed; surely my parents and my brother failed; above all, I failed. For it is obvious, no matter how negligent others were, had I been devout and sincere my Bible and my Prayer Book, by the grace of God, would have overcome all other deficiencies. What a difference would have been apparent from this time had I known "ye must be born again," and that our Lord Jesus Christ also said, "Except ye eat of the flesh of the Son of Man and drink His blood ye have no life in you . . . it is the Spirit that quickeneth; the flesh profiteth nothing. The words I speak unto you, they are spirit, they are life," then would I have faced the trials and vicissitudes of life with faith, patience and courage. Then would I have better discerned the ways of the will of God from the ways of the world.

The fleshpots of Egypt taught many an Israelite; the fleshpots of London were to teach me. Circumstances changed my abode from one of comparative luxury to that of the slums. A career in dentistry was shattered by the same circumstances. I found myself in the midst of poverty and want, greed and lust, squalor

and pollution. The sordidness of slum life engulfed me. I was without God. I had forsaken Him; but He had not forsaken me, for though I learnt to know of the ways of the flesh, dope-dens, gambling, drinking, lasciviousness, this started a chain of influences which eventually led to my salvation. I discovered the desire to be freed from such influences, spiritually, intellectually and physically. I commenced attending Holy Communion. But that was the extent of my attention to the things of God.

As the result of much deliberation, I found myself aboard ship bound for New Zealand—no money, no friends, but a feeling of release, an anticipation of a new life in a new country. Oh, had I but known the wealth of God's grace waiting to be bestowed upon me! But ten years in New Zealand did not bring to a hardened heart the realisation of the need of Christ as a personal Saviour.

Even so, God worked a wonderful work. First He showed the great contrast between the slums of London and the beauty of New Zealand. He forged another link in the chain of circumstances (even though unconsecrated), the question came, "What can I do? What can I do?" As I proceeded to labour with my hands I learnt of God in nature. In the early morning, upon the plains of Canterbury, the soft breezes swayed the ripened corn of "Golden Chaff," its rusty hue blazened in a glory of colour in the slanting rays of the newly-risen sun, until the sea of rusting gold lived. The grandeur of the Southern Alps, snow-capped, stood as the mountains of God, unmoveable. The cry of the skylark shrilled in its early morning burst of praise. I recall repeating these words as I stood delighting in the glory of God's handiwork. "In the building of an oak, in the making of a planet, in the beauty of the golden harvest, in the miracle of the dawn—that's how God works always—quiet, simple . . . unnoticed."

*"In their delicate fellowship was one—
Drew the bolt of Nature's secrecies."*

Why was I there so early? Because I wished for quietness, and escape from the bad language and foul jokes of my fellow-labourers as they finished breakfast. But I knew not my Saviour as yet.

"Nigh and nigh draws the chase,

With unperturbed pace,
Deliberate speed, majestic instancy,
And past those noised feet

A voice comes yet more fleet—
'Lo! naught contents thee, who content'st
not Me."

As my singing voice returned, I found more intellectual scope, and with all my might set out upon its cultivation. I studied hard, working in the harvest field and shearing shed to provide funds to enable me to take full advantage of three scholarships won for singing. Studying leiter, oratorio and opera solos in Handel's "Messiah," Stainer's "Crucifixion," all brought about association with Christian people, and church life became more regular. I contrasted the God of nature I knew with the church life before me and was dissatisfied. I knew it, yet found myself reading services, studying for matriculation, and moreover considering the possibility of entering for Theological examinations. But ultimately this thing I lacked caused me to forsake all ideas of ever becoming a full-time servant of the Lord. I knew I needed something more than I had. Again, why could not the ministers of my acquaintance discern my real need, that Christ should be enthroned in my heart as Lord and Saviour. Why could I not apply to my own heart that truth declared in His holy Word. They are to blame—I more. The subsequent severance from all consideration of full-time service resulted in an ambition to continue a career which superseded all else in my life, hence with the greater zest and zeal I set about realising it—music.

My religious experience became memories of God's beauty, power and majesty in nature. Occasionally the opportunity came to taste again. The odour of the newly-turned sod following the plough—pungent, stirring, satisfying. The sight of cloud-driven, storm-tossed skies as I laboured up mountain steeps—strong, inspiring, concrete. Lambing and calving—new life. Bursting buds upon swaying branches—new, pulsating, quivering life. New life! How I longed to express that which I knew was within me with all these things teeming into my being. Calling, calling, calling. They were all poured into and out of my singing. On and on, from success to success, intermittently came the realisation of what I sought for at bottom, and lacked.

Coming from New Zealand to Australia, I experienced further successes. Then war! A.I.F. in India, Egypt, Libya, Greece, Syria; the return, the Northern Territory. The devastating influences came to bear upon this life, with this resolution: to give my life after the war to work in slum areas. Not yet was I born again, but the pitiable sights, the sufferings, the agony, the lost soul agonies around me in these years of war made me

ashamed of my own greedy ambitions. For back to me again came the memories of London's slums: of the beauties of New Zealand with the freedom of its wide open spaces. Any denomination would be the means to this end, by good deeds to repay the wasted years. Such was my attitude. Oh, how the Lord had still to chasten me. So in the quiet stillness of the bushland, up North in the company of one of God's faithful servants, came the time of confidence, with the unfolding of deep secrets and shames of the heart. How patiently he listened. Did he condemn? No, for he walked in the footsteps of the Master.

He saw the yearning for true repentance and fully consecrated service. Unbeknown to me, he had seen it in Syria and had taken it to the Lord in prayer. But even he was not chosen of the Lord to bring me to the full knowledge of my need. He preferred to trust in the Lord, and in the Lord's own time I have come—by the Spirit of Him who gave Himself for me that I might have life—life eternal.

As I came out of the army to college life, aware of the great responsibility of such a choice, the studies to accomplish, the strangeness of the new surroundings, and fellow-labourers, I built around me what I conceived to be adequate prepara-

tion. Self-determination, the grit of the previous struggles in life's way would serve me, the army's discipline, the war experiences—"you learn there to grit your teeth." I would find it difficult. I would stick it out. I . . . ! I . . . ! I . . . ! Little did I realise I lacked the vindication from the Most High. It came—praise His holy Name!

It was quiet and still in my room, and being vacation time, the college was deserted. Overwhelmingly the realisation swept over me. I stood and mentally surveyed what lay ahead. Should I immediately run and desert? I could not accomplish this immense task. Blackness—Despair—gripped me. Then it came. That which I had sought down the years, that which had pursued me; He had vindicated me. For there, alone in the stillness of that room I fell upon my knees and for the first time acknowledged my Lord and Saviour; my own wretchedness and unworthiness, my inability to accomplish.

Oh, the grace that then flowed into my heart. I felt a mighty inpouring of the Holy Spirit, it was that which I had sought so long. It seemed as though a great flood-gate had been lifted.

At last I felt myself to be where the Lord would have me.



STAFF AND STUDENTS, 1941.

ANCHORED AND SAFE.

REV. T. G. REES.

Hebrews 6 : 18-19—"That . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil ; Whither the fore-runner is for us entered, even Jesus."

A Refuge and an Anchor.

What a grand consolation and encouragement it is for passengers on board a boat anchored in the teeth of a raging storm to know that they have an anchor sure and steadfast that will save them from being wrecked upon the rocky or rugged coastline not very far distant.

What a joy it is for a man pursued by relentless enemies to find a refuge sure and strong where he can rest "secure from all his foes."

Now, the writer using these metaphors reveals that there is a Refuge and an Anchor for the soul, a refuge from relentless foes, and an anchor sure in the storms of sin.

It is quite reasonable to believe that when he says : "We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," that he has in mind a picture of the cities of refuge, six in all, which God appointed to be set apart in central positions among the various tribes of Israel. They were cities to which a person who had accidentally killed another person, not from hatred, revenge, or evil intent, might flee for safety from the avenging evil of the deceased relatives, who were called "the avengers of blood."

Relentless Foes.

As he pictures one fleeing along the road that leads to the city of refuge, where he will receive a just trial and impartial judgment, there is possibly also in his mind the picture of other pursuers upon the footsteps of his own life ; ruthless, relentless, soul-destroying, life-destroying enemies not only of his own life, but of all humanity. Yes, upon the heels of all, without respect of person or society, there are hounds of evil, enemies, cruel, merciless and exacting. Yes, enemies who will hound us along whatever paths we choose, enemies who will pursue us across stormy waves of sin and strife until

we break, ruined and lost, forever lost, on eternity's rocky shore of misery and shame, unless—yes, praise God ! we can say "unless"—unless we find a place of refuge, an anchor of hope, sure and steadfast, of which we can lay hold.

WHO and WHAT are these relentless foes ? They are Satan, sin and death. The first is a person. The Lord Jesus Christ speaks of him as "the prince of this age" (John 14 : 30). He calls him "Satan," "the prince of demons" (Mk. 3 : 22-26), "the father of lies and a murderer from the beginning" (John 8 : 44), "the thief that cometh not, but for to steal, and to kill, and to destroy"—and as one has well said : "The next greatest mind to God's."

Satan is the author of sin and death. Following God's creation of the human race, he began his evil work by tempting Adam and Eve to sin, and with that sin came God's holy and righteous judgment of death, so that sin has become eternally linked with death. We read, "the wages of sin is death" (Rom. 6 : 23), "the soul that sinneth it shall die" (Ezek. 18 : 4), "evil shall slay the wicked" (Psa. 34 : 21), "sin when it is finished bringeth forth death" (Jas. 1 : 15), "and as by one man sin entered into the world and death by sin, so death passed upon all men, for all have sinned" (Rom. 5 : 12), and this death is not only physical, but spiritual, not only temporal, but eternal, a death that follows on even after these mortal frames have ceased to be. Thus on every hand, upon the footsteps of every life, these ruthless pursuers are ever at work.

"To whom shall we go ?" "Where shall I flee ?" "What must I do to be saved ?" "O wretched man that I am, who shall deliver me from the body of this death ?"—are the cries of those pursued by evil foes, and of those unanchored in the storms of life. To whom shall we go ? Who shall deliver ? Is it possible to have deliverance ? Is there a hope of which one can lay hold Hallelujah ! There is a glorious deliverance ; yes, there is a hope which brings a strong consolation ; and we behold it in the new glow, the new vision, the new song, that quickens the heart of the Apostle Paul when he cries : "I thank God through Jesus Christ our Lord."

The Refuge and the Anchor of Hope.

Yes, He is the refuge tried and sweet, the anchor of hope, sure and steadfast. "Even Jesus." Yes, Hallelujah! "Even Jesus," "Who was manifest to destroy the works of the devil"; "Who has conquered him who held the power of death, that is the devil"; "Who hath put away sin by the sacrifice of Himself"; Who, as the Lamb of God, beareth away the sin of the world; "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Yes, "even Jesus." The Lord Jesus Christ is the REFUGE and the ANCHOR OF HOPE for the security and salvation of our souls.

"My hope is built on nothing less
Than Jesus' blood and righteousness.
No merit of my own I claim,
But wholly lean on Jesus' Name.
His oath, His covenant and blood
Support me in the 'whelming flood.
When every earthly prop gives way,
He then is all my HOPE and STAY."

Can you sing this? Are you trusting in Him? NO, is the answer of multitudes, and

The Ridiculous Excuses

they offer are many: "Why, I live well, I look after my family," some will say. "I neither smoke nor drink. I do what I can to help other people." That is admirable, but such will not deliver you from these ruthless foes. Your first concern is your own soul's salvation. We are saved by grace, NOT by works; but we are saved unto good works, so that once you are secure in the Saviour's hand, then you can really live and love and labour for others.

Picture again that fleeing Israelite with the avenger of blood upon his heels. As he races along the road he beholds a poor beggar, or a sick man, a lost child, or a straying lad. He dare not stop, for to stop is fatal. His refuge and salvation lie in the city, not in his good deeds. It will be of no avail to help the beggar, or kneel beside the sick, and say to the avenger of blood when he comes, "Just wait a moment, I am doing a good work here. Just leave me alone whilst I help this poor beggar." The pursuer WILL NOT SPARE. It is a pursuit unto the death, with no mercy shown to the pursued.

Notice other excuses: "Yes, what you say may be true, but I will not worry

about it now. After all, there is sin on every hand, and verily death is evident. But still I will be all right." And thus he remains indifferent to his peril. Would such indifference save the fleeing Israelite? NO—and likewise ourselves. We may smile, shrug our shoulders, and forget, but such does not deter the pursuer, nor save us from our sure and certain doom. We may go on in our proud and sinful pleasure-loving ways; but remember, the relentless foes are always on your heels, and there is no safety and salvation except in Jesus Christ the Lord.

One is remembered who would in many ways be the embodiment of these excuses. He was the manager of one of the largest insurance societies in Australia, the next to be the Grand Master of a well-known Lodge in the city wherein he lived. Well known, greatly respected, highly esteemed, and a great philanthropist, for fifty-odd years he lived for popularity, praise, pleasure, and heeded not the foes that dogged his footsteps. At last there came a day when his body became wasted with illness, and death hovered overhead, when he began to realise sin was real indeed, and death a curse and dread. Then one Sunday night, sitting at home with his wife, listening to the wireless, he heard the Gospel faithfully proclaimed. When the sermon ended he turned to his wife and said: "It must be wonderful to be a Christian. I am going to ask this Jesus Christ to help me." He did so by kneeling there and then beside the armchair in which he was sitting, and calling upon the Lord to help him. His call was not in vain, and therefore at 64 years of age, forsaking sin and his ridiculous excuses, he found a sure refuge, and an anchor of hope in Jesus Christ his Lord.

What about you? Yes, reader, whether young or old, are you "secure in the Saviour's hand," or out upon the

Many Roads?

Not only are ridiculous excuses given for not trusting in Christ Jesus, but there are many who pin their faith in the roads they take, and remain therein.

Once again imagine the fleeing Israelite, after racing along one road and then another on his way to the city of refuge, finally deciding that, after all, seeing he is on the road all is well; he will not worry about the city just yet, but ease up and amble along at his leisure. Verily such a decision is the height of folly, yet many are deciding thus to-day when they rest content in the regular formality of prayer, reading the Scriptures, and attendance at Church, especially in partaking

of the Sacrament of Baptism and the Lord's Supper.

Now remember, these are not to be despised, or thought of lightly. On the contrary, they are to be esteemed as essential to our spiritual well-being and growth; but they are roads to the Lord Jesus Christ, and avenues of His approach to us. He alone can save. He it is Who is our Refuge from the hounds of evil, and the malignity of Satan. He it is Who is our Hope as an Anchor sure and steadfast, Who as our forerunner, by His Cross and Resurrection has thrown open the gates of the heavenly city, and from its portals He now calls, "Flee for safety, stay not." (Jer. 4:6, R.V.) Therefore

Remember it is Jesus Christ Who Saves.

The Sacraments DO NOT SAVE, but they are effectual means to keep green in our memories the Covenant blessings of the glorious redemption in Christ Jesus; they are effectual pledges; signs and seals of His salvation bestowed upon us through faith which is in Christ Jesus our Lord.

The Scriptures CANNOT SAVE, but "they are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). "Search the Scriptures," saith our Lord, "for in them ye think ye have eternal life, and they are they which testify of ME." "He that hath the SON hath life." Hallelujah! 'Tis Jesus Who saves.

Prayer WILL NOT SAVE, but "who-soever shall call upon the Name of the

Lord shall be saved," when such prayer is the expression of true repentance and faith. How? Why? Well, when prayer is real and not formal, and considering the fact that the LORD is the CITY to whom we must flee, the HOPE in whom our ANCHORAGE is to be secure, we, as it were, race along the road of prayer to be encompassed about by Christ our Saviour, secured by Christ our Lord.

Hearken to these words of David: "The sorrows of death compassed me, the floods of Belial make me afraid. The sorrows of hell compassed me about. The snares of death came upon me. In my distress I called upon the Lord. . . . He heard my voice. . . . He sent from above, He took me, He drew me out of many waters. He delivered me." (Psalm 18.)

What about you? Maybe this week the angel of death has hovered over your life, maybe a friend, a workmate or a loved one has been taken. Even now one can hear the beating of his wings as he makes ready for another fell swoop. Already the hounds of the grave, of Satan, and of sin, wait unleashed at the door, maybe to spying relentlessly upon you as you move out along life's way. Have you found a refuge and a sure hope? You have not? Then flee at once in penitence and faith to the Lord Jesus Christ, in Whom death has lost its sting, Satan and sin their power, and the grave its victory. Yes, flee at once to Him, for it is the Lord Jesus Christ Who saves. Praise ye the Lord!



HIS GRACE THE ARCHBISHOP AND MRS. MOWLL.

—(Photo: Rev. G. Gerber.)

ENGINEERING AND MINISTRY.

By the Rev. A. W. Prescott, B.E.

Over one hundred years ago a great engineer, Tredgold, produced a definition which was later to be incorporated into the Royal Charter of the Institution of Civil Engineers, the oldest engineering society in the world. "Engineering," he said, "is the art of directing the great sources of power in nature to the use and convenience of man."

This classic statement embodies, either directly or by implication, the main features of an engineer's outlook and approach to his problems. There is much in this outlook which is helpful in spheres other than engineering. Many applying the engineering approach to commercial problems, for example, have become leaders in the industrial and economic life of the community.

So, too, we may find much that is helpful in the engineer's approach to Christian ministry, using the latter term in its widest sense to include the life and witness of all Christians, whether lay or clerical.

May we not draw a parallel definition to Tredgold's: "Christian ministry is the art of employing the manifold gifts of God to the salvation and blessing of man."

An examination of these two statements will reveal the true engineering approach and the true Christian approach to ministry.

In these days of the worship of Science, we refer to the "science of living," and in so doing we fall into error. Living is not a science, it is an art, and the art of living is the greatest and yet the most difficult of all arts to learn. Science is the result of thought based on reading and observation, and through study laws governing the life of man are revealed; but the art of employing the knowledge obtained by scientific study is the art of living.

An engineer is not per se a scientist, he is an artist! His is the "art of directing" the powers of nature into new channels. He is not asked to be an expert chemist, or metallurgist, though he uses the fuel produced by the chemist and employs the alloy prepared by the metallurgist. He must, however, have sufficient knowledge of their work to understand the possibilities and limitations of the materials he handles. Thus the engineer is often an expert scientist in some sphere, but in others he contents himself with

accepting the authority of experts. He has, of course, to be able, when experts disagree, to weigh their evidence, and adopt an opinion of his own.

Christian ministry is also an art—the art of employing the gifts of God. This requires knowledge, precise knowledge of a nature similar to that which the scientist obtains in regard to the material universe and its workings. Just as a scientist seeks to understand the world he lives in by examining it carefully and deducing from his evidence the laws which govern it, so the Christian examines the spiritual experiences of those he knows, and, above all, the revelation of God given in the Holy Scriptures. From these he, too, deduces laws, spiritual laws which operate in the spiritual universe in which he lives.

Any law that a scientist propounds, he tests by experiment and by comparison with previous experiments. If it fails to satisfy these established facts, he abandons it forthwith and seeks another explanation of the observed phenomena. So, too, the Christian must test his deductions in the field of spiritual law, and if they are not in conformity with previously established data, they cannot be accepted. For example, it has been established over the centuries that no man, save the Lord Jesus Christ Himself, has led a sinless life for any considerable time. The theory that a truly sanctified Christian can lead a sinless life cannot be accepted because it is obviously contrary to established fact.

As the engineer studies nature to appreciate its power and limitations, in order that he may the more effectively apply his knowledge in directing them, so the Christian must study God, His will and His gifts that he may attain His end—the salvation and blessing of man.

But let us remember that Christian ministry involves the employment of the gifts of God. Here we have at once a likeness and a contrast. Both have an aim and objective. The engineer directs the power that he understands (in part only); the Christian **cannot direct** the power of God, but he can, and must, use the gifts that God has given him towards the end of his ministry. If he is faithful in this, prayerfully following the revelation of God as he knows it, he will have fruit in his ministry, because it is the Father's will that we be "co-workers with Him."

Then again, the engineer must fully understand the problems with which he is faced. He must study them in detail. For example, he must, when building a bridge know the shape and nature of the banks of the river, the kind of traffic the bridge will carry, the materials he may use, the transportation facilities for bringing men and material to the site, the labour and time available, and above all the cost. When he has obtained all these necessary data, he applies his knowledge and skill to produce the bridge he requires. If his knowledge is insufficient, he will pass over all or some of the work to others whose training and experience fit them for such tasks.

"He that winneth souls is wise . . ." and wisdom only comes by study and experience. The soul-winner must study the problems of those amongst whom he moves. He must seek to understand their intellectual outlook, their family background, their social environment, the temptations that face them, and one hundred and one other factors that influence their spiritual life, and then, employing all the knowledge he has, the Christian can endeavour to bring about salvation and blessing in the life of his fellow-men. And, just as an engineer hands over work to another, the Christian should never be afraid to say: "I cannot answer that ques-

tion, but I will introduce you to someone who can."

Besides studying nature and his problems, the engineer studies the art of solving these problems. In his early career, it is chiefly from books; later, he studies his art by observing the methods of others, reading the published descriptions of the works of other men, and above all by the intelligent use of his own experience while practising his profession. The Christian, too, studies the "divine art of soul-winning" from books, by observation, and by practising his ministry. Let us prayerfully build up in our lives that fund of experience which will enable us, by the grace of God, and through His Spirit, to meet any situation and turn it to the glory of God.

An efficient engineer never ceases to study "the great sources of power in nature," "The use and convenience of man," nor the "art of directing" them. The effective Christian cannot cease to study to know God and His manifold gifts through Christ, to understand the needs of man, and to discover the art of employing God's gifts.

"Study," therefore, "to show thyself approved unto God, a workman that needeth not to be ashamed." For the Christian ministry is the art of employing the manifold gifts of God to the salvation and blessing of man.

THE VICE-PRINCIPAL.

It is almost two years ago—it was the beginning of Lent Term, 1942, to be exact—when our Vice-Principal, the Rev. Marcus Loane, M.A., took leave of us to serve as a chaplain in the Forces of the King. A year was spent in camps "somewhere in Australia," with an occasional visit to College, and then he proceeded overseas to New Guinea, first to a hospital chaplaincy, and then to a "forward area," where he continued to minister to the men in the things of God. Writing of this, he says: "Once more I have been up and down my territory within the month, and am now down stream. This afternoon I am going to a native village for a service, and this evening I have a parade here. To-morrow I go on to the mouth of the river for a service there. I give a fortnight to the river (by canoe) and a fortnight to the trek (this involves climbing several thousand feet). On trek I have a service every night in a fresh camp—twenty in fourteen days. On the river I only have a dozen, but travel is very slow. I use the river fortnight for

reading, writing and resting, as there is a good opportunity for all these in the barge."

Not even the humid heat of the tropics has daunted his zeal for the Puritans. Already he has completed reading six heavy volumes of John Howe's writings, and at present Charnock's works are receiving similar treatment; then follows Martin Luther on Galatians!

Like Robinson Crusoe, our Vice-President is not without his man Friday. Friday in this instance is Ravu, a native Christian boy, and he has become just as attached to his master as Friday was to his. He writes: "Ravu is still with me, and gave a very bright witness to some of the native boys along the road. He has read the life of Chalmers with rapt interest and has now taken to the life of Livingstone . . ." Such is one of God's compensations to him.

He has a warm place in our hearts and prayers, and we look forward to his return among us.

THE FUZZY-WUZZY ANGELS.

W. CARTER, ex-Corporal, A.I.F.

Singapore, Java, Sumatra had fallen. Then Rabaul. For Australia, 1942 broke to a bloody dawn. The various islands, Australia's ring of protection in the Pacific, were gone—except for Port Moresby. Enemy aircraft darkened the skies over Moresby, day after day, night after night. But the Japanese halted, secure in the thought that "to-morrow would do."

The world looked at New Guinea. Strategists drew lines from Moresby to the mainland. "If it fell," they said, "Australia would experience all the horrors of modern warfare.

But it did not happen. That is the story of the Fuzzy-Wuzzy Angels. A race of half-civilized people, ignorant but intelligent, savage but sincere, frail but faithful, who helped to save Australia from the clutches of the egotistical yellow man, and showed to the world how God can use "the weak things of the world to confound the things which are mighty."

The story of their bravery, devotion and implicit faith in their white brothers is an epic unprecedented in all the annals of human history.

Much has been said concerning this race of wonderful people. Newspapers, news-reels, etc., have given them much publicity. Poems have been written about them, books dedicated to them; but all these are too inadequate to present to the world these people as they really are. Only the Australian digger who has battled side by side with them, through the hell of the Owen Stanley Ranges can see that Christ-like trait in these characters which prompted them to use the term of "angel."

It is ironical that merely a few months ago most of the diggers who fought in Papua thought of these natives as head-hunters and cannibals, but what they think of them now is clearly expressed in a simple little poem written by a sapper on the Kokoda trail, which has been published recently in many newspapers and periodicals.

Many people, however, even now are sceptical of the heroism and exploits of these natives. They are reluctant to believe that these wretched "niggers" were instrumental in preserving the peace of their homeland. Nevertheless, it is true. General Vasey, C.I.C. of the Australian forces in the Owen Stanley Ranges, stated: "Without these boys we could not have advanced beyond a few miles into the

Owen Stanleys, let alone cross them."

To this testimony I am happy to add my own. It was my fortune to have been a member of the A.I.F. that participated in that memorable campaign. Let me take you for a while into the heart of the Owen Stanleys.

We are rapidly approaching the scene of battle. In the distance we can hear the sharp crack of rifle shots, the regular staccato of machine-gun fire, and above these the heavier roar of the mortars. The air is thick with the smoke of bursting bombs, the atmosphere stifling with the acrid smell of gunpowder and cordite.

Through the murky atmosphere forms can be seen approaching us. The track is narrow and treacherous with mudholes, and the forms which we now can recognise as soldiers, appear to be making headway with great difficulty. And no wonder, for these men were wounded, battle casualties of the present conflict, wending their way wearily back to the M.D.S. Some are walking without support, some leaning on the ready shoulders of the "Fuzzy-Wuzzies," and some have to be led, blinded by the concussion and blast of bombs.

As we stop by the side of the track to prevent hindering any further the already painful progress of these men, a stretcher approaches borne by four of these indefatigable Papuans, their frail shoulders quivering under the heavy weight of the husky Aussie, their faces wet with perspiration, their small lean bodies strained to the utmost. And then they pass on. Many weary miles of fantastical mountain steeps and precipitous slopes have to be traversed before their goal is reached, and their precious burden delivered to the skilful hands of the surgeon.

That is a picture typical of the splendid work that has been done by these natives on the Kokoda trail, and is still going on in various parts of New Guinea to-day.

The question now arises: "If all this is true of this race of people, how best can I show my appreciation of their untiring and unselfish service rendered to our country and to our fighting men.

The only adequate repayment I feel is for each one of us to resolve to do everything within our power to further the work of God in that dark and difficult land, and to give these, our black brothers, the opportunity of hearing of the Lord

Jesus Christ, the Saviour Who loved them and died for them.

We who have heard and responded to the greatest invitation of all time, "Come unto me and I will give you rest," and are now experiencing the joy and completeness of the Christian life, are we going to sit back and indifferently watch these unfortunate people floundering in the foolishness and futility of a religion of heathen asceticism?

This is a challenge that cannot be treated lightly, a duty that cannot be shirked. Let us take up this challenge, not only because it is our duty, but because God hath commanded us to "Go

ye into all the world and preach the Gospel," and giving us the assurance, "Lo, I am with you alway."

"Teach us, god Lord, to serve Thee as Thou deservest. To give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest. To labour and not to ask for any reward save that of knowing that we do Thy will."

Grant, Father, that as a result of our service, our giving, and our toiling that the dark heathen land of New Guinea to-day might be the bright, shining New Guinea of to-morrow, illuminated by the radiance of the Gospel of Light.

AUSTRALIAN COLLEGE OF THEOLOGY. EXAMINATION RESULTS, 1941-1942.

Scholar in Theology (Th.Schol), 1941.
First Class: Dudley, Lancelot Stokes, B.A.
Pass: Gilhespy, Charles Maurice.

Licentiate in Theology (Th.L.), 1941.
Second Class: Dixon, Hubert Clift, B.Ec.
Pass: Cohn, Colin Jessop; Eglinton, Francis A. J.; Freeman, Ambrose R.; Funnell, Allan Harold; Judd, Bernard George; King (Sister), Phyllis H.; Myer, Rex S. R.; Newth, Melville Cooper; Noble, James Rodwall; Pad-dison, Sidney Noel.

Pass in Part II: Bennett, George C.; Flatau, Cyrus Raymond; Pullen, Lawrence; Cohn, Lionel James; Tress (Sister), Norah; Loane, Kenneth Lawrence; Watts, William Arthur.

Held Over: Brown, Warron W.; Mason, John F. W., B.A.; Richards, Jack; Steele, Clive Norman.

Licentiate in Theology (Th.L.), 1942.
Pass: Bennett, George C., B.A.; Brown, Warron, W.; Flatau, Cyrus Raymond; Loane, Kenneth Lawrence; Mason, John F. W., B.A.; Payne (Sister), Sheila; Pullen, Lawrence A.; Steele, Clive N.; Tress (Sister), Nora; Watts, Wm. J.

Pass in Part I.: Cole, Edmund Kieth; Rees, Thomas George; Feltham, Geoffrey Hayes; Mortley, Eric George; Gerber, Gordon Bruce; Bowie, Roderick W.; Christopher, George Whitmore; Greenwood, John Robert; Kay, Keith Alfred.

PRIZE LIST, 1941.

New Testament: G. C. Benentt.
Church History: R. S. R. Meyer.
Doctrine: G. C. Bennett.
Prayer Book: R. S. R. Meyer.
Old Testament General: C. R. Flatau.
Old Testament Set. Book: C. R. Flatau and R. S. R. Meyer (equal).

Greek: A. R. A. Freeman.

Religious Education: Sister P. King.

F. W. Reeve Memorial Prize for General Proficiency: A. H. Funnell.

Dean Talbot Memorial Essay. Subject: "Our Lord's Priestly Office as Outlined in the Epistle to the Hebrews"

1. R. S. R. Meyer.

2. J. R. Noble.

Thomas Watson Memorial Reading Prize:

1. B. G. Judd.

2. R. S. R. Meyer.

Henry C. Wisdom Prize (First place in Third Year Course).

1. Rev. H. C. Dixon.

Eleanor Abbott Scholarship: G. C. Bennett.

Barker Scholarship: C. R. Flatau.

PRIZE LIST, 1942.

New Testament: C. R. Flatau.

Church History: K. L. Loane.

Doctrine: C. R. Flatau.

Psychology: C. R. Flatau and J. Richards (equal).

Old Testament General: G. Rees.

Old Testament Set. Book: G. Rees.

Greek: C. N. Steele.

F. W. Reeve Memorial Prize for General Proficiency: K. Cole.

Dean Talbot Memorial Essay. Subject: "The Doctrine of the Church in St. Paul's Epistles."

1. C. R. Flatau.

2. A. N. L. Woodroffe.

Thomas Watson Memorial Reading Prize:

1. R. W. Bowie.

2. Rev. J. F. W. Mason.

Henry C. Wisdom Prize (first place in Third Year Course):

1. Rev. J. R. Noble.

Eleanor Abbott Scholarship: E. K. Cole.
Barker Scholarship: G. Rees.

AUSTRALIA AND THE REFUGEE.

By the RT. REV. C. VENN PILCHER, D.D., Bishop-Coadjutor of Sydney.

The European Background of the Refugee.

If we are to understand what is called the Refugee Problem—of which we shall deal in this article with only one aspect—we must consider the European background of the Refugee.

When Hitler came to power in Germany in the year 1933, he publicly stated that it was his intention to eliminate the Jews from Germany. There were about 600,000 Hebrew people in Germany at that time. They were being rapidly assimilated, and if only Hitler had left them alone, before long there would have been no Jewish problem left in Germany. As it was, he decided to liquidate them, and proceeded to do so by defamation, confiscation, imprisonment in concentration camps (aptly called "Hitler's Hells"), and by atrocious murder. As Hitler achieved control of one European country after another, a further large number of Jews came under his power. The total number of these Jews may be estimated at approximately 6,000,000. Of these, Hitler has already murdered 3,000,000 and is well on his way towards the completion of the killing of the fourth million. Poison gas, the machine gun, and a scientific system of starvation are the chief methods which he uses to accomplish his devilish purpose. As we consider the case of the refugees, we must ever keep in mind this background of unprecedented horror.

The Coming of the Refugees to Australia.

Out of the mass of these unfortunate people, about 7,000 had escaped to Australia before the war. The vast majority were of Jewish or of partly Jewish blood. Our Government agreed to admit 15,000 at the rate of 5,000 a year. The war broke out when about half the agreed total had arrived. Thus at the present moment there are in Australia about 7,000 refugees from Nazi oppression. In arranging for the admission of these people, the Australian Government did not ask who was in greatest need, or who would make the largest contribution to Australian national life. The question asked was, "Have you got money?" In other words, it was those who had money themselves, or who could find Australians to guarantee money on their behalf, who were admitted to this country. It is important to re-

mark, in passing, the tragic fact that the possession and use of money by these people was subsequently made the ground of attacks upon them. In a word we said to them, "You can only come to Australia if you have money." And then we turned round and abused them for the possession and use of the money which we ourselves had been glad that they should bring into the country.

The Effect of the Outbreak of War upon the Refugees.

The outbreak of war in September, 1939, led to a definite worsening of the status of the Refugee. The Australian Government refused to recognise the fact that these people were the first casualties in the World War against Hitlerism, and that no one desired the overthrow of the Nazi power more eagerly than they did. In fact, the majority of the Refugees came to Australia eager to build up their lives again as members of the Commonwealth. On the outbreak of war they showed themselves anxious to identify themselves with the cause of the Allied Nations and to make their contribution to the war effort. These fundamental facts were ignored in official circles. Instead, because the Refugees had come from Germany, the technical point of their former German citizenship was insisted upon, and these friendly and loyal people were classified as "enemy aliens." This fundamental error vitiated all our subsequent dealings with the Refugees. In certain quarters the cry was actually raised, "Intern them all." The Commonwealth Government, to its credit, refused to yield to this clamour of selfish and ignorant national bigotry. Certain measures, however, were taken against the Refugees. Restrictions were placed upon their movements; they were submitted to investigation by the police (who performed their difficult task with commendable courtesy); they were prohibited from owning cameras or radio sets, and their plea to serve in the Army as Australians was refused. Those who volunteered found that the door was shut in their faces. Subsequently a section of the public denounced them for having an easy time in the big cities while Australian soldiers suffered the hardships and the dangers of the battle-line. Here again we notice the tragic irony of the situation. Australians said in effect, "We will not allow you to join the Army," and then

proceeded to blame the Refugees for not doing so.

The Shadow of Internment.

At the time of the fall of France in May and June, 1940, the authorities were seized with alarm and it was decided to intern a certain number of the Refugees. Men were taken from their beds in the middle of the night; they were torn from their families and carried away to internment in the very camp where Nazis were confined. The Refugee community was filled with uneasiness. Each Refugee naturally wondered, "Will my turn come next?" It must, however, be stated that the number interned by the Military Intelligence was very small in proportion to the total number of Refugees. The authorities were evidently careful not to be unjust, and tried to guard against being influenced by the unfriendly gossip of prejudiced neighbours. The belief, however, that Hitler had insinuated a few of his agents into Australia under the guise of Refugees, determined the official attitude. No Courts of Investigation were constituted, as had been done in Britain, to clarify the situation by classifying the Refugees according to their ascertained loyalty.

The Tribunals.

The four official committees, which represent all the Christian Churches as well as the Jewish Community, and which were recognised by the Government as official representatives of the interests of Refugees, felt convinced that even among the relatively small number interned by the Military Authorities many were innocent. In fact these committees, which had been dealing with Refugees for a considerable time before the war, were unanimously convinced that the vast majority of Refugees were loyal to the British cause. They therefore requested the Government to constitute Tribunals, before which interned Refugees might appear to make their appeal. The request of the Church Committees was at length granted by the Menzies Government, and the Tribunals began to function at the beginning of the year 1941. The judgment of the Committees as to the loyalty of the Refugees was abundantly vindicated, for the Tribunals recommended the release of the majority of those who had been interned.

The Entry of Japan into the War.

The condition of the Refugees was again worsened by the entry of Japan into the war in December, 1941. The Refugees were immediately placed under severe restrictions as to movement and change of

residence, etc. The more critical situation of Australia, however, did lead to one amelioration in their lot, for in February, 1942, the Curtin Government decided to ask for the voluntary enlistment of Refugees into what came to be known as Employment Companies of the Australian Army. Early in the war such enlistment in the British Army had been permitted in England. The Church Committees had asked Australian Governments to grant the Refugees in Australia the same privilege as that granted to them in Britain. For long the Committees' request was refused. But at last, as we have seen, it was granted, and men who had been anxious to wear the King's uniform and serve Australia were given the opportunity to do so. This opportunity, however, was somewhat restricted, for those who volunteered were not allowed to join the fighting part of the Australian forces. But one definite advance was made. Refugees serving in the Forces were classed as Refugee Aliens.

The Magnificent Response of the Refugee.

The Government's offer was hardly announced before a large proportion of the whole eligible number of the Refugees volunteered for service. Of these a certain number were refused, for health reasons, or on the ground that they were giving more useful service to the country in certain reserved occupations which were vital to the war effort. 1,200, however, were accepted, took the Oath of Allegiance to the King, and received the privilege of wearing the uniform of the Australian Army. We have already noticed that the number of Refugees in Australia is approximately 7,000. The total population of Australia is approximately 7,000,000. Therefore, the proportion of the Refugees to the total population of Australia is one to a thousand. One thousand two hundred Refugees were accepted as volunteers out of a population of 7,000. Multiply this number by a thousand. On this basis, if the Australian population of 7,000,000 had volunteered and been accepted in the same proportion, Australia would have had a volunteer army of 1,200,000. It may be argued that half the Australian population consists of children and that there were very few children among the Refugees. Other necessary adjustments of statistics must be made. Even so, the volunteer enlistments of the Refugees were proportionately as large or larger than the volunteer enlistments of Australias.

The Call-up for Civil Construction Work.

As a result of the need of building air fields and constructing strategic roads in connection with the war against Japan, the Allied Works Council was called into being under the Department of the Interior. This Council did a good and necessary work for Australia. Unfortunately, however, the old mistake was made in relation to the Refugees. As we have seen already, no nation has a greater desire for the overthrow of the Nazi regime and all its ways than the Jewish people. It would have been natural, therefore, to expect that, for purpose of call-up for Civil Construction work, the Refugees would have been classed as friendly aliens and sent to work in company with and under the same conditions as Czechs, Poles, Dutchmen, Norwegians and Greeks. But a retrograde step was taken and once more Jewish Refugees from Nazi oppression were classed as enemy aliens. They were subject to be called up into the Civil Aliens' Corps as supposed enemies, where they were compelled to work alongside of nationals of Axis countries, at the very time when those dear to them were undergoing massacre at Hitler's hands. The Church Committees unanimously petitioned the Government that Refugees, for purpose of call-up by the Allied Works Council, should be classified as friendly aliens and allowed to serve with other friendly aliens in the Civil Construction Corps. This appeal of humanity and commonsense went unheeded. In fact the call-up of Refugees by the Allied Works Council seems to have been singularly indiscriminate. It was discovered by the Church Committees that men with medical certificates stating that they were suffering from duodenal ulcers, diabetes, kidney trouble, and damaged or amputated limbs were being ordered to leave for Alice Springs. The Committees protested to the responsible Minister. They petitioned for the appointment of a competent, impartial, independent Medical Board which could at once discover all undeserving cases, but would have power to prevent the call-up of men who were genuinely medically unfit. A portion of the Press supported the protests of the Church Committees, and the call-up of these unfit men was deferred.

It is to be sincerely hoped that the new Government, voted to power on August 21st, will take the line of commonsense and of humanity and will order the classi-

fication of the Refugees as friendly refugee aliens—thus making some amends for the injustice of the years.

Great Britain and Canada.

In this connection it is important to study the attitude of two leading countries towards the employment of Refugees in the national military forces.

In Great Britain, Refugees are now allowed to join all the various Army Corps, except that of the signallers. In the e corps it is possible for them to rise to commissioned rank. A certain number of Refugees are, in fact, at the present moment officers in the British Army.

In Canada, if a Refugee declares his intention of taking on Canadian citizenship after the war, he is immediately treated for war purposes on the same basis as a Canadian.

Australia's Opportunity.

Australia still has the opportunity of following the example of Britain, or the example of Canada. In the meantime, on the plains of Poland Hitler's machine-guns and poison gases continue to take their toll of hundreds of thousands of Jewish lives. That, we repeat, is the intolerable background of the Australian scene. We give one example of the psychological effect of this horror upon the Refugee mind. A Jewish Refugee, sent by the Allied Works Council to toil at charcoal burning amid nationals of Axis countries, wrote to a friend: "I have learnt that both my parents have been murdered by Hitler; my sister is dead. My life is finished. Please let the Government know that I volunteer for any suicide squad which may be organised for the invasion of Europe." Hitler is murdering bodies and minds in Europe. It is also possible to perpetrate murder upon a man's mind without slaying his body. Can we say that we have been guiltless of this sin? What will be our future policy? Shall we continue to insist upon the observance of a technicality, and go on calling the Jewish Refugees enemy aliens because they happen to have been born in Germany? Or shall we listen to the appeal of truth and justice and humanity and recognise these first casualties in the World War against Hitlerism as our friends? That is the question.

ENLIGHTENED BELIEF.

Rev. H. BATES, B.Sc.

"I like a man to be tolerant and have an "open mind" on moral and spiritual questions."

This statement raises the question of religious belief and suggests a certain attitude towards moral and spiritual questions. On the one hand the statement may be the expression of a healthy reaction against belief based on prejudice; on the other hand it might be the expression of an unhealthy irresolution with regard to moral and spiritual problems. "A double-minded man is unstable in all his ways" (James 1:8). The only correct attitude is enlightened belief which avoids the pitfalls of bigotry on the one hand and vacillation on the other. These three mental attitudes will be briefly considered.

1.—Bigotry.

Bigotry is that form of mental cowardice which refuses to examine the evidence available. The bigot holds a belief or opinion in an obstinate, narrow-minded way, and is inaccessible to all reason in respect of it. Such an attitude is morally wrong, because it does not recognise the sacredness of truth and will throw truth overboard if only it can cling to its prejudices. Bigotry is far more concerned to justify its own position than find out where the truth lies.

Further, bigotry is a form of mental deception, for the bigot, like the ostrich which buries its head in the sand as a defence in time of danger, imagines his position is secure because he refuses to face facts.

Thus, insofar as the statement is a rebuke of bigotry which is morally and spiritually indefensible, we are in agreement with it.

2.—Vacillation.

But there is another form of mental cowardice which might conceivably seek cover behind the statement, viz., that attitude of mind which is prepared to examine the evidence but is not willing to reach any conclusion. True, there are some spiritual and moral problems in which it is not easy for the mind to arrive at a certain judgment, even after careful examination of the facts. Thus on certain questions we have a variety of conclusions given by men of equally strong Christian conviction. But as a rule this class of problem is not one which vitally affects right conduct or the main features of the Christian faith, and amongst those who are willing to examine dispassionately Christian evidences and reach a conclusion con-

cerning them, there is a very large measure of agreement. As a class, there is an impassable gulf between them and those who are mentally irresolute.

Vacillation is a form of feeble-mindedness which would not be tolerated in a court of law. When the witnesses have had their say and the arguments for and against conviction have been heard, the jury must pass its verdict, guilty or not guilty. If in future juries refused to commit themselves, there would rapidly develop a state of chaos in the administration of the law of the land. Likewise, there is moral and spiritual chaos in the life of a man who vacillates in his moral and spiritual beliefs; in the life of the man who is so extremely tolerant as to refuse to arrive at the conclusion one way or the other. The Bible condemns this state of mind. "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways."—(James 1:6-8). Upon those who shilly-shally with truth an inevitable retribution falls. The conscience becomes dulled through inaction and the mind loses its power of coming to a conclusion about any moral or spiritual question. A limb which is not allowed to move will in time atrophy; it is not otherwise with the conscience.

A view which is commonly held by those who vacillate on moral and spiritual questions is that it does not really matter what one believes so long as one is sincere. This is a clear admission that the sacredness of truth is not recognised. It is also an admission of inconsistency for all will admit that sincerity alone is not adequate in realms other than religion and morals, but there must be, in addition, right belief. In the medical sphere, for instance, there was a time when it was believed that the best treatment for fever was to bleed the patient; at the time the medical profession was quite sincere in holding this belief. But the belief was wrong and the result was sincerity alone failed to prevent much unnecessary loss of life. Or again, a Spitfire mechanic might believe he is refuelling the 'plane with petrol, but if through carelessness his belief is wrong and the patrol tanks are being filled with lubricating oil, the sincerity of the mechanic's belief will not save the 'plane from disaster.

Likewise, in the religious and moral spheres, wrong belief may lead to disaster in spite of sincerity, and a solemn responsibility rests upon a man to arrive at right convictions. The Lord Jesus Christ rebuked the irresolute when he declared, "He that is not for me is against me."

3.—Enlightened Belief.

The only reasonable attitude of mind towards moral and spiritual questions is one of enlightened belief; that which is prepared to sift the available evidence fearlessly and, laying prejudice aside, to pass a judgment upon it. Such an attitude will result in conviction and assured belief. The mind will be made up, but this will be the opposite from having a closed mind. As further evidence, for or against the belief, is forthcoming it will be received and related to that which has already been examined. It may happen that the conviction originally formed will be deepened and enriched, for though truth is many-sided, it does not contradict itself—truth is sacred.

It may also be stated that experience shows that those who thus strive after an assured belief are the very ones who are able to see the other man's point of view. They have examined the question from his angle as clearly as he himself, consequently they are more likely to be sym-

pathetic towards him than they would be if their judgment were formed on the basis of bigotry. His attitude of mind might be expressed as one of the deep convictions and broad sympathies.

Conclusion.

Before the writer lies a Greek New Testament given to him by the Bishop of Bristol on the occasion of his ordination to the Diaconate in Bristol Cathedral. In the fly-leaf beneath the signature of the bishop is written that of the late Sir Walford Davies, Musician to the King, who was present at the Ordination Service, and who willingly responded to a request for his autograph. Alongside the signature is a bar of the treble clef in the staff notation containing the two notes "b" and "e"; these he said are the two greatest notes of music; they are the notes Handel chose to open the recitative, "I know that my Redeemer liveth," in the "Messiah." Having sung the two words, "I know" softly to the notes he had written, Sir Walford returned the New Testament to its owner with, "You have my good wishes for the future; may these notes be the key notes of your ministry." Whether in the life of the minister or the layman, a victorious life, morally or spiritually, is impossible unless based on the conviction, "I know."



STAFF AND STUDENTS, 1942.

DEACONESS HOUSE.
OUR AFFILIATED SISTER COLLEGE.

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The Church of England Deaconess Institution, from which have been developed the HOME OF PEACE and the PAL-LISTER GIRLS' HOME, was founded in 1891, by Canon Mervyn Archdall.

It had as its aim the high purpose of offering opportunities to young women who felt the call to devote their lives to full-time **social and spiritual service**, and provides training to fit students for **service as Deaconesses, Sisters and Missionaries** at home and abroad.

All religious teaching given in connection with the Deaconess Institution is, in all respects, in accordance with the Articles of Religion of the Church of England.

Special emphasis is placed upon the study of God's Word in both Old and New Testaments, with detailed study of particular, selected books.

A full course of Christian Doctrine according to the teaching of the Church of England, is also given.

The Book of Common Prayer is studied in all its aspects: historical, doctrinal and spiritual.

Early Church history and the period of the Reformation receive special attention.

The history of Christian missions, and answers to popular objections to the truth of Christianity, form part of the course.

Candidates are given opportunities for District Visiting, Bible Classes, Girls' Clubs, Religious Education in day schools, Children's Court work, hospital visiting, women's meetings and children's meetings.

A certain number of lectures are taken in connection with Moore College, and visiting lecturers deal with other parts of the programme.

On completion of training, Sisters are assigned to full-time service in parishes, or if they feel the call, to a sphere of service in connection with the Overseas work of the Church.

Openings have also been found for those trained in business methods and secretarial work, in connection with the Home of Peace, Ladies' Home Mission Society, and other kindred organisations.

The field of service is gradually widening, and it is possible to welcome and train many and various types of young women.

There are abundant openings both in home activities and in spheres overseas.



GROUP OF STUDENTS

THE DAY OF PROMISE. -- (Amos 9 : 11-15).

SISTER CATHERINE CARTER.

*Oh, precious day of promise,
 We wait and long for thee,
 When shall we see that glory,
 Blessed day of prophesy ?
 When shall the showers of blessing
 Pour forth o'er Caanan's land,
 And great Jehovah's mercies
 Be seen on every hand.
 When shall we see the ploughman
 The reaper overtake ;
 And he who sows for harvest
 By whom the sweet wines make.
 And cities great be builded,
 As in the days gone by ; -
 And gardens once more flourish
 On deserts parched and dry ?*

*And Israel be established
 Forever for the Lord,
 No more to be uprooted
 Or ravished by the sword ?
 Will it be when Messiah
 On Olivet shall stand,
 Or speak the Holy Scriptures
 Of other rest at hand ?
 Oh, precious day of promise,
 Our hearts sore long for thee—
 The day of restoration
 In faith our eyes would see.
 Glory to Thee, Jehovah,
 And David's greater Son,
 And to Thee, most gracious Spirit,
 Three yet ever One.*



THE LOUNGE ROOM.

SERVICE.

SISTER RUBY HUDSON.

"The love of Christ constraineth us."
—1 Cor. v, 14.

Oh, the joy of Christian service! Down through the ages, love has delighted to express itself in service for the object of its affection. Men and women have risen to heights of nobleness and self-sacrifice out of pure devotion to a worthy cause or person.

How far transcending, then, is the constraining love of Christ, as an inspiration to service for the Master.

As we look back on our past experience, are we not struck with the strangeness of our thought upon this subject? It seems that before the Lord Jesus became real to us and transformed all our thinking, giving us a true purpose in life—His purpose—we never thought seriously about serving at all. Indeed, in keeping with popular opinion, we must confess to more or less subscribing to the notion that true success, as the world counts it, was not to be found in service, but in being served. What a variation from the example of our Lord, Who "came not to be ministered unto, but to minister, and to give His life a ransom for many."

However, once we have had a vital experience of the Master, and walked and talked with Him, His love for us, so free and wondrous, strikes a responding chord in our own hearts. Our first impulse is to do **something**, however feeble by comparison, to express our love and gratitude to Him—the Giver of every good and perfect gift.

What a thrill we find in the simplest duty done for Him, be it so humble a task as teaching the lambs of His flock in the Sunday School, singing His praises in the choir, or bearing our modest witness to His saving grace wherever we make contacts. They are such simple love offerings to our great God, but then we feel the smile of His gracious approval, and the piece of work, no matter how insignificant, ceases to be just a job and becomes a tremendous privilege and joy; for are we not now co-workers with Almighty God? To think that in spite of our unworthiness, He permits us to share with Him in working out the glorious counsels of His will in the des-

tinies of precious immortal souls! Surely this is holy ground!

Yet, wonderful as is any smallest share in the work of our God, an even higher privilege is reserved for favoured ones, who, listening intently for His every command, hear the clear call to yield their whole lives for His full-time service. We wonder oft-times why He should choose us, such frail children and so prone to failure. Despite our weaknesses, we grasp with outstretched hands such honour and delight as to be full-time servants of the King, inspired by His love and faith in us.

And now the toil! What a world in need we see!—sin-sick, weary, striving yet never satisfied. Our Christ alone is the sure panacea of all its ills. The joyful privilege, then, is ours of equipping ourselves for the gigantic task by study, discipline, but most of all by sweet communion with our Lord, that we may better know His will, draw His strength, and reflect His beautiful image.

It is recorded of Jesus Christ that "in Him was life, and the life was the light of men." He uttered words of life, but oftentimes before He spoke a word His very presence convicted men of sin. Oh, to grow in His likeness, that in the very hum-drum tasks of our daily routine the beauty of the Lord our God may be upon us, that men may know we have been with Jesus and learned of Him. What more pleasing service to the great lover of souls than complete consecration of ourselves to Him?

"Not merely by the words you say,
Not merely by the deeds confessed,
But in the most unconscious way
Is Christ expressed.

"For me 'twas not the truth you taught,
To you so clear, to me still dim;
But when you came you straightway
brought
A sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you and see
The Christ instead."

DIRECTORY OF DEACONESS HOUSE STUDENTS, 1942-1943.

Sister Joan Bradley.—Educated Narra-been School and Manly Domestic Science. After working as stenographer for some months, entered Manly District Hospital for training. Entered Deaconess House September, 1941; Deaconess Diploma September, 1943. Full-time worker at Pal-linger Girls' Home.

Deaconess Dorothy Bransgrove.—Edu-cated Tempe School and Chartres Busi-ness College. Engaged in secretarial work for some years. Formerly secretary of St. Peter's S.S., Cook's River, and leader of G.F.S. Entered Deaconess House in March, 1941, and was set apart as a Deaconess in February, 1943. Under C.M.S., is now working at Kilimatinde, Tanganyika.

Sister Beatrice Clarke.—Educated at Homebush Intermediate High. Former leader of the Kindergarten S.S. at St. Matthew's, Holroyd. Entered Deaconess House March, 1942. Assisting at St. Barnabas', Broadway, and Hammondville.

Sister Nancy Dennis.—Educated at Maroubra Junction Intermediate. Engaged in clerical work for six years. Trained at Missionary Bible College, Croydon. Entered Deaconess House as C.M.S. student for two terms, March, 1942. Full time worker at St. Mark's, Darling Point.

Sister Violet Ferres.—Educated Parra-matta Domestic Science and Metropolitan Business College. Engaged in clerical work for five years. Former S.S. teacher at St. Paul's, Wentworthville, and C.S.S.M. worker. Entered Deaconess House March, 1941. Deaconess Diploma 1943. Full-time worker at St. Michael's, Surry Hills.

Sister Mary Fuller.—Educated Wil-loughby Central Domestic Science. On staff at St. Ives S.S. Entered Deaconess House in March, 1941. Deaconess Dip-лома, 1943.

Sister Margaret Galagher.—Educated at Balgownie School. Engaged in hospital training. Former I.S.C.F. leader and S.S. teacher at Balgownie, Wollongong. Entered Deaconess House Sept., 1943.

Sister Ruby Hudson.—Educated Cathed-ral Girls' High School, Bombay, India. Passed Senior Cambridge. Completed commercial training. Engaged in sten-ography and secretarial work. Taught Bible Class at St. Anne's S.S., Strath-field. Led Junior and Senior Fellowships, was S.U. Secretary and C.M.S. agent at St. Peter's, Neutral Bay. Entered Dea-coness House for Th.L. course, March,

1943. Assists at St. Clement's, Marrick-ville.

Deaconess Ruby Jackson.—Educated Rozelle Domestic Science and Pinnell's Business College. Engaged in clerical work. Had two years' training at M.B.I. and entered Deaconess House March, 1941. Set apart as Deaconess March, 1943. Full-time worker at St. Jame's, Croydon.

Sister Vera Lang.—Educated Golspie School. President of Young Anglicans' Association and Secretary of the Golspie Red Cross. Entered Deaconess House March, 1943, and is assisting at St. Clem-ent's, Marrickville, and the Children's Court.

Sister Nancy Mansfield (Mrs. A. Mil-ler).—Educated at Parramatta. After 18 months' nursing, entered Deaconess House as C.M.S. student for two terms theological study, March, 1942. Full-time worker at C.M.S. Mission School, Mulgoa.

Sister Ena Mattiske.—Educated Forbes High School. Entered Deaconess House March, 1942. Organist and part-time Sister at St. Barnabas', Mill Hill.

Sister Barbara Metcalfe.—Educated Ash-burton, South Devon, England. Trained in Children's Welfare N.S.D.N. Certifi-cate. C.M.S. candidate from Victoria. Entered Deaconess House for one year's theological training, March, 1943. Part-time Sister Children's Court.

Sister Rosalind Michael.—Educated at Parramatta High and Stott's Business Col-lege. Four years secretarial work. For-mer treasurer and S.S. teacher at St. Paul's, Canley Vale. Entered Deaconess House, June, 1942. Assisting at St. Peter's, Cook's River.

Sister Winifred Preston.—Triple certifi-cate nurse. Trained under C.M.S. at Dea-coness House for four months, from August, 1942. Former S.S. teacher and fellowship leader at St. Paul's, Chatswood. also Council member of the League of Youth. Now working under C.M.S. at Mvumi Hospital, Tanganyika.

Sister Eileen Ryall.—Educated Wollon-gong Domestic Science and Technical Col-lege. Former S.S. teacher, organist and Y.P.U. leader at C. of E., Mt. Kembla. Entered Deaconess House March, 1942. Organist at St. Anne's, Hammondville, and part-time Sister at Hammondville and St. Barnabas', Broadway.

Deaconess Nora Tress, Th.L.—Edu-cated Chatswood School and North Syd-ney Girls' High School. Former S.S.

teacher at St. Paul's, Chatswood, and Girls' Bible Class leaders at Miller's Pt. Entered Deaconess' House in March, 1941, and secured her Th.L., and Deaconess Diploma in March, 1943. Full-time worker at All Saints', Woollahra.

Sister Faith Ward.—Triple certificate

nurse. After three months' training at Deaconess House, under C.M.S., worked for eight months at Groote Eylandt and at Roper River. Returned to Sydney, and after further training at Deaconess House, proceeded to Tanganyika, and is stationed at Berega Hospital.

WOMEN AND UNKNOWN WOMEN.

BY DEACONESS NORA TRESS.

I make no apologies for writing about women in a paper for men. In fact, as a deaconess who was privileged to attend lectures for two years in Moore College, I think it is a wisely chosen subject! However, I do not intend to write of the well-known women in the Bible, but to draw your attention to those not so well known. Volumes have been written on the more famous characters, as for instance, the wives of the Patriarchs, Hannah, Ruth, Esther, Mary the mother of our Lord, and the other Marys of the New Testament. Their lives are portrayed for us in Scripture, and many have taken in hand to write of them and speak about them, drawing lessons from their actions and characters. But I often think about the women whose names are not recorded for us, and those who are barely mentioned, and that only in connection with someone else who is of greater importance.

I think of Noah's wife, who lived with her husband under her feet for just on twelve months in the confined space of an ark, and wonder if she was patient with him, and how she got on with her daughters-in-law. I wonder at the fortitude of Hagar, the outcast of Sarah, who patiently endured hardship for the sake of her son, though she was not without fault in despising her mistress. There was Lot's wife, who became a pillar of salt rather than a pillar in the faith, and so lost her life because she desired to continue living in the sinful city of Sodom.

In studying the historical books, one finds them crammed with women. We are full of sympathy and admiration for Hannah, the mother of the great prophet Samuel, because of her faith and self-sacrificing love, but we do not hear of his wife. I doubt if she is even mentioned, but we do know that their sons were not all they should have been. Were they a heartbreak to their mother as they must have been to their father?

It is interesting to note that while there are a great number of women associated with David, there are practically none mentioned in connection with Saul. The

witch of Endor is about the only one who figures in the important history of his reign, and a slight mention with regard to his daughters; but that is more incidental in a narrative concerning David. David's wives are mentioned by name, and figure prominently in some of the events of his life; but Saul's wife, or wives, are not mentioned at all, except that in his anger against Jonathan on one occasion he calls him the son of a perverse and rebellious woman. Judging by the character of Jonathan, we wonder very much if this could be so.

In the Books of the Kings the roll of womanhood is marked in respect to their influence on the lives of men. They are often only recorded in connection with the character of the king reigning at the time. Thus the mothers of Asa, Josiah, Hazekiah, Manasseh, Jotham and Josiah, leave us wondering just how much or how little they influenced these men who led their nation into evil or good. Asa removed his mother from being queen because of her idolatry, and Athaliah exercised an evil influence on the Kingdom. The only queen Judah ever had, her reign was one of terror and bloodshed. She put to death every member of the royal family, with the exception of the little Prince Joash, whose life was saved by his aunt and his nurse, the latter being responsible for his upbringing.

In the stories of Elisha we are brought into contact with several unknown women. There was the widow of the prophet, who came in great distress over her financial difficulties. We remember how she was helped by the pot of oil, but it was her faith in Elisha's word, and her obedience in carrying out his commands, that brings this nameless woman into history. Then there was the "great woman" of Shunem. I think I am safe in saying she is the only one spoken of in the Bible in those terms. She was "great" because of her hospitality and generosity of heart. It is notable that her husband shared in this act of generosity, and cooperated with her in placing a room at the disposal of the prophet for his com-

fort whenever he passed that way. She realised that in serving one of God's prophets she served God Himself. Such teaching reminds us of our Lord's own exhortations with regard to our thoughtfulness of other people's wants, and later of St. James and St. John, who impress us in the same way in their epistles.

Another woman of whom little is recorded for us is Job's wife. The mother of many children, she had lived a life of comparative ease and comfort after the manner of the times. When adversity came to that family, her husband rose to meet the suffering and bereavement which surrounded them, but his wife was stunned and she failed to see things in the same light. "Dost thou still retain thine integrity? Curse God and die," was her desperate cry. But Job remained firm in his belief, and regards her words as foolishness. He stood alone in his great trouble at that moment, whatever view his wife took of the calamities afterwards.

When we turn to the New Testament we again discover many acts recorded for us of women who are nameless, or whose deeds are given in a few words. There is the Syrophenician woman, whose daughter was possessed of a devil, and in seeking the Lord showed great persistency in her faith. It is of her the Master said, "O woman, great is thy faith." She was a poor Gentile, with a big need, and there is a touch of nobility in her reverent, yet persistent argument. Another woman I have felt an interest in is Pilate's wife. In St. Matthew's Gospel only is she mentioned, and that in a brief verse. Her plea was that Pilate should have nothing more to do with the council that condemned Christ, because her dreams of Him had troubled her. I do not think the mention of her attempt to extricate her husband from his unenviable position is accidental. She was a voice from an outside world, a world in which women were of little consequence, and whatever her motive, it was an attempt to bring what influence she had to bear on the case in favour of a "Just Man."

In the Acts of the Apostles we have, in contrast to many noble women, the sad case of Sapphira, who joined with her husband in an act of deceit. There is no doubt about their pretence on the matter of giving the whole of the price obtained for their possession. Peter charged them with the sin of lying to the Holy Ghost, and their sudden death came as a judgment upon them. But Peter had the more happy and wonderful experience of seeing one brought back to life, after his unpleasant task of calling down the judg-

ment of death. This was the busy little soul who spent her days at Joppa caring for those not so well off as herself. Dorcas' life was poured out for others in unselfish love. She is described as a woman "full of good works and alms-deeds," showing her love to God in a practical way by making garments for the poor. She was suddenly taken ill, and died, but was recalled back to life again by the Apostle, to the glory of the Lord, so that many believed because of it.

There are three more women I would mention in closing. The first is Priscilla, wife of Aquila, mentioned not only in the Acts of the Apostles, but also in Paul's Epistles to the Romans, 1 Corinthians and 2 Timothy. They were closely associated with St. Paul when in Corinth, working together in the tent-making trade. When he crossed to Ephesus, they accompanied him, and there met Apollos, who they took and "expounded unto him the way of God more perfectly." Priscilla evidently was a teacher with her husband. Indeed, she must have been a woman of forceful character, because out of the six times they are mentioned together, three of the references place her name first! This may be accidental, but would it not appear a little unusual if we wrote "Mrs. and Mr." instead of "Mr. and Mrs."? Be that as it may, Priscilla was a woman of great earnestness of character, who undoubtedly gave up much for the cause of the Gospel. What a contrast to Ananias and Sapphira!

The last two I would bring before you are the mother and grandmother of Timothy, Eunice and Lois. They are spoken of as women of faith who gave to their son and grandson that gift which was so highly commended by the Apostle Paul in his letter to his young friend. How they must have rejoiced in Timothy's spiritual growth, having nurtured him with care and devotion in the things of God from babyhood. Is this not the prayer and desire of every Christian mother for her growing children? And should it not be our aim in training children, whether in the home or the Sunday School, to guide their feet into the right paths in life?

A woman's work for God, whether as a deaconess, a mother, or in any other capacity, is of tremendous importance in this world. We have opportunities to-day which never before have been ours. Let us use them, recognising in them a service which only we women can do, and a joy in doing such to the honour and glory of our blessed Master.

THE MISSIONARY URGENCY OF TO-DAY.

Rev. H. M. ARROWSMITH, Th.L., Acting General Secretary of C.M.S.

The time is always short between the challenge of a great opportunity and the moment when it is taken or lost. And the importance of a message lies in the urgency which it creates. This sense of urgency based upon the Gospel of our Lord Jesus Christ, which is the rightful heritage of all mankind, explains this article which presents the task facing the Church Missionary Society in the days immediately ahead.

In each age and generation the urgency takes on a particular form. To-day the pattern of life which has been familiar in Europe and in Africa and in Asia has broken up. New perspectives, new values, new challenges are calling the Church of Jesus Christ to plan and work towards a post-war pattern. Nor can we escape from a world-wide responsibility. A Church evangelistic at home will be missionary abroad. It is the natural sequence, and to be a child of God carries with it the inescapable obligation of service.

Let us sketch briefly the trend of the world pattern to-day. Upon the Church's awareness of the tremendous issues of this present hour, and her response to them much will depend. Two facts give us the outline of the picture.

Firstly, in Africa, in the Middle East, in India, and in China, the C.M.S. is already in action at the points of the greatest tension, danger, and opportunity. War, famine, disintegration of social fabrics, suffering and sorrow, and a complete change of values have all had a share in creating a sense of insecurity and change. Men and women are desperately searching for a faith to live by, an anchor which will hold firm.

Secondly, and this is most important, in all these countries the war has revealed the Church to be firmly rooted, but nevertheless **still needing the experience and specialist help of the older Churches.** It is absolutely essential that these younger Churches should be strengthened and built up in their most holy faith. In Christ alone can be found a sufficiency for lives that have been stripped of their old order. The message of the love of God revealed on Calvary creates trust for disillusionment, lights the torch of hope for despair, guides the desperate soul into a haven of peace, and, instead of disaster Christ stands before us as the Rock of Ages.

To-day, as in the years that have passed, the Church Missionary Society is looking

to Moore College for missionary recruits. The younger Churches are languishing for leaders to give to them pastoral guidance, training in methods of evangelism, and to build up the devotional life of both individuals and the worshipping community. This is one of the sequels of the growth of the Church overseas, and there is danger in this rapid growth, as well as opportunity. The danger lies in this: that the "weak hands" and "feeble knees" and the "fearful hearts" of these infant Churches should fail and fall for the lack of a strengthening touch.

Another sequel to the growth of the indigenous Church overseas is that the missionary to-day should be a man who is willing to accept the lower place and is prepared to give his contribution under the leadership of a national of the country to which he goes. The pattern of to-day calls for Pastoral Evangelism, Teacher Training, Theological Training, and a positive though humble leadership in which is made manifest the spirit of the Forerunner—"He must increase; I must decrease"!

More than ever before, the Church Missionary Society is needing the very best men and women available to go out as ambassadors for Christ, and as the servants of His Church overseas. There is one indispensable qualification common to all who offer for this service—a humble assurance of God's saving grace in their own experience, and the complete dedication of life to the task of introducing others to that Saviour.

The Church Missionary Society is uniquely placed to take a vital share in the healing of the nations in these pre-peace and later post-war days. We **dare** not, we **cannot** fail our Lord and the cause of His Kingdom. Maybe, like Esther, we have been called to the Kingdom in this present day, for such a time as this. We look to Moore College for men on fire for Christ, by which the tremendous challenge of this hour can be met.

"Shall we, dare we disappoint Him?
Brethren, let us rise,
He "Who died for us is watching
From the skies;

Watching till His Royal Banner
Floateth far and wide,
Till He seeth of His travail
Satisfied!"

MOORE COLLEGE ALPHABET, 1943.

- A** is for ALWYN, in love with a miss whose father's a bishop—some wangling this!
- B** is for BOWIE, tall, spectacled, bright, and "something and something" will come out all right.
- C** is for CHRISTOPHER, CARTER, and CLOUT; the first's no appendix, P.A. took it out.
- D** is for DONALD, who lives up above, his other name's LANGSHAW, we're sure he's in love.
- E** is for ERIC, gigantic in figger, were it not for the rationing, we think he'd grow bigger.
- F** is for FILLINGHAM, otherwise "Dad," They travel half-fare, so it isn't so bad.
- G** is for GOODWIN, as well as for GIBBES, whose face is so open he'd never tell fibs.
- H** is for HOLMES, who lives o'er the street, with stentorian vocals the morning he'll greet.
- I** is confused, and sunken in woe, will someone please tell me, "Just who is this JOE?"
- J** is for JONES, an intelligent youth; who's written a ditty concernig a tooth.
- K** is for KEITH, which we stock in two sizes; the fat one takes pictures, the other takes prizes.
- L** is for LEWIS as well as for LOOKY, unless you are careful you'll bump into COOKY.
- M** is for MERRELL as well as for MOORE. Our William's romantically built to the core.
- N** is for natives who live in Malay; where FREDDY is going—they love RICE (they say!).
- O** for a sleep with no lecturer speakin', says GORDON the GERBER, our somnolent deacon.
- P** is for pounding we get in the chapel, when organist WINTERS with psalms has to grapple.
- Q** is for quiet, a delicate air, pervading the ether when HARRY is there.
- R** is for ROLLS, a rhetorical "Yowth," and also for REED, who hails from the South.
- S** is for SHERLOCK, as well as for school, behind the Cathedral, where FELT-HAM holds rule.
- T** is for TAPLIN, for TWINE, and for THEO, Whose brothers are two, so they are a trio.
- U** are mistaken in hearing a winge from Room Number Four, 'ces it's tenant is GINGE.
- V** is for Victory, three dots and a dash, and also for VOCKLER, whose room-mate is ASH.
- W**'s for waffle—a lucrative game, as practised by COLE it has risen to fame.
- X** is for exercise, that's Y I've Z I'm fed up with writing—I'm going to bed.

R. H. WINTERS.

"CANTATE DOMINO." MUSIC IN THE CHURCH.

WILLIAM G. TWINE.

Throughout the ages, history amply illustrates how intimately the art of music has been connected with public worship. From the Hebrew Temple, with its choir and psalms, the Synagogue and the early Christian fraternity with their choral antiphony, the sumptuous and elaborate services of the Eastern and Western Churches down to the simpler and more practical usages of the Reformed Churches, and finally to the services as we know them to-day, music has played an extremely important part in organised worship. Indeed, it may be said to be

almost indispensable to the Church service.

However, it must be remembered that music as it stands to-day, apart from its usage in services, owes its position entirely to the aid and incentive given it by the Church. It is historically and actually a prodigy of the Church.* Many musical devices that are quite commonplace in this age, owe their origin merely to the fact that the Church required them, and consequently provided the incentive for their production.

The advance of music from about 1200 A.D. till well after 1500 was entirely due to musicians writing purely for ecclesiastical motives. As an example of this, the earliest piece of Counterpoint known to exist was written in an English Abbey about the year 1230 A.D. Almost all recognised masters of music up to about 1500 were either ecclesiastics or organists and choirmasters.

The origin of our modern homophonic hymn tune, however, is not to be found amongst the work of the Church musicians. A hymn tune is written in harmony as opposed to counterpoint, and harmony owes its existence to secular sources such as the troubadours of the 16th century and the folk-dances of the peasantry of the same period.

The first extensive use of the hymn tune, or chorale, as it was then known, was made by Luther, and later by Calvin, for evangelistic purposes. The great organist and composer, Johan Sebastian Bach (1685-1750), has written some of his most noble works on hymn tunes used during the Reformation.

Thus, having considered very briefly the development of music in the Church, let us turn to another and more important phase of the subject under discussion, namely, the object of such music.

The object should be at all times the glory and praise of God, not the glorification of the officiating musicians. Unfortunately, there is a grave tendency to exalt the latter to an undue peak of importance.

To be a true Church musician, self should be forgotten entirely, and the particular talent or talents with which the person is endowed should be offered freely to God.

The next point that arises, quite naturally, is the standard which should be set. Being for the glory of God, the music

should be of the highest possible standard, and this standard should be rigorously maintained.

But it may be asked, "Who is to say whether certain music is good or bad? Surely that is a matter of personal opinion?" This is a question which is invariably aroused by a justifiably dogmatic criticism of certain atrocities labelled "hymn tunes," may be answered quite logically and simply as follows:—

Music has its set of rules of composition, the same as in any other branch of the Arts. These rules have been developed throughout quite a considerable period of time by recognised masters of the subject, and are so positive and definite that they cannot be ignored. Even as we are able to detect a bad piece of poetry or prose, similarly, by application of these rules, we can point out a bad composition of music.

Church congregations would be quite justifiably shocked if verses which were obviously ungrammatical were introduced into the Church service. I maintain that it is equally as offensive to use music which which does not conform to the standards set as it is to use ungrammatical literature.

Unfortunately this very important point is apparently very obscure to many people who glory in the appellation of "church musician," and consequently much harm has been done to the musical standard of the Church service.

When we look around us to-day and perceive the deplorable state of apathy into which Church music has relapsed we cannot but sincerely wish for a return of that magnificent enthusiasm which conceived and produced such mighty works as the "Messiah" and the "St. Matthew's Passion"—works that were entirely dedicated by their noble composers to the glory and praise of our God.

EMMANUEL.

T. J. HAYMAN.

Two weary prisoners longed to be with their loved ones for Christmas. There seemed little hope for mercy or freedom, for their captors were the Chinese Workers' and Farmers' Red Army, Sixth Battalion Division. Captured at the beginning of October, 1934, they had marched many miles, endured much hardship, and now were being kept under constant guard until the ransom of Mex. \$700,000 was paid. It was during December that at

last the long marches came to a halt, and for some time the prisoners were billeted in a place called "Peach Hollow."

On the march, Mr. Bosshardt and my father were too fatigued to give much thought to attempting to escape, but after a time in a room in "Peach Hollow," they had a measure of strength to contemplate such a thing. One day they noticed the back door was fastened with only three nails, which they gradually

worked loose. Unknown to them, the children were praying for their release for Christmas, and the more they thought and prayed about the possibilities of escape, the more the desire grew on them. On Monday evening, 17th December, the opportune moment came. Declining the offer of a sick guard in a neighbouring room to sit beside him, the two men heaped up the straw on their beds. Their guard was in another room, and the roll was being called, which would be followed by a talk, or the singing of Communist songs. Tightening their sandals and belts, they pulled the door ajar and squeezed through. They soon found themselves in a large vegetable garden surrounded by a high wall. It did not take them long to be right out and scrambling up earth embankments of small terraced plots on the hillside.

The chase soon began. The escapees kept in the hills and tried to travel west. But the night was cloudy, and like lost men they travelled around in circles. They managed to beg a little food from farmsteads and slept in the day, travelling at night. From "Daily Light" they found many helpful passages. "We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me," was one of the promises. However, visions of the cruel faces of the Red guards seemed to haunt them, and amongst the trees there seemed to be shadows of men. They felt that if they were recaptured it would mean death. Many Chinese prisoners had been executed in their travels. They committed themselves to the protection of God. On the second day, refreshed by some sleep, they skirted a hillside, aiming to go as far as possible before nightfall. A valley had to be crossed, and in doing so they met two or three tough-looking characters. They called after the two men, saying that it was impossible to go over the hill. One of their number slipped away, and before long men with spears rushed from all directions. The toughs chuckled at their haul of \$500 dollars reward.

Immediately Mr. Bosshardt and my father were taken back to the Red base, tied hand and foot, and put in different cells with the poor suffering Chinese "criminals" who were lying motionless.

The foul smells were sickening. While

they were there, the chief of the police visited them, striking them several times with bamboo. Before long, however, they would be taken out to be questioned. But one of the biggest questions that arose in their own hearts was, "Why had not God enabled them to get clear of the area occupied by the Reds?" Was it not that many more saints of God might be driven to their knees? Later, from many parts of the world we heard of folk who had prayed for the two captives. God alone knows how many have been blessed through reading and hearing the full story. We as a family can testify to deep spiritual blessing through our father's captivity.

One evening they were brought before the Executive and told, "You have greatly hindered our plans." On the morrow, they said, they would be crucified; but worst of all, fearful blasphemy poured from their lips. A formal trial was held on December 24th, before all the comrades, which proved ludicrous both in the questions and the sentence, for it all had been planned previously. The prisoners were told that one would have to be kept a year and the other a year and a half. Christmas Day followed. Environment and circumstances were far removed from what that day means to Christians. Forbidden to speak to each other, they sat on the edge of their straw beds on the floor. Presently Mr. Bosshardt picked up some whips of straw and my father wondered what he was doing. The guard doubtless thought he was whiling away his time. Gradually he shaped the letter "E" and stood it at the end of the bed. This was followed by "M," then slowly "EMMANUEL" was spelt. Yes, Hallelujah! even there it was indeed, "God with us." What else mattered? It was a wonderful message for them both. Is it not equally as comforting for all sorrowing hearts? In the days to come they proved the truth of those words, for though beaten and very weak, they were not killed. Like those who were imprisoned of old, they were enabled to sing the praises of God.

Perhaps the hardest test was when only my father was released in November, 1935, when they both looked forward to freedom. It was not until the following April, at Easter-time, that the news of Mr. Bosshardt's release came. Both men were very weak when released, but Emmanuel—God had been with them through it

WHO'S WHO IN THE COLLEGE, 1943.

This directory has been compiled with one primary purpose. Not that members of the student body might see their names in print, but that the reader might be enabled to see for himself what a wide field of education, environment and experience is drawn upon by the Church of England in this diocese to fill up the ranks of her clergy. Here will be found many contrasts. Architects and accountants will be found rubbing shoulders with apprentices, clerks with carpenters, students with salesmen and soldiers. This diversity, we are sure, can only make for a balanced ministry, fully aware of the practical problems of the "man in the streets," and his counterpart in office, workshop, emporium, factory, and military unit.

ASH, RONALD VICTOR.

Educated Sydney Technical High School, 1936-7. Sydney Tech. College, Fitting and Turning and Marine Engineering Sections. Apprenticed to Engineering, 1937-43. Entered College 1943 to read for Matriculation. Catechist at Malabar.

BOWIE, RODERICK WILLIAM.

Educated Sydney Grammar School. Prefect 1940. Debating Team 1939-40. Entered But-Har-Gra for B.T.S. Course, 1941. Moore College, 1942-43. Catechist, St. Peter's, East Sydney, 1941, St. James', Croydon, 1942-43. Interests, C.M.S. League of Youth Council member, 1942-43. Crusader Union. Robt. Watson Memorial Reading Prize, 1942.

CARTER, WILLIAM FREDERICK.

Educated Ultimo Central Tech., 1935-37, to Intermediate. Clerk in office of merchant until 1942. Service in 3rd Inf. Battalion, A.I.F., in N.G., till 1943. Discharged, and entered college to read for Matric., 1943. Catechist at St. Michael's, Flinders St. Honorary worker at Yarra Bay Unemployed Camp for some years prior to military service.

CHRISTOPHER, GEORGE WHITMORE.

Educated Sydney High School, 1932-5. Sheet Metal worker and Production Control Clerk in Electrical Radio Trade, 1935-41. But-Har-Gra, 1941. Syd. Univ. Mat., 1942. Moore College, 1942-43. Catechist, Belmore, Sans Souci, with Douglas Park and Wilton. Some years voluntary worker with Open-Air Campaigners, prior to entering College.

CLOUT, DANIEL FREDERICK.

Educated Sutton Forest. Worked in Sutton Forest prior to entering But-Har-Gra, 1942. Lay-Reader Sutton Forest; Catechist, Milson's Point and Rockdale.

COLE, EDMUND KEITH.

Educated Fort Street Boys' High School, 1932-4. Officer Commonwealth Bank of Australia, 1935-41. Signaller, 2nd Div. Sigs., A.M.F. Entered But-Har-

Gra to read for Matric., 1941. Matric., 1942. Entered Moore College and Syd. Univ. Faculty of Arts, 1942. 1st place Aust. College of Theology Th.L., First Part, 1942. Eleanor Abbott Scholar, 1942. General Proficiency Prize, 1942. U.T.S.R.C. Representative, 1942. Secretary M.C.S.U., 1943. Asst. Senior Student, 1943. Catechist, Holy Trinity, Concord West, 1942-43..

COOK, ARTHUR JAMES.

Educated Summer Hill Intermediate High School, 1932-4. Matric. Sydney Univ., 1943, from But-Har-Bra. Moore College to read for Th.L., 1943. Employed some years as Customs Clerk at B.A.T. Co., Raleigh Park, Kensington. Interested in all youth work, especially C.E.B.S. Also in B.C.A. Catechist at Homebush and at St. John's, Ashfield.

FELTHAM, GEOFFREY HAYES.

Educated Fort Street Boys' High School. Employed as clerk in merchant jewellers'. But-Har-Gra, 1940, to read for Matric. Sydney Univ. Matric., 1941. B.T.S. Course, 1941, Th.L. course commenced 1942-43. Staff of St. Andrew's Cathedral Choir School, 1943. Catechist, Eastwood and later Narrabeen. Arts Undergraduate, Syd. Univ., 1943.

FILLINGHAM, ROBERT GORDON.

Educated Chatswood Intermediate High School, 1928-30. Probate Clerk, Perpetual Trustee Co. Ltd., 1931-42. Catechist, Gerringong, 1942-43. Moore College as resident student, 1943. Engaged in work at St. John's, Milson's Point, 1929-30. Diocesan Reader. President C.M.S. League of Youth, 1937-39, Member C.M.S. General Committee, 1937-41.

GERBER, REV. GORDON BRUCE.

Educated at Sydney Tech. High School. Four years junior clerk in large wholesale firm. Interested and actively engaged in Christian work amongst G.P.S. boys for some years. Matric. from But-Har-Gra to Syd. Univ. Catechist at Belmore, Pymble, St. Ives and Curate, 1943, after ordination to Diaconate, at St. Clement's, Marrickville. Interests, C.M.S. Crusader Union. Member of Crusader Committee.

GIBBES, ROBIN BROOK.

Educated Forbes High School. Went on land. Sheep farmer, Syd. Univ. Two years in Faculty of Agricultural Science. Moore College, 1939. Worked as Catechist, St. Mary's, Balmain. Joined A.I.F. June, 1940. Married. Transferred Y.M.C.A. in Egypt. Returned with 6th Div. after service in Egypt, Libya, and Palestine. Re-entered College, 1943.

GOODWIN, CHARLES.

Educated at Parramatta Intermediate High School, 1933-36. Electrical Engineer at Cockatoo Island Dockyard until 1943. Entered Moore College to read for Matriculation. Catechist at St. Anne's Church, Ryde.

HAYMAN, THEODORE JOHN.

Educated at China Inland Mission School, Chefoo, China. Matriculated Oxford. Came to Australia, 1938. Served in Commonwealth Bank of Australia, Sydney, 1938-1941. June, 1941, A.A.M.S. to October, 1942. Entered Moore College on discharge, to commence B.T.S. Course. Catechist at Belmore.

HOLMES, JAMES WILLIAM.

Educated Leichhardt Tech. School, 1934-5. Entered But-Har-Gra, 1942, to read for Matric. Matriculated Syd. Univ., 1943. Engineering Apprentice, 1935-41. A.M.F. Field Workshops, 1941. Catechist at Granville and Pymble, St. Ives.

JONES, JAMES PERCY.

Educated North Newtown Intermediate High School, 1932-5. Stock and Sales Department of large automotive and aircraft engineering company. Taking Sydney Tech. College Diploma evening courses. A.M.F., 30th Batt. Two years Moore College, 1942-43. Catechist, St. Peter's, Watson's Bay.

KAY, KEITH ALFRED.

Educated at Hornby, and Ultimo Tech. Intermediate, 1932. Clerk at B.G.E., 1933-40, including service in Tasmanian branch, 1939-40. But-Har-Gra, 1941. B.T.S. Course, Moore College, for Th.L., 1942-43. Studied Accountancy, C.I.A. Catechist at Austinmer, Manly and Hornsby. Interests, Crusader Union, C.M.S., League of Youth, Church of England Fellowship. Auditor, M.C.S.U., 1942; Treasurer and Editor, 1943.

LANGSHAW, DONALD EDWIN.

Educated Ultimo Central Tech., Inter, 1935. Apprentice Printer, 1936. Sydney Tech. College Printing Trades Course, Gold Medallist. A.M.F., three months. But-Har-Gra, 1942. Matric. Syd. Univ., 1943. Moore College to read for Th.L., 1943. Catechist, St. Mary's, Rosty Hill and Manly.

LEWIS, RAYMOD HAROLD.

Educated Fort Street Boys' High School. Sales Clerk at S.T.C. Pty. Ltd. Student at St. Columb's Hall, Wangarratta, for short period, 1942. Catechist at All Saints' Church, Petersham.

MERRELL, WILLIAM.

Educated Carlingford Dist. Rural School. C. of E. Boys' Home, Carlingford. Building Trade. A.M.F., 14th Field Ambulance, 1940-41. Entered But-Har-Gra, 1942, to read for Matriculation. Matric. 1943, Syd. Univ. Arts undergraduate and Moore College first year, 1943. Worked for some years with Open-Air Campaigners as voluntary worker.

MOORE, REGINALD IAN.

Educated Parramatta Intermediate High School, 1937-40. Wool clerk at Grazcos; pay clerk at Arnott's Biscuits. Entered College to read for Matric. at M.B.C., 1943. Catechist at Canterbury, and at Canley Vale.

MORTLEY, REV. ERIC GEORGE.

Educated at Petersham Intermediate High School, 1925-7. Studied Accountancy. Accountant at 25 in large leather merchants. Own business, general store in Wentworthville, 3½ years. Moore College, 1942. Deacon, 1943. Board of Education. Treasurer and Vice-President of Church of England Fellowship, Dio. of Sydney.

PRECOTT, REV. ALWYN WALKER.

Mill Hill School, England, 1927-31. S.C.E.G.S., 1932-33. University of Sydney, Faculty of Engineering, 1936-41. B.E. and Lecturer in Eng. from 1941. Sunday School Supt., St. Clement's, Mosman, 1938-41; Diocesan Reader, 1942; Deacon, 1943. Curate, St. John's, Beecroft, 1943. Warden, Moore College Hostel, 1943. Interests, C.M.S. League of Youth and C.S.S.M.

REED, BRUCE.

Northcote High School, Victoria, 1930-35. Melbourne University to read for B.Arch., 1936-41. Studies interrupted by war. Interests, Crusader Union and I.S.C.F. Catechist, St. Anne's, Ryde.

REES, REV. THOMAS GEORGE.

Educated at Fairfield State School, Victoria. 12 years as salesman in Seed Merchant's. Entered full-time service in Church Army, 4½ years in itinerant mission work in Eastern States. Entered Moore College for B.T.S. Course, 1941, Th.L. commenced 1942. Deacon and Senior Student, 1943.

RICE, FREDERICK JAMES WILLIAM.

Since last "Societas," has transferred from Marrickville to Kingsgrove as Cate-

chist. Reading for Th.L., and studying Malayan in preparation for work in Netherlands East Indies, with C.M.S. Interests, C.M.S. League of Youth.

ROLLS, ROBERT LAIDLAW.

Educated North-East High School, Kansas City, Missouri, U.S.A. Vaughan Road Collegiate, Toronto, Canada; Auckland Grammar School, Auckland, N.Z. Shipping office clerk; salesman in Canada, N.Z., and Australia. Entered But-Har-Gra to read for Matric., 1940. Moore College, 1942. Catechist at St. John's, Parramatta; Holy Trinity, Dulwich Hill; and St. Andrew's, Summer Hill. Worker in C.S.S.M. and Open-Air Campaigners. Committee Member of Ch. of Eng. Fellowship, Dio. of Syd. Crusader Union. League of Youth.

SMYTHE, HARRY REYNOLDS.

Educated at North Sydney Boys' High School, 1936-40. Matric. to Sydney Univ. One year in Faculty of Arts, then service in A.M.F., Artillery and Supply. Discharged 1943, entered Moore College to read for Th.L., and resumed studies at University, with Exhibition.

SHERLOCK, ROBERT EDWARD.

Educated at Randwick Inter. High School, 1932-34. Entered General Merchant's office as clerk for six years. Stock Accounting clerk in Oil Co., 18 months. Diocesan Reader. Studied Accountancy (F.I.A.) to Intermediate. Entered Moore College to read for Matric., 1943. Catechist, St. Peter's, Cook's River.

TAPLIN, FREDERICK GEORGE.

Educated at St. George's School, Han-

over Square, London, Dental Mechanic. Left England, jackeroo in Aust., N.Z. Service in A.I.F., 2/5 Field Ambulance, and 6th. Div., in Greece, Libya, Syria, Palestine and India. Also on return to Australia, in Northern Territory. Entered Moore College on discharge, to read for B.T.S. Course. Interests, Singing.

TWINE, WILLIAM GEORGE.

Educated Summer Hill and Homebush Intermediate High Schools, 1935-37. Clerical position in Maritime Services Board, 1938-43. Service in A.M.F. District Finance Office, thence to Corps of Signals. Interest, Music. Asst. Organist, organist and choirmaster at various churches. Now at St. Thomas', Enfield, Organist, Choirmaster and Catechist from 1943. Entered Moore College, 1943, to read for Matric.

VOCKLER, JOHN CHARLES.

Educated Sydney Boys' High School, 1937-39. Shop assistant, then junior clerk in Island merchant's office. C.E.B.S. Executive. Catechist at Miller's Point. Entered Moore College to read for Matric., 1943.

WINTERS, ROBERT HUNTER.

Educated at Scots' College, Sydney, 11½ years. Matriculated to Faculty of Medicine, Syd. Univ. at 16. Represented Scots in rifle team and athletics. Champion sprinter for many years. Two years teacher at Choir School. Moore College for B.T.S. Course, 1942. Th.L. commenced 1943.

"AND I WILL GIVE YOU REST."

—MATT. 11 : 28, 29.

Soundless this night my prayerful thoughts are roving,

Traversing ground where doubt had grown before,

But now yields wealth I measure not in sterling,

'Tis God's still peace ! midst life's unceasing roar.

Whether in thunder of a fierce-fought battle,

Or clanging din of factory and road,

The constant stress of business or of learning,

The burden of a labourer's heavy load ;

Come one, come all of these, I'm linked by prayer

To Him who gives us rest and peace apart :

His yoke is easy to the burden-bearer,

For He is meek and lowly in His heart.

Grant me, O God, the strength to touch men gently,

The will and power to set myself at nought,

The voice alone to speak of Jesus' entry,

To calm a sinner's mind and guide his thought.

R. B. B. GIBBES, ex-Corporal, A.I.F.

DEVELOPING A TRUE COLLEGE LIFE.

ROBERT E. SHERLOCK.

To the minds of the great majority in the Metropolis of Sydney, Moore College comprises merely a group of ancient buildings perched in a somewhat obscure position "just beyond the University"—an academy of learning where men are trained "to be parsons." Then, to those who dwell in the vicinity, and to others who earn their daily bread nearby, it is something more intimate in character. It is a place from which studious figures, with gowns in various stages of disrepair, issue forth in little groups at regular intervals, to perform strange capers in the otherwise sedate Carillon Avenue. Having expended their pent-up energy, these youthful "bookworms" burst uncerimoniously into a two-storied dwelling on the opposite side of the road, a house which quite obviously has seen better days. Apparently they are "freshers" living in humble fashion for a brief space, and yet maintaining certain contacts with the nobility, for the loud clanging of the Chapel bell periodically causes a general exodus to the main buildings. What transpires within the portals of Moore College is, of course, a matter of some difference to those who are classified in a general way as "ordinary, everyday people." As far as they are concerned, our College, with all its noble traditions, is an establishment which is simply a logical necessity in the life of the community. To those in our midst who are more enlightened, however, Moore College represents something of quite a different hue. It is not composed of buildings (worthy or otherwise) of pathways and lawns and mysterious portals. Those are the mere externals. The College which has maintained such a glorious heritage in past days, and which proudly bears its witness in the war-torn and distracted days of 1943, is built up from principles and ideals, which are not transient, but eternal. Its members are those who do not merely attempt to imbibe the salient points from grim, forbidding text-books, who do not simply spend long hours in lecture room and study, but whose hearts and minds, and souls and wills are united in one grand, pulsating aim and purpose—the true preparation for an active life of consecration and service in the Sacred Ministry of the Church of England.

Human nature being as it is, men living together under a common roof must of necessity express themselves in differing

fashions. While all have the same goal in view, all do not tread the same pathways. The young, enthusiastic student, fresh from school or a brief business career, and new to College life, slowly begins to realise that temperaments and individual outlooks are things difficult to understand, and dangerous to ignore. The quiet, unassuming personage finds it difficult to maintain helpful contacts with another who is more boisterous of expression. The intensely conscientious, diligent student, who may not be gifted with far-reaching powers of assimilation, finds himself at a loss to understand the easy-going, light-hearted individual who indulges mainly in trifling pursuits, and yet secures a miraculous pass in examinations by "reading up" at the last moment. And so we could continue. But surely, if temperament and early training and cultural approach have such an important bearing in intellectual and similar spheres, they have a much more marked effect upon the realm of the spiritual. Such matters as "Churchmanship," modes of worship and outward expression, evangelistic fervour, separation from everyday pleasures and amusements, approach to personal work, and so on, are strongly influenced by the above-mentioned factors. If only each new student, upon entering College, and each older student after experience in College, can have such a conception of his chosen vocation, and the attendant period of training, he will find the solution of all his problems and worries in heartfelt prayer, and mountains of apparent difficulty will roll away. College days are moments of unparalleled opportunity—times of fellowship which will leave their indelible imprint on later days of intense activity. To drink to the full this cup of joyful experience, theological students must remember the intrinsic value of sympathy, true understanding, and good-natured tolerance in all their contacts and movements. Each man must be a true comrade to each and every other fellow-student, irrespective of peculiarities and foibles, likes and dislikes, even though more particular and intimate friendships between various groups of men will naturally become a feature of any corporate life. The happiness of each man, and the future reputation of Moore College, depends upon the sincere co-operation of all, as quietly but definitely shown forth in a grand spirit of Chris-

tian brotherhood. A true College life requires to be developed, gradually and prayerfully, with a full realisation of all that is involved, so that God may bless

this sacred time to each "theologue," and use it as a "stepping-stone" to future success and usefulness in the greatest and highest of all earthly vocations.

WHO WILL BE BOLD TO PROPHECY THIS ?

Rev. E. G. MORTLEY.

In the early stages of the great conflagration of the last four years a popular pursuit among Christians with clear-cut prophetic programmes was to assign to Russia some sinister role in world events of the immediate future. An extract from the Bishop of Ballarat's letter, in the "Church Record" of September 16th, gives an indication of conjecture that is likely to become increasingly common in the immediate future. Without taking the time to consider the lecturer's remarks to which the Bishop makes reference, we may with great profit attempt to expand the closing reflection as to the possibility of a great religious revival in Russia.

Careful readers of the daily press will have been somewhat intrigued as to the inner significance of the recent report of details as to the election of Sergius, Metropolitan of Moscow, to the Patriarchate. Also the mention of Stalin having made available to the Synod the villa formerly occupied by Count von Schulenberg. Seen in the light of straws in the wind, the facts indicated in these apparently minimized news items appear to bulk largely.

It is frequently said that, due to the iron censorship of the Soviet, we can form no adequate conception of events in present-day Russia. On the other hand, it cannot be denied that news-analysis is a very real factor in the modern world, and it seems true that this function provides some answer to what is so often referred to as the Russian enigma.

A number of attendant factors seem to ensure continued improved relations between the State and the Orthodox Church, with momentous future results. Of course, the chief of these factors would appear to be the willingness on the part of the leaders of both of these organisms to co-operate. It has been stated in reliable quarters that the Russian ruler has in policy for a long time moved closer

to a rapprochement with the Church. Undoubtedly the Metropolitan Sergius consistently, for over thirty years, has aimed at a *modus vivendi* with the Revolutionary Party.

In a brief survey such as is possible in this article, it will be most profitable to glance at a few points which bear most pertinently upon the subject. First, as regards the State, the following three facts emerge as unquestionable: (1) The attitude of Stalin to the Christian Church is not characterised by the same hatred as felt by the other old Bolsheviks, including Lenin. (2) Many of the younger generation of cultured Russians regard the Church as a valuable link with the cultural past of their fatherland. (3) The effect of the war, in one direction, has been to hasten the better treatment of the Church. The German pose, during early invasion days, as defenders of the Faith, led to Soviet concessions to offset the propaganda. When we come to consider the condition of the Church itself, the careful policy of Sergius, since he became Metropolitan of Moscow in 1927, has played its part. Of the condition of the Russian masses, an article in "Bezbojnik," the godless journal, in 1940, stated that at least 90 millions were still believers.

Whither Russia? There are some who will not be prepared to see any value in a return to prominence of the Russian Orthodox Church. Nevertheless, we are assured by many writers that the events of the last twenty-two years have gone a long way towards the re-making of that Church on purer principles. One thing is certain: a great revival inside a Russian Church of vast numbers would contain immense possibilities for Christendom. It is easy to see why Anglican Church statesmen are looking with interest to the chance of close co-operation with a Russian Church playing her rightful role in the fellowship of the Catholic Faith.



MOORE COLLEGE CONVENTION.

The Convention, held at the end of the first term each year, is one of the features of College life. It was instituted in 1939, at the suggestion of Rev. Marcus Loane, and has been a means of blessing to students and their friends ever since. For a week all thought of study and exams, is laid aside, and minds are turned to the deeper things of the soul. Helpful and searching addresses are given at morning and evening sessions, and the Word of God is explored once again for fresh spiritual food.

Rev. George Pearson, now in Tanganyika with C.M.S., was the guest speaker in 1942, and with him are seen (from left) Rev. B. H. Williams, Rev. D. J. Knox, and Principal T. C. Hammond. Our special speaker this year was Rev. H. Bates.

"WATCH YE."

G. W. CHRISTOPHER.

Almost the first thing that meets the eye of the newcomer to Moore College is a large, indecipherable motto, in Greek Uncials, hanging above the fireplace in the library. This motto, the subject of many facetious student interpretations, and on one occasion the target of a tennis-ball, has a message for each man, in his progress through college, and for his wider work in the ranks of the ordained ministry. It is St. Paul's parting counsel to his Corinthian fellow-Christians, in his first epistle to them: "GREGOREITE, STEKETE EN TE PISTEI, ANDRIZESTHE, KRATAIOUSTHE"—"Watch ye! Stand fast in the faith! Quit ye like men! Be strong!"

Moore College proudly and unashamedly glories in the grand evangelical tradition of the Church of England, and

to her sons, as they pass through her hall, comes this message of encouragement, hope and counsel. What more fitting advice to those who are being trained to propagate and defend the "faith once for all delivered to the saints"? So to us is given this commission from him who, "being dead, yet speaketh." "Watch ye." Watch lest spiritual lethargy devitalize our witness. Watch lest self-confidence rob us of our true strength. Watch lest we become mere automata, mouthing the creeds, the principles which kindled the fires of martyrdom in Smithfield, and losing ground to an enemy whose subtlety overcomes our carelessness. WATCH!

"Stand fast in the faith." How well did St. Paul, as he gave the Corinthians this counsel, how well did he know the

danger of idle and unprofitable speculation. Let us take heed. How often have men, even in the congenial atmosphere of this beloved college, lost sight of the central things, in idle speculation about the non-essentials. How often have men ceased to cherish the faith of Cranmer, of Ridley, of Latimer, because they stood not fast. Let us be definite in our proclamation of the faith. Let us stand fast upon the impregnable rock of Holy Scripture.

"Quit ye like men." Again our thoughts are turned back to those hero bishops of our Church, who chose imprisonment, persecution, and death itself, rather than the only alternative—a perjured conscience! These knew St. Paul's injunction, "Quit ye like men." They were MEN! We recall the words of Hugh Latimer, on the day of his execution: "Be of good comfort, brother Ridley, and PLAY THE MAN; we shall this day light such a candle by God's grace in England, as I trust shall never be put out." Who knows but what our lot is not unlike theirs. Certain it is we have no open opposition, as was their experience, but our task is to contend against apathy in our church-folk, carelessness on the part of the masses, and the steady,

relentless opposition of militant atheism. In a pagan society, having a form of godliness, but denying the power thereof, we are called to quit ourselves like MEN.

"Be strong." Thus ends this majestic sentence from him who was the human strength of the apostolic age. Let the German-inspired schools of theology sneer at the "Paulinism" of we evangelicals. If to be a "Paulinist" is to be one who is a strong defender of the pure faith of Jesus Christ, then let us be Paulinists. But whatever the label which others give, let our strength be that which St. Paul envisaged for his beloved Corinthians—"Who in the strength of Jesus trusts is more than conqueror." Be strong, against the encroachments of the world. Be strong against the social evils which attend this godless society. Be strong in our witness for Him Who was the strength of St. Paul.

May Moore College continue long in sending forth men "Duly qualified to serve," as we pray each day in our chapel services, and may her motto ever be, for those who pass through her doors and sit under the tutelage of her staff, "GRE-GOREITE, STEKETE IN TE PISTE, ANDRIZESTHE, KRATIOUSTHE."

SPORTING.

In 1942 the United Theological Students' Representative Council decided that, owing to the war conditions, competitive sport amongst the various colleges was undesirable. A friendly match of soccer with the Baptists was played, however, and thoroughly enjoyed. Moore won the game, which was characterised by good sportsmanship on both sides. On the 30th November, 1942, a very enjoyable day was spent in a cricket match played against "The Clergy." The scores were as follows:—

	Clergy	Moore
1st Innings	10—139	10—102
2nd Innings	10—58	9—61

At the United Theological Students' Representative Council Meeting of this year it was decided that competition matches be resumed. The following is a list of the results:—

Soccer.

Round I.—Moore defeated Leigh (Methodist).

Round II.—To be played against Baptists.

Cricket.

Moore was eliminated in the first round by being beaten by the Baptist College.

Debating.

Round I.—Against Andrew's (Presbyterian)—win.

Round II.—Bye.

Round III.—Against Baptists—to be contested.

Table Tennis.

Round I.—Against Andrew's—win.

Round II.—Bye.

Round III.—Against Baptists—lost.

Round IV.—Against Leigh—lost.

Round V.—Against Church of Christ—to be played.

Tennis.

On account of the shortage of tennis balls, there was no competition in tennis this year.

HEARD IN CHAPEL.

"If a modern schoolboy sticks out his tongue at you, the psychologist instead of dusting his trousers studies his background."

"Let us pray with the lunatics, Father! Lord, I believe; help thou my unbelief." Not from the Principal, but to the Principal.

FEELINGS.

R. W. BOWIE.

Christian assurance is a subject which is much talked about and little explained to-day. Many are seeking for it, and believe they have found it when they feel they can shout a spontaneous "Hallelujah" or "Praise the Lord." They have been told to accept Christ as their Saviour, and under emotional stress have done so and found the satisfaction of a highly complex set of feelings. They are at peace with themselves and the world, because they are saved; their feelings tell them so, and that is all. But gradually they find they have to leave the mountaintop and descend to the hard realities of the valley below. The incidents of life press round them as relentlessly as before, temptations come with renewed vigour, and all the time they are fighting desperately to retain their footing. But soon the first fine glow of the experience departs; they lose the feeling of intimacy with Christ or the ability to conjure up spontaneous spiritual enthusiasm, and finally they weakly give in. They have no power to stand against the hard facts of life, and decide that the whole thing must be a fraud after all.

Others again have an experience which is none the less emotional, but of a completely different character. They have heard that Jesus Christ is the Saviour and can be a "living reality and a Friend." They hear folk sing—

"He's real to me; He's real to me,
My Saviour Christ is real to me,"

and feel that they, too, would like to partake of the experience. They realise that the Christ they seek died to save sinners, and that that is a reason why they should know Him; but the predominant thought is that of finding God as a Being Who makes Himself as really present to their physical and superphysical senses as their nearest and dearest friend. Like Job of old, they cry: "O that I knew where I might find Him," and in their very seeking they are caught in an emotional vortex finding themselves unable to conjure up a feeling of spiritual exaltation, and becoming discouraged at their inability.

Both these types of people would be horrified, however, if it were suggested that they had not grasped the real message of Christ. They would say: "But does not the Bible say that He came to seek and to save that which was lost? I am lost, therefore I need Him, and I am seeking to find Him." Yet it is in the very act of their seeking Him that they

go wrong. They acknowledge that Christ died, but think that the redemption He wrought cannot be made effective for them until they feel it applied to their soul. Perhaps you come under one or other of these headings? Perhaps you are distressed by doubts and perplexities, and are despondent because you cannot find God. Then consider well the following points.

1. God nowhere tells us that we are dependent upon our emotions or feelings for our salvation.

The people whom we have described are concerned because they cannot see or feel the presence of our Lord Jesus Christ with them. They want to know Him and serve Him, and they come to the point of asking Him into their lives, but are quite sure that their prayer has not been answered when they feel no change. Their emphasis is wrong; they skip lightly over Christ as Saviour and spend their energies seeking for Christ the Friend. The plain fact is that Christ the Friend is bound up in Christ the Saviour, and until they see their need of Him as Saviour from sin and accept Him as such, they will never truly find Him as Friend. His relation to men as Friend is conditioned from the beginning by His relation to them as Saviour. It is not that they do not acknowledge Christ as Saviour at all, but that they pass by that aspect and seek for the Friend apart from it; they have not grasped clearly the fact that Christ came primarily as a Saviour, and that by their striving they are seeking to add something to the salvation which He has already wrought. Whether they admit it or not, it amounts to saying that until they feel different their salvation is not effected.

This, of course, is not true; if it were, we should find our salvation very cheap indeed. Our standing in God's sight does not depend on what we feel, either of His presence with us, nor of our inability, but on what Christ has done. And if this be so, what need have we to rely upon mere human feelings which change with changing years, when we have a Saviour who has wrought a work that will stand for eternity? This is a precious truth that many folk cannot bring themselves to see. They are so sure that they need to do or feel something themselves that they are not satisfied with the "one, full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world"

made by Christ on Calvary. Only when it begins to dawn upon their souls that by their very desire they are seeking and striving to add something to that which is already perfect can they begin to realise that they are really on the wrong track.

2. **God tells us all through the Bible that we are to depend ONLY upon Jesus Christ Who died on Calvary to pay the price of the sin of the world.**

This is the fact that so many people say they assent to and then immediately try to add something of their own work in the way of their feelings and emotions. They cannot understand that they can be **made** different without **feeling** different. The illustration of a court case is often used, but is still apt. A man is not acquitted on a criminal charge because he feels righteous, but because the court finds him not guilty. He may have committed the crime right enough, but in the eyes of the law he is innocent and that is all. Similarly, although the analogy cannot be pressed, we stand acquitted before the bar of God once we put our trust in the Lord Jesus Christ. Whether we still feel the weight of our sins, or the sorrow of them, makes no difference to our actual standing in the sight of God, or our final acceptance with Him. Thus we are justified freely by His grace through the redemption that is in Christ Jesus (Rom. 3 : 24), and we are explicitly told that this justification or accounting righteous is not of works lest any man should boast (Eph. 2 : 9). This immediately removes any dependence upon human feelings, or works of any kind. The deed is done, and done perfectly and for ever, so nothing can be added to it.

3. **We are to depend only on our Lord Jesus Christ because He is the ONLY one Who could make satisfaction to the law of God for our sins.**

The law of God, after giving a detailed statement of the divine requirements, offers life to those who keep it perfectly, but it also says : "The soul that sinneth, it shall die." Now, since the world was given the law, no mere man has been able to keep it perfectly and in every detail. And this inability does not come only from ignorance or from wilful disobedience ; even the most earnest finds that he fails, and so comes into the condemnation of sin and death. Thus we see that as far as man is concerned, the keeping of the law of God is an impossibility. And why is it impossible ? The Bible gives us the answer in its revelation of the fallen nature and total depravity of man. Total depravity does not mean that

every man is necessarily the worst kind of sinner, but that the depravity or imperfection of nature has extended to every part of his being. Thus if all man's works are imperfect, a mere man **cannot** perform a perfect act of redemption even for himself, let alone his fellows. And this is where Christ comes in. By His Virgin Birth He was able to take upon Himself man's nature, without taint of sin, and unite within the bounds of one personality the human and the divine. Thus from the manward side His sacrifice was perfect because He was perfect Man ; and further, it was more than ever man could offer because He was perfect God also.

Once we grasp these facts we will readily understand that we of ourselves can add nothing to what He has done. All our **best** efforts have their imperfections ; "all our righteousnesses are as filthy rags" in His sight, and if we are to give our feelings the prominent position and depend on them we shall never get anywhere.

4. **The means of our dependance upon Christ is by Faith.**

When we begin to talk about faith, many people at once connect it with a feeling of security and trust which they place in some person or thing, and complain that they cannot feel the same way towards Christ. Yet if they would only analyse the normal faith which they exercise every day and apply that to their spiritual lives, they would be more likely to succeed. When you get into a tram to go to town you do not spend your time in a high state of spiritual exaltation because you feel so sure that the tram-driver is competent and trustworthy and will bring you safely to your destination. Neither do you use your journey to harass your mind with doubts and fears as to whether the tram will after all go to the wrong place, in spite of the fact that it had the name of its destination written on the front of it. No, you just sit back and take it as a matter of course that all will be well. And why are you able to embark upon this journey so calmly ? Is it not because the tramway service has proved itself trustworthy, and others have proved it so ? You do not even have to be able to see the driver the whole time ; as long as the tram is going, and going smoothly along the rails, you **know** that he is at his post and doing his job.

It is much the same in the Christian life. Faith is not so much a matter of feeling the presence of God and experiencing an emotional exaltation, as an atti-

tude of mind and will given and maintained by God. If you acknowledge that you are a sinner, and that Jesus Christ is able to save you, "putting your trust in Him" does not so much imply an intense emotional experience as a calm and untroubled reliance upon the undoubted Word of God. The Bible tells us that Jesus Christ came to seek and to save that which was lost (Luke 19:10). He **did** come to save sinners. And that being established, we have no less than four accounts of the Crucifixion to show us how He did it, backed up by the God-inspired teaching of the epistles to show us the meaning of that great event. Thus we see from God's Word that not only did Christ come to accomplish a work, but that He **DID** accomplish it. All that is left for us to do is to believe. And here is the last point at which many folk stop. They say: "I cannot believe; I acknowledge the truth, but I cannot believe." And here is the last attack of their emotions. They think that belief implies an inward **feeling** of some degree of intensity, and do not realise that by their acknowledging of the truth they **have** believed. Remember, however, that this includes more than a mere acknowledgment of the historic fact of the Crucifixion; even the devils believe that. It includes an acknowledgment of the substitutionary nature of Christ's death for them. Faith, we are told, cometh by hearing, and hearing by the Word of God, and as we hear and read His Word, and ask the Holy

Spirit to teach us to understand it, the very thing we have been striving for so long will come to us, not through any effort of our own, but wholly and solely by the power and working of God Himself.

5. Conclusion.

I hope that in these few thoughts you have been able to glimpse something of the glory of the Gospel, and the salvation offered by God in Jesus Christ. It is such a certain and sure salvation not because it depends upon the feelings of man, but for the very reason that it stands independent of them. Do not think, however, that I am denying that emotion has its place, for I am not. It is undoubtedly used of God in a number of cases to provide the impetus of a strong and healthy Christian life, but it is for this very reason that we must take care. If we exalt feeling and emotion to a predominant place, we are in grave danger of losing sight of the real grounds of our salvation—Christ Himself, and become inclined to attach too much importance to our own feelings on the matter. We must always remember that the heart of man is deceitful above all things and desperately wicked, and it is only when we disregard the mere emotions of the heart and rest upon the certain, sure and unchangeable Word of God, that we can find that saving faith is itself a gift of God, and finally leads to Him.

STUDENTS' CONTRIBUTIONS TO MOORE COLLEGE BUILDING FUND.

At the Students' Union meeting of May, 1942, it was decided that students be approached to contribute sixpence per month towards the Moore College Building Fund, and that this sum be invested in War Savings Certificates before being handed to the College Treasurer.

Those students who were able, assisted

in this matter, and at the end of 1942, ten War Savings Certificates were handed to the College Treasurer, five of which had been donated by George Christopher and one by Rod Bowie.

Contributions to the fund were recommenced this year, and to date £1/16/- has been received.

UNITED THEOLOGICAL STUDENTS' REPRESENTATIVE COUNCIL

The above Council re-commenced its activities this year, under the able presidency of Mr. Alan Tinsley, of the Baptist College, with representatives from five theological colleges present: Moore, Baptist, Leigh (Methodist), Andrew's (Presbyterian), and Church of Christ. Various sporting fixtures such as soccer, table-tennis, cricket and debating were arranged. To-date the Baptist College is winning the ping-pong and cricket, whilst Moore and

the Baptists have to contest in the finals in debating and soccer.

The outstanding feature of the Council's activities this year is the fine Christian spirit and sportsmanship displayed by the representatives of the various colleges. There seems little doubt that this keen sense of true Christian brotherhood amongst the various Protestant Theological College will play no small part in the efforts for a united attack on present-day anti-Christian movements.

THE "NEW ORDER" AFTER THE WAR.

J. W. HOLMES.

As the dark war clouds which have hung over our heads for the past four years are being rolled back, our hearts are cheered with the knowledge of certain victory. The Japanese are being routed out of their Pacific strongholds. In Europe, Italy collapsed before the Allied invasion armies. From the Russian front comes the heartening news that the German defence lines are crumbling before the smashing blows delivered by the Red Army. Our hearts go up in gratitude to Almighty God for these splendid successes.

With eagerness we look forward to the finish of this awful calamity. Even now plans and schemes, we are informed, are being formulated for post-war reconstruction. Man expects it. He goes further—he demands it. Nothing less than a sweeping change which will rid the community of social evils and bring happiness to all will satisfy him. We want a new economic order based upon sound financial principles which will guarantee every citizen a decent livelihood. Away with the dole, slums, poverty, insecurity, and everything else which has marked previous systems. Take these abuses and cast them "as low as to the fiends." We people of the twentieth century have made tremendous strides in intellectual training. Huge industries have been created, and this machine age must be employed for man's advantage and his welfare. I am wholeheartedly in favour of a movement of this nature.

However, let us pause and think. A little reflection does us good. Are we the only age demanding improvements? Surely did centuries have to roll by without man ever thinking of improving himself and his fellow-creatures until now? Indeed, if it were so, we may even be tempted to think that we were a superb—an extraordinary—race! One and a half centuries ago conditions in Europe were somewhat as they are to-day. The "Little Corporal" controlled all Europe except Russia and England. "Roll up that map," gasped Pitt, pointing to a map of Europe when the news of Napoleon's latest victory against the Russians came; "it will not be wanted these ten years." The name of Napoleon was stamped upon it. But how he perished in his own ambitions! England and her Allies, as now, were speaking of the new era after the war. Surely I do not have to weary your ears and tell you how ingloriously they

failed. They got their victory, but not their peace. Turn back the dark pages of history if you like—even to the Roman and Græcian periods—and still you will find man discussing the new social order. Truth generally hurts, especially if it is against us. Notwithstanding, let us examine the facts of life and suffer no misapprehension. The catchcry of the politician of the last war was that this was "a war to end war." It boomed up the nation's spirit. To accomplish this worthy purpose peace conferences were held. What did the League of Nations do? What has happened to all their glorious planning? Why has this terrible curse of war fallen upon us when such careful preparations were made to avoid it? "Their compacts for peace are drawn up with the utmost precision, and ratified with the greatest solemnity." "Yet, notwithstanding those treaties, the people of Europe are almost continually at war."

The root of the whole trouble is revealed by Almighty God's infallible Word. God's Word is true and everlasting. It is a revelation from God to man. To millions of people it has brought joy and peace. Its sacred pages tell that man was created in the image of God (Gen. 1, 26), but through the wiles of Satan, God's enemy and man's, man fell into great sin (Gen. 3, 3-24), which brought death upon him (Gen. 2, 17). God has declared "that the heart is deceitful above all things, and desperately wicked" (Jer. 17, 9). Due to his fallen nature, man has taken up wrong maxims and is directing his life by these; consequently he can do nothing right apart from God (Isa. 64, 6), which much to our sorrow is witnessed in the world at large. Unless we return to God and acknowledge our sins and His goodness and implore His divine guidance, we shall follow the way of all flesh. "Rend your heart and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" (Joel 2: 13-14.) Our new order apart from God, no matter how carefully thought out and planned, will ultimately fail (Ps. 127, 1 and 2). It will be like the house built upon the sands whose foundation caved away during the storm. Man is mortal, his days are few, he perishes, and so does his puny work (Ps. 39, 5, and James 4, 13-17). God is in-

finite; He is ever-lasting, and so are the works of His hands. If mortal man accomplishes God's work, then it shall last. God, the "Lord of heaven and earth," "now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that Man (Christ Jesus) whom He hath ordained; whereof He hath given assurance unto all men, in that He raised Him (Christ Jesus) from the dead" (Acts 17, 30-31). The Lord Jesus Christ, God's blessed Son, demands full surrender and humble obedience from all men. Nobody is excluded. He asks for the human heart; He demands it unconditionally. Nothing less will satisfy Him (Phil. 2, 10-11).

As every individual works in co-operation with God, he will work in perfect harmony with his neighbour. Sin, strife, deceit, fraud will of their own accord vanish from the world. Christianity changes the heart of man, spontaneously producing economic prosperity and security. Instead of man following his own selfish desires of increasing his wealth at his neighbour's expense, he will be so moved by the love of God in his heart that he will unconsciously endeavour to assist him with all his power (Acts 4, 34).

Israel, when in obedience to Jehovah's will, flourished. Due to religious revivals, England swept herself clean of evils. Under these conditions she was a powerful nation and her word was respected abroad by all. Although the "social Gospel" may be difficult to accomplish, due to man's rebellious attitude towards his Maker, yet it is God's way which is certain to prosper (Isa. 64, 4). As children of the Heavenly King, let us pray

for a revival and beseech our Heavenly Father that such a change of heart may commence in our own. Never be ashamed of God's plan for this world. (Rom. 1, 16). When people speak to you concerning better conditions, remind them that unless these are founded upon the submission of man's will to God they shall fail.

Let us pray not only for the Victory, but also for the Peace.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

The Deacons House Lecture Hall is set apart every Tuesday during the terms in Moore Theological College for lectures in connection with the Sydney Preliminary Theological Course.

These lectures are open to all, and have proved a valuable help to Sunday School teachers and others. The course consists of the study of a book in the Old and a book in the New Testament, Prayer Book, Church history and Christian Doctrine. The subjects can be taken by correspondence, some parishes have also arranged classes.

One term is devoted to the Old Testament. One term also to the New Testament, Prayer Book and Church History. Two terms are devoted to Christian Doctrine. On passing examinations in all subjects a certificate of proficiency is granted. Examinations are held at the conclusion of each term of lectures.

Fees : 2/6 for lectures.

3/6 for correspondence course.

Copies of the lectures are sent to correspondence students.

PRAYER.

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

THE THEOLOGICAL STUDENTS' PRAYER UNION.

Motto: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 Timothy 1, 7.

The need for linking all evangelical theological students in Australia in a fellowship had been felt for some time, and about half-way through last year definite steps were taken to bring this about along lines that are operating elsewhere; for example, Great Britain and New Zealand, in connection with the Inter-Varsity Fellowship. This new fellowship is called the Theological Students' Prayer Union, and it has as its aim the helping of men to enter the Christian ministry on fire with a passionate loyalty to Jesus Christ and to the written Word of God.

The response to the inaugural letter was well received in Sydney and Melbourne, and at present there are members in the following Colleges: Queen's College and Ridley College, Melbourne, Baptist College, Leigh College, and Moore College, Sydney.

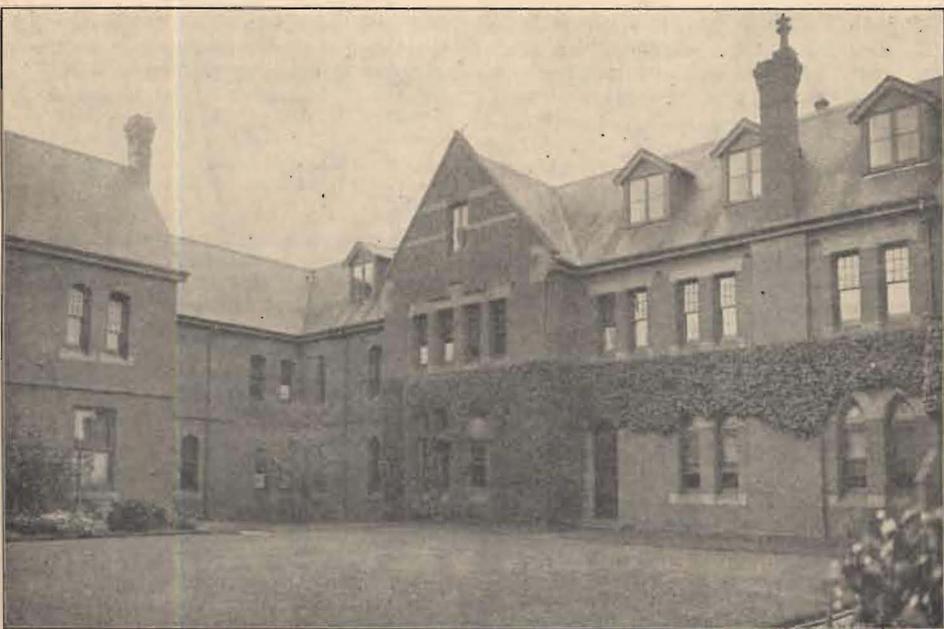
Membership in the T.S.P.U. is open to all members, past and present, of Theological Colleges and faculties, and already there is a growing list of ordained members.

To achieve its aim, the T.S.P.U. lays primary emphasis on prayer and intercession. Students pray in college groups, where possible, for one another and for their teachers and for a deepening of the spiritual life within the colleges. From time to time combined meetings are held, and at the first one, at Moore College, the Rev. Neil MacLeod, M.A., B.D., of the Free Presbyterian Church, gave a very helpful address to a fine and representative body of theological students. A meeting has been held at the Baptist College since, and the next is due to be held at Leigh College.

Another aspect of the student's and minister's life the T.S.P.U. emphasizes is the scholastic. Believing that a revival of true Biblical scholarship is essential for the awakening of the Christian Church, the T.S.P.U. encourages its members to be diligent in such studies as will promote sound learning in theology.

Your prayers are invited that this work may embrace a larger number of our theological students and colleges, and that it may benefit the Church of God in this and other lands.

B. H. WILLIAMS,
Hcn. Secretary.



SOCIETY "TIT-BITS."

The temporary loss of our beloved Vice-Principal, Rev. M. L. Loane, from the College was felt by all the students. However, we all wish him God-speed in his new work as a Chaplain in the Army, and support him with our prayers. Congratulations also, Mr. Loane, on becoming the proud father of a bonny boy!

Congratulations to Rev. A. W. Morton, our Registrar, on his marriage to Miss Helen Freeman, B.A., sister of Rev. A. R. A. Freeman, a recent student of our academy. We hear with regret that we may lose Mr. Morton for a time. However, we wish him God's blessing as he takes up his duties as a Chaplain in the R.A.A.F.

Once again we welcome another New Zealander to our College, this time in the person of Rev. B. H. Williams, B.A., who is our new Resident Tutor. These "Kiwis" know a good place to come to, and we are in no small measure indebted to them for their assistance to us.

We are glad to see back with us again Mr. R. B. B. Gibbes, who left us to go away to the Middle East with the A.I.F. After acquitting himself well there, he has returned to complete his studies. We are pleased to have with us also Mr. Fred Taplin, one of his A.I.F. friends, who saw service both in the Middle East and Northern Australia. Nor must we omit to mention our pleasure in having with us as a student, Mr. William Carter, one of the A.I.F. "Owen Stanley warriors." We trust they will enjoy their stay with us.

At the same time we have lost from our ranks Mr. Hugh Girvan, who was appointed as a Welfare Officer in the A.I.F., Messrs. E. Mirovitch and J. Payne, who joined the A.I.F., and Messrs. M. Keary and D. Archer, who joined the R.A.A.F. Congratulations to all of them! Our prayers go with them. Congratulations also to David Archer on his recent marriage to Miss Connie Stanfield.

We must congratulate Messrs. Fred Fisher and Doug. McCraw, who we see now have their "wings" in the R.A.A.F. Both are former fellow-students, and we watch their progress with interest.

We all praise God that definite news has come through recently of Messrs. Geoff. Bingham and Keith Marr, who were missing with the A.I.F. in Malaya. They are prisoners of war. May God bless them both at this time, and soon bring them back to their former college.

Congratulations to two of our recent fellow-students on their appointments as Chaplains: Rev. F. A. J. Eglington to the Army, and Rev. J. R. Noble to the R.A.A.F.

Congratulations also, at the same time, to another three of our recent fellow-students on their appointments as Chaplains, and also their marriages: Rev. Colin Craven-Sands to Miss Beryl Knox, daughter of Rev. T. Knox, of Rockdale; Rev. A. H. Funnell to Miss Florence Fulcher, of Earlwood; and Rev. H. C. Dixon, to Miss Anne Davis, of Haberfield. Rev. Colin Sands is now serving in the R.A.N., and the other two in the R.A.A.F.

Finally, while in this strain, congratulations to Rev. C. H. Sherlock on his appointment as a chaplain in the R.A.A.F., and also on the announcement of his engagement to Miss Emily Newth, sister of Rev. M. C. Newth, headmaster of the St. Andrew's College Choir School. While thinking of Sherlocks, we are glad to have with us at College, Charles' younger brother Robert, who is following in the footsteps of his two elder "reverend" brothers.

We were happy to have with us recently, as a student, Mr. John Evangelinidis, formerly a student of a theological college in Athens, Greece. So we become international in our student body! He is a nephew of Archbishop Timotheus, of the Greek Orthodox Church in Australia. We must congratulate him on his ordination to the diaconate of his Church on Sunday, September 5th, in the Greek Orthodox Cathedral of St. Sophia, and also on his appointment as Secretary of the Greek Orthodox Archdiocese of Australia.

We note with interest and congratulate the following former students on their recent marriages: Rev. C. J. Cohn to Miss Lottie Richards, of Balwyn, Victoria; Rev. G. R. Delbridge to Miss Audrey Traversi, of Strathfield; Mr. T. E. Doyle to Miss Thelma Leonard, of Quirindi; Rev. B. G. Judd to Miss Southwell, of Turramurra; Rev. J. F. W. Mason to Miss Norma Bailey, of Maroubra; Rev. M. C. Newth to Miss Hope Kirkwood, from Deaconess House; Rev. Alan Palmer to Miss Ivy Swords, of Chatswood; Rev. F. Slater to Miss Tredinnick, of Douglas Park; and Rev. C. N. Steele to Miss Edna Stiff, of South Kogarah. Congratulations to them. We think we have remembered them all. One might almost say their name is

"legion." Please forgive us if we have forgotten anyone in the crowd.

Congratulations to those also who have climbed the first rung of the ladder. The following students and former students have announced their engagements: Rev. N. Gelding to Miss Joan Pennington, of Epping; Rev. G. Gerber to Miss Marian Corbett, of Leichhardt; Rev. J. Greenwood to Miss Cora Rankin, of Nowra; Rev. K. L. Loane to Miss Vera Jackson, of Chatswood; Rev. R. Meyer to Miss Lois Long, daughter of Rev. R. C. M. Long, of Wollongong; Rev. A. W. Prescott to Miss Millicent Stephenson, B.A., daughter of the Bishop of Nelson; Rev. L. Pullen to Miss Joyce Foster, of Gladesville; Rev. G. Rees to Miss Freda Calver, of Launceston, Tasmania; and Rev. J. Richards to Miss Mavis Cooper, of South Strathfield. Our "Celibate Society" has almost ceased to function. No doubt the above-named would say, "Quite rightly, too!" Well, maybe they are right, after "Peter" Loane's surprise effort! However, our best wishes go to them all.

One wonders how Messrs. Cole, Felt-

ham, Merrell, and Smythe manage in the midst of a busy College life to squeeze in also a University course. Mr. Cole goes even further and announces his engagement to Miss Merle Newell. Congratulations to him, and to the others on their stout effort. But we still do not know how they do it.

Since the last issue of "Societas" we hear that Rev. C. K. Hammond, one of our lecturers, Rev. K. N. Shelley, a former Warden of the College, and Rev. J. Mills, our Senior Student in 1939, and Rev. M. C. Newth, our 1940-41 Editor, have become proud fathers. May we be permitted to congratulate them also.

The students of the College wish to record here their appreciation of the hospitality shown to them recently on two delightful evenings by the students of Deaconess House, and those at But-Ha-Gra, who are University and Teachers' College girls. At the time of writing this, they are looking forward to showing their appreciation in a tangible way by being the hosts to the girls at a picnic-hike.

THE POPLAR.

*The naked poplar lifts its hands in prayer
In the cold moon it stands—stark,
Its branches grim sinews, taut in agony,
Silvered against the dark.*

*No flesh of fluttering leaves caught in the breeze
Veils its dumb, crying hands—but bare,
Bare in the icy pallor of the moon,
It wrestles in prayer.*

R. W. BOWIE.

PROSPECTUS OF THE COLLEGE.

Location.

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

Entrance Standard.

Matriculation.

It is also necessary to be medically examined.

Course.

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

Subjects: New Testament, Old Testament, Greek, Doctrine, Church History, Psychology and Education, Hebrew, Philosophy, Prayer Book, Voice Production, Pastoralia, Homiletics, and Sociology.

Terms.

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

Fees, Scholarships, Bursaries and Prizes.

The annual fee, including residence is £90.

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

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

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

The "Dean Talbot Memorial" Prize is awarded annually.

The "Thomas Watson Memorial" Prizes

for reading are awarded by examination during the Michaelmas term.

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

Chapel Services and Daily Routine.

Rising Bell	.....	6.30 a.m.
Chapel Bell	.....	7.25 a.m. Wed., 8.25 a.m.
Breakfast	.....	8.15 a.m. Wed., 7.45 a.m.
Bell for Lectures	.....	9, 10.5, 11.10 a.m.
		and 12.5 p.m.

Lunch	.....	1.0 p.m.
Evening Chapel Bell	.....	5.55 p.m.
Dinner	.....	6.30 p.m.

There is no Chapel on Saturday and on Sunday evenings.

Litany is said on Wednesdays and on Fridays.

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

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

Conferring of Diplomas.

An annual ceremony is held for this purpose.

Hood.

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

College Magazine.

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

Recreational Activities.

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

Old Students' Union.

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

*"... I hear God, the call of the needy
And I touch the deep springs of their lives,
And I see that the beauty of service,
Beyond other beauty survives."*

MOORE THEOLOGICAL COLLEGE, NEWTOWN.

The Extension Scheme for 1943-1944.

After 86 years of service in the Diocese of Sydney, this old college (the oldest Theological College in Australia) is making a big step forward to meet the urgent needs of the present, and to accommodate a total of 50 students in all the buildings.

To make provision for an adequate college in this extensive Diocese, we plan and contemplate three sets of buildings.

First.—A magnificent Chapel to cost about £8000. This will be the gift of the Rev. and Mrs. F. N. Cash, in memory of their beloved son, John Cash, who made the supreme sacrifice while in the Air Force, fighting for his country.

Second.—A block of students' rooms to cost £9000. Each room will be fitted up

as a bed-study, and will include furnishing, water laid on and a wash-hand basin.

The cost of each room is £250. Some of these rooms have been donated by organisations and parishes in the diocese.

Eleven rooms will be erected in time for the first term in 1944.

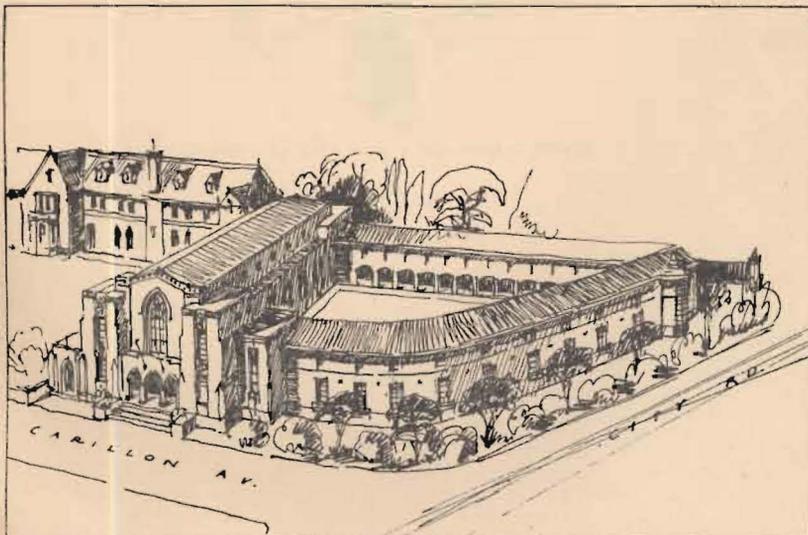
Third.—A Lecture and Assembly Hall to cost £6,000. This building is required for large gatherings held from time to time in the College, and in routine work of the year.

PRAY AND GIVE.

No donation too small.

Donations should be sent to the Hon. Organising Secretary. The Rev. H. N. Powys, Diocesan Church House, George Street, Sydney. (Mark cheques, "Moore College.")

Estimated Cost, £15000.



A perspective sketch of the new Students' Rooms and the Memorial Hall.

Sketch interior of a new Student's Room.

