



SOCIETAS

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SOCIETAS

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EDITORIAL.

DEVOTION.

In these days of hustle the modern Christian finds little time to spend in quiet meditation. Ever-increasing duties crowd out the precious hours that we would fain keep apart for the development of our own spiritual life. At times we long to go into a desert place where we may be alone with God. In such a place, away from the distractions and demands of parish life, away from the noise and clamour of the crowds, we feel that we could face our own personal problems squarely and enrich our spiritual experience.

A cry so frequently heard from the clergy is "No time to spare, too busy." The need for keeping up one's reading was stressed by a writer in a previous issue of this paper. The necessity for setting apart a special period each day for the development of the spiritual life requires equal emphasis.

The preacher at the opening service of this term delivered a most helpful sermon which impressed this need on our minds. We were urged to cultivate the Inner Life, to take advantage of our student days by laying the foundation of a spiritual life in our hearts. The response to this appeal was shown by the extra devotional services held by groups of students in the Chapel and in various studies, services which have resulted in furthering the growth of the "Societas" spirit, in mutual tolerance and esteem.

Further than this, it was soon found, as is inevitably the case, that this growth demanded an outlet. Our **practical** devotion expresses itself in the Friday night open air meetings held in the neighbouring parishes. Large numbers gather round our circle, various students and visiting clergy deliver a short message, and well-known hymns are sung. In this way we feel that we are enabled to show some of that devotion to our Lord which is so necessary to our spiritual growth.

EDITORIAL NOTES.

With this issue we enter into the second year of the new "Societas." Last year our magazine proved a splendid success, financially and otherwise, mainly owing to the tireless energy of its capable editor, E. J. Davidson, who has now joined the ranks of the ministry. We hope that the subscribers of last year will continue to take an interest in this paper and we welcome any suggestions for its management and improvement. The price, post paid, is three shillings per annum. Please send in your subscription early to the Editor.

Our list of students is steadily mounting. Twenty-two are in residence and four non-residents attend lectures. We cordially welcome the return of E. N. Gidley, and extend the hand of greeting to A. A. Mutton, A. Reilly, and O. T. Cordell, our new members.

Congratulations to O. T. Cordell on taking the plunge and wish him a safe and happy journey through the troubled sea of matrimony. Congratulations, also, to our genial Senior Student on obtaining his Arts Degree at Sydney University.

Our whole-hearted sympathy goes out to D. Wilson in the sudden loss of his father, and to E. N. Gidley in the loss of his brother.

PUBLIC OPINION AND LEADERSHIP.

(By F. A. BLAND, Esq., M.A., LL.B.)

As I write, the various political leaders have proclaimed their policies, and cast themselves into the election whirlpool. Into the turmoil of eddying opinions, the party organizations are throwing slogans and symbols which shall serve as life-belts upon which the candidates may float into the tranquillity of Macquarie Street. Lang and Labor, Bruxner and Back to the Land, Fuller and Nationalism are the initial slogans, which the opposing campaign directors are vigorously striving to discredit by the substitution of symbols. Mr. Lang becomes Lenin and the apostle of revolution; Sir George Fuller and Mr. Bruxner, the puppets of vested interests and the high priests of tyrannous oppression and reaction.

In the contemplation of these symbols, which are put forward with all the modern arts of suggestion, crowd emotions are aroused and canalised for party purposes. Independent ideas with their disintegrating influences, are sedulously blotted out. Upon the sanctity of the symbol political preservation depends. The symbols are the more seductive because they are cryptically linked up to all the revered memories associated with loyal membership of the State. The question of the marriage contract is related to the symbol of the Inquisition, and in the stress of the campaign, opposition to a particular form of words becomes, in the vivid imagination of some candidates, synonymous with a denial of the King's Coronation oath, and an attempt to reverse the results of the Reformation.

Such subjection to political symbols is not at first sight flattering to those who pin their belief in Democracy—another slogan. In times of emergency—a war, a revolution, or an election—there seems no escape from the supremacy of symbols. Ravished Belgium, Fascism, Communism or Capitalism, are symbols which secure solidarity, and

purposeful effort. "The symbol is the instrument," says Walter Lippmann, "by which in the short run, the mass escapes from its own inertia, the inertia of indecision, or the inertia of headlong movement, and is rendered capable of being led along the zig-zag of a complex situation." But when the crisis has passed, and the emergency has been met, the compelling influence of the symbol loses force, and the leader is forced to supplement his hold by a more rational public opinion.

Government in a Democracy rests upon public opinion. In a crisis or an election, the opinion is largely irrational. The formation of rational opinion is the work of years, and requires a stability of conditions during that period. This is precisely what is difficult, if not impossible, to achieve. Situations and circumstances change so rapidly that opinions tend to become *ex post facto*. The implications of a White Australia policy are scarcely gripped before Defence clouds the issue. Arbitration and Immigration are hopelessly complicated by questions of Preference for British-made or Australian-made goods, and all by the question of Unemployment. The relevancy of any promised policy put forward by either Mr. Lang or Sir George Fuller depends upon the length of time its operation entails. Will the circumstances hold good for the necessary period which the particular programme requires? It is more than probable they will not.

Graham Wallas, in his introduction to the Hon. Bertrand Russell's book on "**Free Thought and Official Propaganda**," complains that we have not made much progress because educated people do not reach nearly the same conclusions on the great problems of life from a study of the same evidence. "Ninety per cent. of French and American students of history come to French and American conclusions. . . . Ninety per cent. of the Irish Catholic population of the United States seem to hold generation identical opinions on religion and politics which are not held by the vast majority of Americans." And though it may be argued that these groups get one kind of evidence, yet "everybody reads newspapers, and talks with his neighbours, and travels, and visits museums; and most intelligent people read books and magazines. Sooner or later much the same evidence reaches us all. I myself believe that one of the main reasons why we do not to a greater degree draw the same conclusions from that evidence is that we do not really learn the difficult art of thought." This need not induce pessimism, nor does it argue that Democracy must always be what H. G. Wells characterises it—"the rule of the planless man, the reign of the unkempt mind." It merely throws into vivid relief the necessity for real leadership, and for devoting renewed efforts to the true education of public opinion.

While public opinion can be labelled, and while men will respond to the seduction of symbols, it is clear that men, everywhere, demand light and leading to enable them to discriminate labels. Implicit in much of Dr. Stephen's recent Synodical address was an appeal for sound leadership. Wherever there is serious discussion, there is an uneasy fear or an instinctive feeling that material progress has outstripped civic, social and spiritual values. The world of production and commerce is so vast and so ramified that any voice raised, by the Church for example, hardly rises above the tumult. Our very civilization has become confused with the material treasures which it produces. Like the builders of the Tower of Babel we have been smitten with divergence of speech and

loss of community spirit. Life has been subordinated to the material, so that our treasures, instead of promoting the deeper and wider aspects of life, promote differences and dissensions.

What Dr. Stephen was pleading for was a simple re-statement by leaders who will speak to the people with clarion voice of what is worth while in life. Human character and conduct—these are supreme as ever. The values and standards of conduct in the family, in communities, in the State—these must be re-stated. Real leadership must emerge from the ranks of those who express and cherish these ideals and values. Where are those leaders? The nation, or the leader, or the river can rise no higher than its source. Are our leaders in Church and State so acting as to raise the whole tone of religious, social and political life? In politics, each leader does something to modify the character of his party for good or evil. It is less by any particular achievement than by the influence of his whole career that a statesman serves his country best. The tone of political life is elevated or lowered, not so much by a particular act, as by the whole spirit in which public affairs are conducted. We believe that that spirit is either Christian or not-Christian. And the Christian ethic must not be spasmodically applied, but it must constantly and continuously inspire all political action.

Hence Christian principles will not be conformable with appeals to human passions by the use of symbols and the coining of catchwords, but will support and encourage appeals to the intelligence, to self-restraint, and not to selfishness and appetite. It is precisely at this point that Church members must be prepared to see the beam which often obscures their own vision. With the vast majority of Church-goers creeds and beliefs are inherited. So are political doctrines. Every man, sang Gilbert and Sullivan facetiously, is born either a little Liberal or a little Conservative.

Public opinion, whether in politics or religion, is formed on authoritative statement, and modified by suggestion. Complete independence in thought and action is unthinkable. If we could not take almost everything for granted, we should spend our lives in utter triviality. It all comes down then to the kind of authority and suggestion we shall accept or follow. The utmost we can do is to multiply our authorities, and this is bound up with our standards of values.

Fortunately or unfortunately I cannot elaborate this part of the argument, for the Editor won't give me any more space. But I may at least say that if public opinion is to be healthy, its tone must be set by its leaders, and if it is to be informed, it must have full and free access to reliable authorities and easily comprehended data, not only in the Schools, Colleges, and Universities, but in the Libraries, Pulpits and Press. A democracy which is content merely with the outward and visible forms of one man one vote, etc., will be an anachronism. The inward and spiritual grace will be vouchsafed when men replace self-confidence with knowledge. And the leadership which would command the attention and confidence of the world would be, as Dr. Stephen said, "that of men and women who because they were Christians, were indifferent to wealth, and sought first the Kingdom of God and His Righteousness."

HISTORICAL SKETCH.

What's in a name? Why should Moore Theological College be so named? The question is frequently asked and it may be of interest to supply the answer.

This College was named after Thomas Moore, who arrived in Australia as a ship's carpenter in 1795, and rose to a position of wealth and influence. He was the founder of the township of Liverpool, New South Wales, where he died in 1840. His wife had died two years before and he had no family. He bequeathed all his property for the use of the Church of England in this country, the bulk of it being devoted to supplementing the incomes of the clergy. A portion of his property, including his house at Liverpool, was specially set apart for the founding of a College, which was duly established at Liverpool by Bishop Barker, who collected funds and contributed largely from his own private means towards the erection of Collegiate buildings. Mr. Moore's residence became the Principal's house, and a chapel was built in memory of Bishop Broughton, the first Bishop of Australia.

The College was opened in March, 1856, the late Dean Cowper acting as Principal until September, when the Rev. Wm. Hodgson arrived from England. He was succeeded in 1867 by the late Archdeacon King who held the position of Principal until 1878, when he was followed by the Rev. A. Lukyn Williams, who is still living at Cambridge. The next Principal was the Rev. T. E. Hill, who held office from 1884 to 1889, and died only last year.

Bishop Barry felt strongly that the College should be nearer the main centre of the diocese and within easy reach of the University. Accordingly in 1889 the present site was purchased adjoining St. Paul's College. The land had formerly belonged to St. Stephen's, Newtown. The old Rectory became the Principal's house and to it a new range of buildings was added, providing accommodation for nine students. The College was re-opened on the new site in August, 1891, and the Rev. B. A. Schleicher was appointed Principal. He died in 1897 and was succeeded by the Rev. Nathaniel Jones, who held the position till his death in 1911, and under his gifted spiritual leadership the College prospered greatly.

The Broughton Chapel was removed from Liverpool and re-erected, but reduced in size, on its present site in 1902. In 1904 and 1905 extensive alterations provided accommodation for many more students. In 1906 the Jubilee Bursary Fund was raised to provide financial help for the students. In 1912 new and handsome bookcases were placed in the library, partly through the efforts of former students, some of whom were also instrumental in improving the interior arrangements of the Chapel a year or two later. In 1917 a plot of land was purchased on the other side of St. Paul's Road, with a view to further extension of the College buildings. Three years later the College received a large sum of money from the Diocesan Peace Thanksoffering and new quarters for the domestic staff were added in 1923, giving three more rooms for students. About the same time two houses and a plot of land were purchased adjoining the previous purchase, and this year the larger of the two houses has been fitted up to accommodate students. At present the College accommodates, besides the Principal, a Vice-Principal, Tutor, and twenty-four students, each student having his own room.

In recent years the funds of the College have materially increased. The total income available for scholarships, bursaries and exhibitions is over £500 per annum from College endowments, and grants are also made by the Sydney Diocesan Home Mission Society and other organisations. In addition there is income from endowments which may be applied to the general purposes of the College.

Nearly four hundred students have passed through the College into the Ministry since its foundation sixty-nine years ago. Two have attained to the Episcopate, and a large number have attained positions of prominence and influence in the Church. Quite a number have gone to the foreign mission field, chiefly in China, India and Africa, some have laboured among the aboriginals, and many have done, and others are still doing, yeoman service as pioneers in "the bush."

Thus Moore College has to its credit a long period of useful service to the Church, and this record is an inspiration to present and future students to maintain the good tradition of their College and extend its usefulness. For after all it is "their College," and the future of the College is very largely in their hands to make it their own spiritual home, and the centre of ever-increasing spiritual energy in the Church. Another writer in this issue voices the clamant need of spiritual leadership. The main object of the theological College is to train men who will supply this need.

—D. J. D.

THE MAN AND THE CHURCH.

(By ROBERT B. S. HAMMOND.)

A great majority of Churches has, every week, mothers' meetings or Dorcas meetings for women only, but the Churches in Australia that have a purely religious effort for men each week can be counted on one hand. It is true that a monthly meeting for men is held by about ten per cent. of the Clergy, but the effort for women is much greater than that for men.

Why?

Is it that women need it more? Is it that women are easier to get to religious meetings?

Is a man unresponsive to the religious appeal?

Is it that the clergy are incapable of handling men?

Why not face and answer these questions honestly?

The fact is that man is incurably a religious animal. It is as natural for a man to pray as it is for a fish to swim or a bird to fly. Like the bird and the fish there will be great variety in the way and extent in which they can do it.

A man is as truly made to go towards God as a watch is made to tell the time. If he does not do so, there is something wrong and it is our business to locate the wrong and right it, as it is the business of the watchmaker to set your watch going again.

The religious giants have always been men. The hope of the Church is in its men.

If we sow sparingly among men we naturally cannot expect to do anything else but reap sparingly.

Smoke nights and socials do not win men for Christ. They do not hold men who have been won for Christ.

We must take our courage in both hands and go after men with a great masculine urgent demand that men who want to find life worth living must give themselves to God and enlist in the war against evil. The man has a right to expect us to make a religious meeting vital and to have such a meeting for him.

Every appeal must be reasoned, a spiritual experience is a splendidly common sense thing. It is true that it must be touched with emotion, as are all the best things in life. Above all we must challenge the will.

The heroic has always been accomplished by the ordinary man—his distinguishing characteristic has not been his social, educational or physical traits, but his will to do, to endure, to sacrifice. The Church will find in the ordinary man the hero we need.

Is there a Zacchaeus, a Peter, a Paul in your neighbourhood?

Of course there is—and the crooked, the swearing, the relentless opponent can still be won to God, for our Christ is the same yesterday, to-day and forever.

Go after the bad men, they make fine saints. It is difficult and dangerous work going after lions, but if you get one in a lifetime, it puts you ahead of the no-account folk who catch a rabbit every day.

It is good to pray daily that you may become fishers of men, but the only answer to your prayer will be opportunity.

You have common sense, you have a personal experience, you have the friendship of the Lord Christ, you have some courage—then use what you have on the opportunity God gives you.

I have no right to ask God to do anything I can do and I need not fear to ask Him to do what I cannot possibly do.

THE CHILDREN AND THE CHURCH.

(CANON CAKEBREAD.)

I suppose I may claim to have some qualifications for writing on this subject, as, from the time of my Ordination, I have been connected with work of a religious character amongst children.

After taking my degree at Sydney University I was Assistant Master in a school for 18 months. It was shortly after I was ordained that the late Bishop Pain (then Rector of St. John's, Darlinghurst), sent for me, and asked me to help him with the work of religious instruction in the State Schools (a work which was very near to his heart). From that time onwards as Examiner at the Preliminary and Final Examinations for Religious Instruction in Public Schools—as Secretary (1901-1921) of the Sunday School Institute, as a member of the Board of Education, and also a member of the General Synod Committee on Sunday Schools, I have been closely associated with the steadily developing work of religious education in this diocese.

In writing this article for the magazine of my old College, I have in mind those young men who have gone or hope soon to go out into the active Ministry of the Church.

If I could have my time over again, I would do very much more among the children than I have actually done.

I have seen a great deal of work done for the Sunday Schools, and Day Schools, but I feel there is a wrong emphasis laid on all this work. I would urge on young men now going out into the various parishes to seek to link up the children with the Church.

It is here that the weakness lies. The children are sent to Sunday School by their parents—they are seldom sent to Church. The result is that whatever religious knowledge they may acquire at Sunday School they are not linked up with the Church. As the years pass and they grow up to Confirmation age, they pass out of the Sunday School and the great majority are lost to the Church.

I look back on my own boyhood and recall that from about four years of age I was taken to Church. So from earliest days I was taught regular worship.

The story of the rise and development of Sunday Schools is a very interesting one, and they have done a great work. Not for one moment would I say anything to belittle their work. The influence of the teachers on the children, apart from the actual knowledge imparted, has been very great, and has meant much in the building up of character—but more is wanted. The child must be linked with the Church, must be taught to pray and worship. And so we go back to the Prayer Book and find at the end of the Catechism that very wise provision made for teaching the children. "The Curate of every parish shall diligently, upon Sundays and Holy Days after the second lesson at Evening Prayer, openly instruct the Church and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism." (First Rubric.)

Here is the provision. The child is to be taught to worship, and then to be instructed as well.

We ought to aim, then, in all our parishes to-day, at linking up the children with the Church by encouraging them to worship there.

This will best be done at a morning service. Our services are not nearly so long now as they used to be, and if a special point was made of welcoming the children and making special provision for them at the 11 o'clock service, many could be induced to attend. One of the hymns might be specially for children, and a short address or instruction could be given after the Second Lesson. I am not at all prepared to say that the service should all be brought down to the children's level. The singing of the choir, the prayers and lessons—all convey the spirit of worship which should be the very atmosphere of the Church.

Of course, a special service for children and young people might be arranged for at 9.30 or 10 a.m. Only it must be well arranged, and everything about it made as helpful as possible. Children would learn to attend such a service regularly and would continue to attend after they had grown up.

In the Church of Rome, the child is taught to attend worship from earliest days. I very much question the statement made sometimes that they are "frightened into going." The fact is that from infancy they are taught to "do their duty" as they call it. Parents and friends set them an example.

We must get to work again on the parents of our children, by visiting them and by letter or article in the Parish Magazine, urge on them the importance of encouraging their children to worship. Parents do wish for the best for their children. Fathers have said to me about their children: "As soon as he is bigger I must bring him to Church."

Of course it means work, but it is work that will well repay anyone who throws himself heart and soul into it. For if once in a parish a band of regular worshippers (among the young people) is established, it will grow, and if carefully watched, those children will continue to worship and become regular Communicants.

I have proved this in a small way in my own Church Day School.

Suppose a man goes to a parish now. He finds numbers of children of varying ages in Sunday School. If he stays there ten years, those children have grown up. If from the beginning he taught them to worship, in ten years' time the girls and boys of five years would be 15 and probably confirmed; the boys and girls of eight or 10 or older would be 18 and 20, a band of young men and women, regular Communicants and enthusiastic young helpers. Have I pictured an ideal? I do not think so: some parishes already have shown what can be done in this way.

If only it were carried out generally as the normal thing in all our parishes what a wonderful difference there would be?

I have worked now for 12 years in my present parish, and I was 12 years in my last parish. In both I have had a splendid band of young people closely linked with the Church life. But how many others, alas, who should have been linked up and have been lost!—lost like the piece of silver in the dust of the house. They are silver pieces stamped with the image of the King, they are young lives that should be won for Christ and His Church, and I believe could have been held, had we gone the right way about it, and taught them to worship, and given their parents no rest until we persuaded them to work with us for this end—the winning of our young people for Christ and His Church.

This is "Children's Year," and so I hope this article may suggest some thoughts for my readers. I would like to write more on this subject—perhaps the Editor will allow me—at a future time.

AUTHORITY IN RELIGION.

The following is taken from a sermon preached in St. Andrew's Cathedral by Rev. G. A. Chambers, Rector of Holy Trinity, Dulwich Hill. I. Tim. 3.15. "The Church of the Living God, the pillar and ground of the Truth."

One of the most remarkable facts of history has been the rise and development of the Church. It could never have continued through all the changes of the past centuries unless men found it was a necessary institution. The opening words of the text reveal something of the

cause of the permanence of the Church, "The Church of the Living God." Life in the Church has kept it going. Nothing less than the life of God has been the abiding and persisting force in the Church. This is in accordance with the promise of Christ, "I am with you all the days, even to the end of the world."

I have used the word "institution" with regard to the Church. But the Church is much more than an institution. It is a Society of men and women held together by the spirit of Divine Love. St. Augustine said "Where Love is, there is the Church."

The binding element is the Love of God, and the true Church is a band of lovers. This love in the Church is the strong, energising, active and moral quality that makes God what He is.

No corporate body in the world lacking the love of God has any right to call itself a Church. Love is the essential characteristic of a true Church. Not organisation, not even episcopal government, still less uniformity of ritual or consent to a form of words is essential to the Church. They are advantages, but they are not the essence of the Church. "Where love is, there is the Church." We cannot go far wrong in holding fast to this ancient saying of St. Augustine, and think of the Church as the whole body of those who love one another in Jesus Christ. The apostolic greeting is, Grace be with all those who love our Lord Jesus Christ in sincerity. The Church is spoken of in the text as the pillar and ground of the Truth. A pillar stands for strength and ground for support. So the Church is the strength and support of the Truth. She is the Guardian of the Truth, shielding it from error, degradation and debasement, and supplying the Truth with the right atmosphere in which to express itself.

There have been times when exclusiveness has crept into the Church and hindered love and truth, but the spirit has never been able to be confined and has thrown off the shackles of ecclesiasticism and human tradition in its onward movement through time.

The Reformation of the sixteenth century, and the Evangelical Revival of the eighteenth century were breakings forth of the Truth out of the cramped and deadening circumstances of those times. The Church to-day is more than ever the only satisfactory spiritual home for the lover of Truth and the lover of men. The Spirit of Truth abides within the Church to guide, instruct, correct and create ideas and ideals in her members.

Jesus said, "He dwelleth with you and shall be in you." Truth works by love. Growth in truth is growth in fellowship. So the man of truth needs the Church as a congenial environment, the sympathetic atmosphere in which he can express himself in love with his fellows.

I am to speak to you on The Authority of the Church. How mediaeval the phrase sounds! What a shock it gives to our Protestant ears! The Authority of the Church. In these days of self-assertiveness, independence, and every man for himself, authority of any kind is at a discount. The authority of the State is constantly challenged, for quite respectable people feel it is a splendid achievement if they can in any way cheat the State. The authority of parents is almost a thing of the past in many families. Children openly set aside the wishes of their parents, and the parents look on helplessly. When we come to the authority of the Church, I can almost hear some say, "We never knew

there was anything of the kind. We have not so much as heard of it, at least in Protestant circles. We know the Roman Church claims authority over her members, but is it so in the Church of England?" What does Christ say? "All authority has been given unto Me in heaven and on earth." "Apart from Me ye can do nothing." "My sheep hear My voice." "They know Me and they follow Me." "They know not the voice of strangers."

Christ is the Source of all authority, whether in the State, with parents, teachers or in the Church. When the Church expresses the mind of Christ, the authority of the Church is absolute and binding. As the mouthpiece of the Saviour, the Church has authority to command. She is acting within her right sphere when she says:—"Repent and believe the Gospel. Make disciples of all nations. Watch and pray that ye enter not into temptation."

When the commands of the Church are supported by the Bible and appeal to the individual reason and conscience, their authority is final and absolute. Not the Church alone, not the Bible alone, not the individual conscience and reason alone, are sufficient to act as a final authority. The Church may err, the Bible may be misinterpreted, and the reason and conscience may be ignorant or prejudiced. None of these individually is sufficient by itself. The three are needed together in combination as the only safe and sure authority for the Christian. You cannot do without the Church, nor can you do without the Bible, nor can anything have authority for you unless it appeals to your reason and conscience. But the teaching of the Church given in accord with the teaching of the Bible with convicting power to the reason and conscience is full of authority to the individual soul. That is why we should know our Bible, be in fellowship with the Church and have our minds open to every new aspect of Truth that modern knowledge brings to us. So shall we hear the voice of God. The authority of the Church is the authority of Christ as it is corroborated by the Scriptures and recognised by the soul.

Unity in the Church is necessary if she is to speak with authority, for otherwise there is the possibility of jarring voices, claiming to express the mind of Christ. So we should never relax our passion for the Reunion of Christendom, and let it be a passion, aye, better still if it were a Crusade with the Spirit of God lifting us up and carrying us forward, above and beyond our denominations into the One Church of Jesus Christ.

Unity not only in the Church, but unity with God is the all essential necessity for the authority of the Church. A Church out of touch with God has no authority whatever. So let us betake ourselves to that life which is hid with Christ in God, remembering our fellowship is with the Father and with His Son, Jesus Christ our Lord.

The whole world is looking to the Church to speak with authority. It can only come as we get unity in the Church and unity with God. Then we get Love, and Love is the final authority to which all will bow, the key to all things that are. The more the Church is identified with the love of God, the greater influence it will have in the world. Its message will be heeded and its witness bear fruit.

Love is guaranteed to every soul that surrenders itself to Jesus for He is **Love Incarnate**. So the heart of the problem lies in a revival of our faith in Jesus Christ in order that Christ may live within us, as He said He would. Then will the Church be filled with love and will be listened to and followed and the world will be blessed, for as the Representative of Christ, she will speak with authority and "not as the scribes."

C.E.M.S.

Our branch of this Society still maintains its position in our student life. Its main activity is the weekly devotional service held in the College Chapel. Four new men have been admitted by the Principal into the Society this term.

¶ We greatly enjoyed the privilege of listening to a helpful sermon given us by Professor Macintyre last term.

To all those speakers who help us to keep alive this devotional hour we extend our hearty thanks.

H. E. FELTON, Hon. Secretary.

COLLEGE SPORT.

CRICKET.

The cricket this term has shown a marked improvement. We have played three matches, and gained success in two.

On Tuesday, March 24th, we played the members of the Deaf and Dumb Institute on their ground, and were beaten on the first innings by 24 runs.

For the first time in many years we defeated the Clergy by 18 runs on the first innings.

This game took place on the University Oval on Monday, 30th March.

The students batted first on a wet wicket and managed to pass the hundred mark.

The Clergy, on a drying wicket, were at a disadvantage, but the result was in doubt until the last wicket fell.

For the students, F. Dillon batted and bowled well. Others to bowl well were N. Rook and E. R. Elder. The fielding of the students was not above reproach.

¶ For the Clergy, Rev. A. E. Rook bowled well; he kept an excellent length and every ball had to be played.

On Tuesday, 21st April, we played the students of Leigh College on the Redfern Oval, and midst great excitement won by 1 run on the first innings. We have found a new slow bowler in Reilly, who has for some time past played for Albury. We welcome him to our cricket team.

TENNIS.

The tennis has also this year shown great improvement. We are pleased to see N. Rook making such great strides in the game. J. O. Anderson will soon have to look to his laurels. The Principal offered a prize of 10/- to the player whose name appeared at the top of the ladder by the evening of the 25th April. A second and third prize was also promised.

This aroused great interest in the tennis, and many excellent games have been played. The result on 25th April was as follows: C. Dillon 1, F. A. S. Shaw 2, D. T. Wilson 3.

Congratulations to C. Dillon for having obtained first place, and also for having been appointed captain of our tennis team.

The Newman Cup competition games have started again in earnest, and Leigh College will be hard put to it to retain the Cup this year. We intend making a great bid for it, and having the Cup placed in our dining room.

Two rounds have been played and we have been successful in both.

On 23rd April we had our first Cup game against Camden College on their court, and defeated them by 8 sets to 1.

The Baptist College forfeited to us.

Next term we meet Leigh College in the final round, and our players are at present developing team work, so as to be in good trim by that time. Our court needs top-dressing badly. Have any of our readers a few pounds to spare?

D. T. WILSON, Sports Secretary.

PERSONAL COLUMN.

The Senior Student wishes to bring before the readers of "Societas" and the many friends of Moore College the great opportunity which exists for them to show their interest in the institution in a small, but practical way.

Frankly, we need a Common Room.

For years we have tried to make a common room take its place, but all in vain. We have failed. Why? Men prefer the meagre comforts of their own rooms to the empty and unattractive common room.

Have you any spare furniture suitable for a Common Room? An old sideboard, a bookcase, a gramophone, spare records, a mat or carpet, pictures, cushions, easy chairs or light works of fiction.

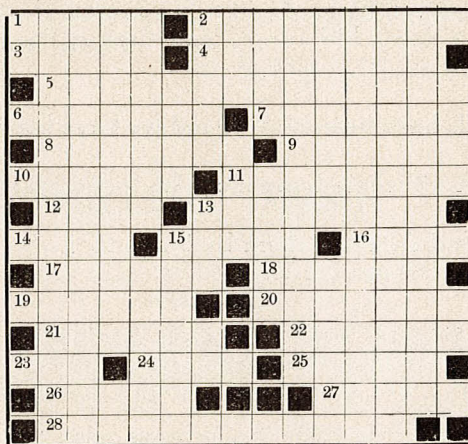
Drop a line to the Senior Student, ring him up on the 'phone, send a message to him, and a carrier will be sent to collect the goods.

How can we have "Societas" without a Common Room?

A CROSS WORD PUZZLE.

(C. W. C.)

The first person who sends a correct solution of this "Across Word Puzzle" to reach the Editor will be exempt from all raids by the Editorial Staff for the remainder of the term.



Horizontal.

1. A distinguishing adjective which describes Moses in relation to his brother.
2. I don't want to get well.
3. A-Hem A-Hem.
4. Pussyfoot.
5. Every dot and comma from Genesis to Revelation.
6. The silent member.
7. Campbell's "Go-Getter."
8. Should be seen and not heard.
9. — goes the weazle.
10. "Vot you tink!"
11. The miners' advocate.
12. Of evil repute.
13. The charwoman's nightmare.
14. Certain.
15. A "flipping" Australian.
16. President of Anti-vestment League.
17. The Rosebud.
18. Of sculling fame.
19. "The sage of sixteen."
20. A blushing benedict.
21. Used to be lamb.
22. Esau.
23. The hunted one.
24. Of Xmas card fame.
25. Red Herrings.
26. Prawns and Oysters.
27. Our Jazz expert.
28. A home away from home.

ANSWERS TO CORRESPONDENTS.

"Solomon" (Erskineville).—Regret unable to print your article on novel methods of choir training. We have our reputation to consider. See the Church Music Society.

"Aquarium" (Riverstone).—We will pass on your suggestion re the establishment of a free dispensary to the Committee. No, we do not think Wintergreen keeps away mosquitoes. Try it on your neighbours.

"Isaac" (Tempe).—We cannot allow you any reduction for taking six copies. Your article on "The Beauty of Shilling Gramophone Records," while interesting, was scratchy in parts and did not inspire us.

"Arch" (Blacktown).—"Afternoon Tea with the Plutocrats," while filling us with envy, is not suitable for this paper. Send it to the "Labour Daily." No, we cannot accept your services as Editor of a Social News column.

"Pop".—Dieting and more exercise such as furniture moving and bed-making might help. Why not join the Scouts?

"Pastor".—Even if Eve did give Adam an apple, why get the pip?

"Old Student" (Croydon).—Regret we have no one who carries on your noble Aspro traditions. However, there is hope, Noel takes Kruschen every morning.

"Skeith".—We cannot answer all your questions. Bring them up in your official capacity as treasurer at next students' meeting. Moreover, we cannot agree with you that students should wear laced surplices and birettas at the chapel services.

"T.C.K.".—Your harrowing serial story entitled "The Underpaid Washerlady, or The Sad Tail of a Student's Shirt" brought tears to our eyes. The theme is too profound for mere students . . . try the Church Record.

"R-s-s and Ril-y".—We prefer not to discuss your proposal that Sankey's hymns be introduced into Chapel Evensong.

"Ken Janitor".—Your song entitled "It ain't goin' to ring no more," arrived too late for publication.

POETRY.

GIVE ME TO FEEL.

Give me to feel the wind in my face,
The rain on my cheek,
The snow at my feet;
Every pleasure in life as I backwardly trace,
Has been won with the wind and the rain in my face.

Give me to feel the twinges of pain,
The throb in my heart,
The tear in my soul;
For most of the things that I've counted as gain,
Have been won in the sleet, and the wind, and the rain.

C. W. CHANDLER.

OLD STUDENTS.

Congratulations to Sid Turner and Bob Strong on entering the estate of Holy Matrimony.

Word comes from Ingham, Diocese of North Queensland, that A. H. Adey is very happy there, and from all accounts doing good work; another old student in the same diocese, is Percy Hubbard.

There have been a number of changes lately in the diocese among old students. Tom Knox has gone to Castle Hill in place of W. J. Roberts, who is now Rector of Roseville, Phil Birk to Dapto, and S. Howard to Pitt Town. Jimmy Le Huray has moved from a Curacy at Neutral Bay to Wahroonga.

Setchell has returned from Tasmania and has been appointed Rector of Mulgoa Parish (or is it a Diocese).

An 1881 student in the person of the Rev. T. J. Heffernan, Rector of Mt. Victoria and R. D. of the Blue Mountains, has resigned his position as Rector, to make room for a young man, but retains the position of Rural Dean.

All Old Students were very sorry to hear of the death of Fred. Harvey. The notices in the Church papers over the initials of D.H. and S.J.K. (both Moore men) were glowing tributes to the memory of one who was loved by all who knew him. Truly did he follow the College motto "Non inferiora secuti."

"Say, you owe me 7/6." "Have you picked up your shield yet?" "When are you going to give me an order for a shield?" One of these three sentences is ever on the lips of Cameron, who resides at Sydney's coming suburb, Northbridge. He reports that he has disposed of sufficient shields to pay for the outlay, but is still waiting for payment from some who have received their shield.

All orders sent in from this date will mean added funds to the College Library Fund. Your Study is not properly furnished without a shield.

A.S.C.M.

Our branch of the A.S.C.M. extends a hearty welcome to all new members. The president, secretary and committee expect from each member his whole-hearted support this year. The movement should be kept alive. It is worth it.

Our annual meeting was held on Thursday, April 9th, when C. W. Aston was appointed president, F. A. S. Shaw re-elected secretary, and C. Dillon, A. E. Hodgson and J. Matthews appointed to the committee. Thanks are due to L. N. Sutton, retiring president, and W. H. Stanger, retiring committeeman.

The activity of the movement has revived considerably. A most interesting talk on "An excursion into the Unseen" was given by the Vice-Principal. Two distinguished visitors, the Rev. E. C. Dewick, M.A., and Mr. Northey, visited the College. Mr. Dewick, formerly Principal of St. Paul's College, Calcutta, gave a lecture on India and the Christian Church.

We now have our own A.S.C.M. Library, as a number of useful books have arrived from England.

Study circles meet weekly. We hope that these will continue throughout the year.

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

LAST BUT NOT LEAST.

After going to press the following message was received from the Rev. T. Quinton, one of our College veterans, who presided at a meeting of Old Moore College Students in Melbourne, on May 7th.

Dear Principal,

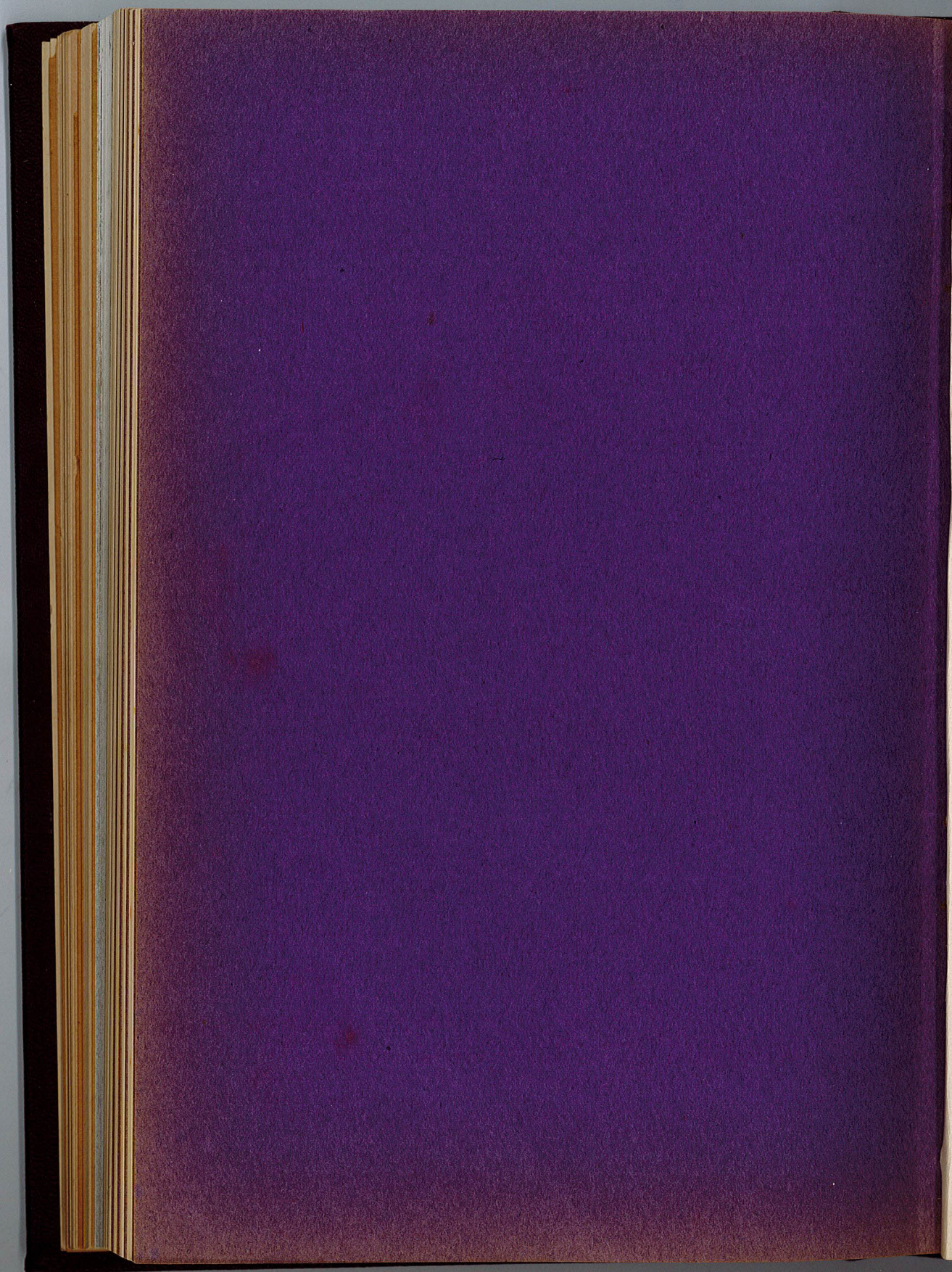
On behalf of a meeting of Old Moore College Students last evening, I wish to convey to you and your present Students our cordial greetings and good wishes.

May God endue you all with power from on high, bless you all, and make you a blessing, is the prayer of

Yours truly,

THOMAS QUINTON.

Melbourne, May 8th, 1925.



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