



SOCIETAS

The Magazine of
Moore Theological College,
Sydney

CHRISTMAS NUMBER

MICHAELMAS TERM, 1926

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SOCIETAS

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EDITORIAL.

With this issue we have taken what we believe is a step forward, thanks to our advertisers, whom we hope will be supported by our readers.

The air is charged with a diversity of feelings. To some of us the release to a larger field of labor is drawing very near, and is being anticipated with a mixture of new enthusiasms. To all of us the Th.L. examinations are looming like an ominous cloud on an otherwise bright horizon. We hope that this cloud will be silver-lined for all who sit for the examinations.

Emerson, in his essay on "Compensation," says: "If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner." That same law is operating just now. With the prospects of new labor, in broader fields, with the widening of opportunity, there comes the inevitable compensating element, the breaking away from the communal life. No longer shall we have such easy access to the "other fellow's" soap or boot brushes. But for all that, links have been forged in the chain of friendship, links upon that golden chain which binds us all about the feet of God.

Following hard upon the publication of this issue of "Societas" comes the Commem. on the 24th, Th.L. examination from November 30 to December 4, Social on the 7th, Picnic on the 8th, anything may happen on the 9th, and the senior students' banquet on the 10th, then for the long "vac.," which will be shorter this time on account of the Australian College of Theology wanting to fall back into its old ways and pester the students with Part II. next September.

The Editor of "Societas" for 1927 will be Mr. F. A. S. Shaw. The staff, which is shortly to relinquish, is glad to feel that such capable hands will take up the more or less tangled threads. We wish him success, and assure him of our continued support.

THE PRINCIPAL'S MESSAGE.

FLOREAT SOCIETAS.

"May the fellowship flourish" is an excellent motto for a College, especially such a College as expresses its ideal in the words, "Non inferiora secuti," which may be paraphrased by the homely American proverb, "Hitch your waggon to a star." We may express the fundamental idea in a word of Scripture, "I was not disobedient to the heavenly vision." Negatively we have the warning, "Where there is no vision the people perish," or, as the Revised Version has it, "Where there is no vision the people cast off restraint." No fellowship can exist without an ideal and a discipline based on that ideal.

In a College we have a twofold discipline, one imposed from above by those in authority, and the other evolved from within by the mutual action and reaction of the members upon each other. The ideal discipline is a combination of both in mutual harmony, and such we believe we possess in Moore College.

There is the discipline of habit. In a community with such intimate intercourse as we enjoy in a residential College we have to learn to adapt our little personal ways to one another's convenience. We have each to do our bit to make things go well in the College. We have to learn the secret of team work in the playing field, the lecture room, and the chapel.

Then there is the discipline of thought. We learn to respect each other's heartfelt convictions, to modify or cast off our prejudices, to listen to the other fellow's arguments, and to give due credit to all sincere and thorough search for truth. We learn the strength or weakness of our own opinions and become more readily receptive of new facts and more easily sympathetic with different points of view.

There is also the discipline of method. We learn the necessity of some form of routine and regularity in all our work so that we keep the due balance between our duties and activities. This is perhaps the hardest and yet the most necessary lesson a clergyman has to learn. More than any other person the clergyman is master of his own time, and also at the beck and call of a variety of duties and obligations. He has to do so many things, and so many different kinds of things. Yet he must keep a time sacred for his personal devotions, to recruit his spiritual energies; he must have time to study, to be prepared to instruct his people, and at the same time he has to build up and keep going a variety of institutions and organisations. He must be a man among men, but first and foremost a "man of God." All this demands a discipline of method, and such is best learned and formed into personal habits in the life of a college. This is probably the primary advantage of a college training, and gives point to the wish, which is also a heartfelt prayer, "Floreat Societas."

DEATH-THROES AND BIRTH-PANGS.

Professor H. M. Gwatkin has said that the "death-throes of an earthly kingdom were the birth-pangs of a church." Quite apart from that statement and the context upon which it bears, it has within it that inimitable terseness of utterance which is at once the glory and charm of all that Gwatkin has written.

Death-throes and birth pangs—a combination of the two most mysterious manifestations of all earthly suffering. The history of nations, of civilisations, of plagues, pestilences and famines, peaceful and bloody revolutions, wars both religious and sordidly commercial, have each in their turn been both death-throes and birth-pangs, an old order giving place to a new. As the death, or apparent death, of the caterpillar spells the birth of a moth, so each violent disturbance of a nation's equilibrium means the birth of a new order, the breaking into sight of a new vision, the dawning of a brighter day.

Armistice Day may fittingly remind us of the death-throes of thousands of our young manhood. Well may we mourn our loss, but better for them and for ourselves if we look upon those death-throes as the birth-pangs of a saner civilisation, and help in its establishment, not by wearing ribands in our coats, but by broadening and deepening the love within our hearts.

C.W.C.

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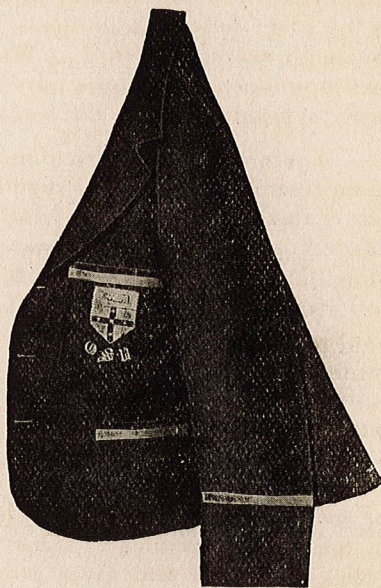
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VESPERS.

At close of day I steal away
Adown a shady glen;
Because I feel that I must stray
Away from haunts of men.

The sunset paints the western skies
With shades of wond'rous hue:
A golden glory seems to rise
Across the vault of blue.

The colours fade, the stars come out,
The night is calm and still,
The moon in silver lustre shines
O'er vale, and wood, and hill.

Then in the stillness, undisturbed,
I lift my heart in prayer;
And know, although no sound is heard,
That Christ the Lord is near.

H.E.S.D.

AN OPEN LETTER TO THE EXAMINERS.

Gentlemen,—“If ever from your eyelids wiped a tear, and know what 'tis to pity and be pitied, let gentleness your stern enforcement be.”

Throughout Australia to-day you are being blessed, though we do not know you by name, and to some extent you may be an unknown quantity, yet we feel that you are men who are not devoid of sympathy for that species of biped known as the Theological Student.

Harassed on every side by the cry of ugly facts, screeching for admission into tired brains, we place before you this our humble plea for leniency, and still more leniency. Were you here in person we would recite the “mercy speech” to you, but as you are not, read it for yourselves in Act IV., Scene I.

Should that fail to “temper the wind to the shorn lamb,” read East Lynne.

We are poor in pocket, as well as in spirit. We have ungrudgingly paid to your good selves our two guineas. Should not this be worthy of some consideration?

Under separate cover we are sending several sheaves of facts we do not know, for fear that you should be including any of them among your test questions.

We feel we have said enough; two of us are fatherless, three of us are without parishes, and all of us are without hope.—Yours solicitously,

THE STUDENTS.

(Censor: Don't be pessimistic.)

PROFIT AND LOSS.

(Written for the "Diggers" and sung at Westminster by Anzacs
on Anzac Day, 1917.)

If life were a round of pleasure,
If plenty always reigned,
If we spent our days in leisure
Our lives were lost, not gained.

If pain and grief were ere unknown,
If duty never done,
If selflessness were never shown
Our souls were lost, not won.

If work were done for praise of men;
If e'er we count the cost,
If higher placed alone we ken
All is not won but lost.

If truth and right be our true guide,
If faithfully we run,
If God alone be on our side
All is not lost but won.

(From the pen of Archdeacon Richard of Hobart, whose presence
we so much enjoyed at "Moore" during Convention, 1926.)

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A.S.C.M. Report, 1926.

The President, Secretary, and Committee take this opportunity of extending to each member of our branch every good wish for the forthcoming Christmas and New Year. May those who sit for examinations meet with the success they deserve. May God richly bless those who are to be ordained this year.

Although this term has been the real "working term" of the year, the A.S.C.M. has still found time to carry on its useful work.

We had the privilege of hearing something of the recent work of the British and Foreign Bible Society on Thursday, October 21. The Rev. A. T. Thompson gave us much food for thought.

On Thursday, November 4, Mr. Victor Troup, from the International Bureau at Geneva, dispelled that after-lunch feeling of drowsiness by giving us a most interesting description of the World Wide Student Christian Federation as a large family with its home at Geneva. We were pleased Mr. H. B. Shelton, B.A., was able to bring Mr. Troup along to speak to us. Mr. Shelton himself is always a welcome visitor. We were pleased to see him again.

We extend our sincere thanks to these prominent and practical workers of the Movement.

Three of our members were able to attend the 30th Annual Public Meeting of the A.S.C.M. in N.S.W. at the Great Hall of the University on Friday, October 15. They appear to have enjoyed the evening, especially the Rev. L. E. Bennett's (Master of Wesley College) address on "Towards Simplicity." That they enjoyed the supper goes without saying.

The Students' Conference at the beginning of next year is to be held at Wendouree (near Ballarat), Victoria, from January 5 to 13. We hope as many as possible will attend. The total cost will amount to £5/12/5. Further particulars may be had on applying to the Secretary of this Branch.

Charles Lamb once wrote: "Reader, would'st thou know what true peace and quiet mean; would'st thou find a refuge from the noise and clamour of the multitude; would'st thou enjoy at once solitude and society; would'st thou possess the depth of thine own spirit in stillness, without being shut out from the consolatory forces of thy species; would'st thou be alone and accompanied; solitary, yet not desolate; singular, yet not without some to keep thee in countenance; a unit in aggregate; a simple in composite?" To Lamb a Quaker's Meeting will satisfy all these requirements. But to those who desire such things we say: Come into the A.S.C.M. Library, Room No. 2. We hope in the near future to add a few more devotional books to the Library. Suggestions in this regard will be greatly appreciated.

F. A. S. SHAW, Hon. Sec.

FASTING COMMUNION.

No precept of the Catholic Church, apart from the Commandments themselves, possesses so absolute an authority. The historical evidence for the practice is continuous and complete. The only exception which the historian is able to discover is a usage among some early Jewish Christian communities of celebrating the Eucharist in the evening after the Agape or love feast; but this was preceded in the Jewish manner by a fast from the sunset of the previous day. It survived among some corrupt Egyptian Sects on Maundy Thursday. Their conduct is referred to by Socrates and Sozomen in terms of condemnation, and as a breach of universal rule. Beyond this all Christians seem to have observed the rule of fasting faithfully from the close of the first century to the time of the Reformation. Bishop Jeremy Taylor says: "This is not a duty commanded by God; but unless it be necessary to eat, he that despises the custom gives nothing but the testimony of an evil mind."

The reason that induced the Church to make this rule is said to be that as an act of reverence to our Lord, present in the Blessed Sacrament, this should be the first food to cross the lips. It may also be termed an act of physical preparation by requiring an actual effort on the part of the body, so that this joins with the mental and spiritual faculties and literally hungers and thirsts after God. The Blessed Sacrament is the food of body as well as soul. It is to preserve our bodies as well as our souls unto everlasting life. Fasting is nature's way of cleansing the body and restoring the system to a healthy state.

J. W. RUSSELL.

FASTING COMMUNION.

(Contributed.)

Mr. J. W. Russell begins his plea for "fasting communion" by the astoundingly inaccurate assertion, "No precept of the Catholic Church, apart from the Commandments themselves, possesses so absolute an authority." For this assertion he has given not one scrap of evidence. He has not told us when this "precept" was given, nor by whom, nor on what authority it was laid down. It is simply a custom that grew up along with various superstitions that gathered around the Eucharist.

He may say "the Catholic Church" ordained it—yes, but what does he mean by the "Catholic Church"? It is a rule of the Roman Church, and also of the Greek Church, but these Churches are notoriously corrupt and superstitious. Some of their customs are harmless enough, and some are even edifying, but many of their practices are neither harmless nor edifying.

Again, how can a custom be "Catholic" which is not observed by millions of Christians? There are millions of Christians who accept the historic creeds but who do not recognise the rule of "fasting communion." The Church of England has a rule that her members should

communicate at least three times in the year, of which Easter is to be one. There are several conditions laid down concerning those who come to communion, but there is no direction given as to the time of the celebration, and nothing whatever is said about "fasting communion." If individual members prefer to partake fasting they are perfectly at liberty to do so. Any attempt, however, to enforce a rule of "fasting communion" in the Church of England is ultra vires. No person or group of persons has any authority to do so.

After all, the final authority in the Christian religion is Jesus Christ Himself. We believe that He instituted the "Lord's Supper," as it is called in the New Testament. He instituted it immediately after a meal; "after supper" is the precise note of time given in the New Testament account. Our Blessed Lord's own action gives no countenance whatever to the practice of "fasting communion." His authority is supreme, and it is presumptuous on our part to attempt to improve on His example. But He did give a solemn warning to those who made "the word of God of none effect by their tradition." We believe that all Christians are commanded by the Lord to be partakers of the Holy Communion. We regard it as the most sacred and helpful of the institutions of our religion. If we insist on the man-made rule of "fasting communion" we make it practically impossible for many devout and sincere Christians to obey their Lord's command. This has happened time and again, and so in this way the word of the Lord, His command, has been made of none effect by a tradition that is closely associated with an unscriptural doctrine of the Holy Communion, and with some of the worst abuses of the unreformed churches.

"IF THE CAP FITS."

The term was long, his work undone,
The student found no time for fun.
His sad pale face and brow of care
Seemed to have known a better year.
His pipe, the means of comfort rare,
Was to his heart and palate dear.
But one in twenty-nine his place,
Who had the Th. L. to face.
His spirits now no longer gay,
He caroll'd neither night nor day.
No more in midnight raids partook,
But plied his hand and nose to book.
A hungering stude became he soon,
Who begged a feed from room to room.
He looked upon the past with pain.
But wished those days were back again.
But many years had passed and fled,
Full many students too were dead;
And he, poor stude, brain-fagged, distressed,
Longed to be with them, just to rest.

F. A. S. SHAW.

With due apologies to Sir Walter Scott.

THE WORLD STUDENT CHRISTIAN FEDERATION.

Thirty-two years ago it was given to a young American to "dream dreams and to see visions" concerning the student life of the world. At that time there were just four national organisations—U.S.A., Britain, Germany, Scandinavia—working amongst students for the development of the Christian life. To bring his dreams to the realm of practical politics John Mott visited Europe in 1895. The outcome was a Federation of these four movements having the audacity to call itself a **World Student Christian Federation**, because it had for its purpose the formation throughout the world of similar national organisations "fashioned each by its varying national genius in the pursuit of the same ideal." That ideal was the construction of something in the Student World that would develop true life and fellowship amongst the nations of students. To-day the Federation justifies its name in that it is represented by some national organisation in almost every country of the world where Christianity and higher education are found together.

But it is quality that counts not quantity. Yet here also the high dreams that conceived the Federation continue to be realised. "The evangelisation of the world in this generation" was one of the early mottoes of Federation activity. Under its challenge thousands of men and women have gone out from the Universities of the World into every sphere of professional life in unchristianised lands, that by word and plain example of life they might reveal the Spirit of Jesus.

What the presence of these educated, balanced and consecrated lives, together with the national Student Movements, has meant to these new countries can perhaps best be summed up in some of the national personalities that have been produced. Thus in China, Cheng Tin Wang, after studying in America, became General Secretary of the Chinese Movement, and from that moved on into the service of his country, first as Vice-Chairman of the Senate at Canton, and later as Peace delegate of China to the Versailles Conference. Dr. T. Z. Koo, the present General Secretary of the Chinese Movement, is one of the most trusted leaders of the Federation, destined some day perhaps to be its chairman. In Japan Dr. Nitobe, a member of the national Student Committee, has become one of the Japanese secretaries of the League of Nations. In India Dr. Datta and K. T. Paul are recognised national leaders in their own sphere.

Turning to the International aspect one sees perhaps the fullest realisation of the dreams of the Federation in the spirit of International friendship and goodwill that it continually creates. An ambassador in 1910 said: "The uniting power of the Student Federation is greater than that of armaments, treaties and arbitration." What was true then is more than true to-day. The W.S.C.F. was one of the few International organisations that retained its international contact during the war. Since that the story of European Student Relief and International Student Service has become one of the epics of International friendly intercourse. Ruth Rouse's account of this splendid achievement under the title of "Rebuilding Europe" is one of the most intensely interesting books of the year.

In the Pacific also the Federation is playing its part. Next year in July 100 students of the Pacific nations alone are to meet in conference in China, specifically to discuss subjects that vitally interest the nations of the Pacific Basin—problems brimming over with possibilities of intense danger to the world if their peaceful solution is not found. And the world almost unanimously admits that that peaceful solution can only be found in the teaching and spirit of Jesus.

Thus does the W.S.C.F. play its part in the fulfilment of the prophecy of the poet:

"These things shall be: a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes."

H. B. SHELTON, N.S.W. Secretary.

REQUIESCIT IN PACE.

Many miles from the city, in the heart of the South Coast, nestles a quaint little village, which passers-by have alluded to as "The Village of Rest."

Day in and day out the quiet monotony remains unbroken, excepting for the periodical visits of the travellers who park their cars outside the open doorway of the vine-covered porch of the old-fashioned inn and partake of such refreshments as they desire.

Sometimes an old "sundowner," world-weary and dusty, wends his way along the white ribbon of road that stretches for him always further into the interior of the country and the unknown. The unstinted hospitality of the inhabitants is extended to these men without whom the great outdoor life would somehow be wanting. Fortuitously it may happen one of these wayfarers, unkempt and rugged looking, is a mine of interest to old and young alike. He pictures a story of unfailing interest, themed for the most part by a perpetual intimacy of the world he so faithfully portrays, but combined with a knowledge of the English language that is unexplainable. It is then that one wonders why such a man has adopted the road as his mission in life; but to ask why of this type of "sundowner" is to invite a puzzling and an evasive answer. He will talk until weary of the towns he has seen, their peoples and their customs, but on the great subject of life he is silent. Perhaps he may answer as one answered a questioner, "I came to the country to forget, and the country has taught me the greatest lesson of all: forgiveness."

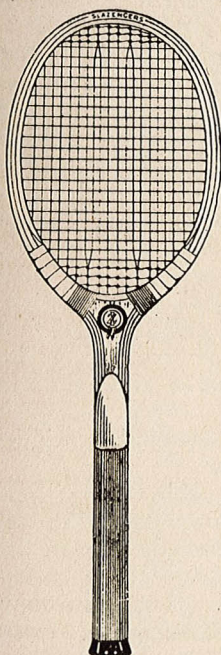
Occasionally, as the curtain of night is falling, a bullock-waggon, heavily laden with logs for the sawmill some twelve miles away, rumbles leisurely through the village. The driver, hatless and slouching, mooches alongside the waggon. Now and again he viciously cracks his whip, which, with the aid of "bullocky" language, urges his slow moving team to a few minutes of greater activity.

From out of the open gateways of the yards of an old farm house, cattle slowly make their way into paddocks of green, where they idly graze and rest. Here and there a windmill lazily circling—clear cut against the evening sky—forms a sentinel of the night. Towards the west the sun, jealous of relinquishing his power even for a few short hours, links with chains of iridescent colors the day to the night, while he bathes the sky and the high reaching mountains with splashes of crimson and gold.

Surrounded by pine trees, on the brow of a hill, stands the Villagers' place of worship—a beautiful piece of architecture. From the vantage point of the tower of the Church the watcher is enabled to see the losing fight of the day against the night, and the shadow of twilight creeping over the hills.

The river meandering through the old village forms a chain of quivering silver on the bosom of the earth, while mirrored in the calm clear waters are the rainbow colors of the sunset's afterglow. One by one the colours fade, and the sable garments of night are folded around Mother Nature's creatures, who nestle in her arms with weary contentment.

The Southern Cross and the Evening Star stand clearly out on a cloudless sky, and playing gently through the branches of the trees the breezes of the night murmur a benediction of peace o'er the sleeping village.—(Contributed.)



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THE CONSTITUTIONAL CONVENTION.

The Constitutional Convention which sat in Sydney from October 12 to 22 was possibly the most important event in the history of the Church in Australia since the inauguration of self-government some sixty years ago.

The main object was to produce a unified basis of constitution for the Church of England throughout the Commonwealth, and it can be said at once that this object was realised to a degree that was unexpected, and with a harmony of discussion and mutual give and take that was full of promise for the future welfare and general solidarity of the Church.

Point after point, acutely controversial, came up, and after discussion was settled in a way that met the demands of both sides. Men who had differed strongly in debate met at the same table at dinner and found bridges of mutual understanding and agreement. The majority of those who had come to the General Convention had obviously come prepared to vote solidly for the draft proposals and expected to ride rough-shod over the opposition of the small minority. But it turned out far otherwise. The minority were able to convince the Convention on vital points and secured the bulk of what they felt to be necessary for the welfare of the Church as a whole. In fact this was the key to the situation, the welfare of the Church as a whole, and the desire to meet the legitimate and reasonable claims of the apparent minority who, it appeared, really represented the actual majority in the Church at large.

It was this determination to find a way out of difficulties and deadlocks that was the most remarkable feature of a memorable assembly. We felt we were making history and that every interest and phase of the Church must have its due and proper place. The conversion of a mob of narrow-minded partisans into a fellowship of reasonable men who were able to visualise a widely comprehensive Church, who were able to lose their party sectarianism in a really Church-wide sympathy, was the fact that stirred so many of us into deep thankfulness. We were feeling that we were learning to trust one another, and as long as that feeling remains in control, and is justified by policy and action, there is no fear for the future of the Church. The assembly learned that a constitution to be really efficient and effective must rest upon the mutual confidence of the different groups in the Church. It must win their consent and justify their respect. And on the whole the spirit that animated the proceedings of the Convention was altogether admirable and called forth the concluding *Te Deum*.

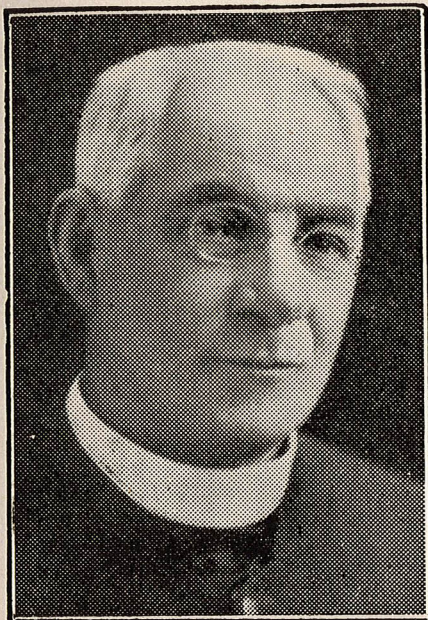
When the details of the revised measure are published it will be time to describe the proposed constitution more particularly. But it may be of interest to the readers of "Societas" to hear what share the College had in this historic convention. The Primate, to whose statesmanship the Convention owed so much, is not only our own archbishop and senior trustee, but has done more for the College than anyone since Bishop Barker, who is really our founder.

Of the twenty-two Sydney representatives, eleven clerical and eleven lay, four were former students of the College, two others were sons of former students, two others had lectured at the College. The

principal was also a member. Then there were three archdeacons from other dioceses who were trained at the College—Archdeacon Hayman from Melbourne, Archdeacon Bennett from Ballarat, and Archdeacon Weir from Gippsland. One of the Melbourne representatives was the son of a former student. In one way and another Moore College was well represented at the General Convention.

D.J.D.

THE BISHOP COADJUTOR.



We desire to offer our congratulations and good wishes to the Right Reverend Gerard Addington D'Arcy Irvine on his consecration to the episcopate to fill the position of Coadjutor Bishop in the Diocese of Sydney. We assure him, if he needs assurance, of our prayers and other spiritual support in the fulfilment of the duties of his responsible position.

There is a particular warmth in our felicitations because he is an alumnus of our institution, the third of our number to attain to the episcopate, and because he has always been a sincere friend and wise counsellor and keen supporter of his old College, as he demonstrated by wearing the College hood over his episcopal robes. We feel he is the right man in the right place and pray he may long be spared to fulfil its responsibilities.

THINGS THAT DO NOT APPEAR IN OUR DAILY PRESS.

No. 1.

It was the first evening of term.

Amid the merry throng of students, who were assembled after dinner in the Library evidently glad that the term had commenced, stood a pale-faced lad of about thirty. He was a new chum on whom I riveted my attention.

Did I say he was pale? Yea, rather, he was more than pale, he was white to the very lips. On looking closer I noticed that his top lip was a shade whiter than the bottom—the first growth was apparent. His teeth chattered as though he suffered from excessive cold; the gold in those teeth flashed as it reflected the electric light. What could it all mean? Running my eyes over the object of my attention I also noticed that the movements of his diaphragm were irregular, and his breathing

intermittent; and looking closer still I perceived that his Oxford-bagged knees and legs were, like those of Belshazzar the king's, in perpetual motion. At first I thought he had caught the Charleston craze (shame on such a thought). But no, another look at his face, which by this time had taken on a deadly pallid hue, reassured me that something more soul-stirring had occurred.

At this point my active brain exerted itself to the full, to grapple with such questions as, "Had he not enjoyed his dinner?" "Was he suffering from lack of nutriment?" and "Had he touched the coffee which had been placed before him?" Unable to answer these I resolved to defy the elements and to ask the person of my contemplations. No sooner had I adopted this resolution than something startling occurred. Someone shouted, "Ring your Rector." In an instant the truth dawned upon me. Realising the great import of the three small words I felt stunned and unable to move. The next instant a death-like crash was heard, and, turning, I saw my tall white-faced friend measuring his length upon the Library floor.

The resident medical practitioners (strictly honorary) of the College were soon on the spot and ready to relieve the anxiety. The order was given for the body to be removed. Quiet hour followed.

Moral.—Keep a clear conscience by paying your "Societas" sub. regularly.

A. N. ONLOOKER, Esq.

THE CHRISTMAS MESSAGE.

By THE VICE-PRINCIPAL.

"Glory to God in the highest and upon earth peace among men of goodwill" (St. Luke, 2-14). Why did the angels on the plain of Bethlehem combine the two thoughts of the Glory of God in the highest heavens and peace on earth among the men whom He favours. Were they uttering the mind of the Father? Does God really "favour" the peace-makers among men? Why did not the angels sing of salvation, atonement, regeneration, forgiveness, repentance?

We are a generation that has witnessed the horrors of four years of warfare. We have faced bravely the disillusionment of eight years of aftermath of war. We have tried to keep peace—spiritual peace—within the individual heart and life, while war—the antipodes of peace—goes right on in the world around us. We feel that the angels' words are true, that deep, deep in the heart of the Eternal there lies the wish that His children may have peace in order that the other things worth while may exist at all.

The material desolation wrought by war is slight in comparison of the utter destruction of all moral values which it works. The angels must have meant the words that they sang. The Christmas spirit is that attitude of soul which submerges all artificial differences of race, class, calling, community or creed. The Christ-child from the highest heavens brings down peace and goodwill to men on earth. How can we worship and adore the Christ better than by breathing in His spirit and following in His unselfish steps. A bright and blessed Christmas to you all!

CHRISTIANITY AND SERVICE.

The Apparent Failure of Christianity.

The writer of a leading article in a Sydney newspaper recently made the statement that "no manly man can any longer contribute to churchism as it is, and the power of old-time religion is dead, but not yet buried." If that is the honest opinion of the more thoughtful Man-in-the-Street then there must be something radically wrong with the system of religion that deserves such a denouncement. No man is likely to make such a statement through the press without having first carefully considered the full import of his words, and so the statement may be taken at its face value.

If, then, Christianity has proved such a failure as to appear dead, what is the cause of such failure?

There are, of course, many explanations that can be given, but does it not seem most feasible that the apparent failure of Christianity to justify its existence is due to an overstress on the theoretical and a corresponding neglect of the practical side of the Teachings of its Founder? As Professor Rauschenbusch put it: "Religion in the past has always spent a large proportion of its force on doings that were apart from the real business of life, on sacrificing, on endless prayers, on travelling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows."

And so, if "the power of old-time religion" is to be restored, and is to make itself felt as a force for good in the world of the present day, it behoves us to get back to the principles of the Master—to realise the great ideal which fired His soul and made His life the most wonderful ever known, and to try to put it into practice "that the world might believe."

The Founder's Principles.

No one can doubt the central place which **Service** held in the life and Teaching of the Master. The whole purpose of His life is summed up in the saying, "The Son of Man came not to be ministered unto, **but to minister**, and to give His life a ransom for many." And in just the same way as He lived His life in service for others, so too He expected those who came after Him to live theirs.

But the trouble is that we have lost sight of this salient feature of our Master's Teaching. We have been neglecting this basic principle of our religion. Consequently, to many of us, Christianity has become a mere formality. It has never become the daily motive of our lives, and so the Man-in-the-Street thinks (and rightly too) that the "old-time religion is dead."

Again and again, by word and precept, Christ taught that any organisation or institution which had outlived its usefulness must go. We find the same principle applied in everyday life everywhere. When a thing becomes worn-out it is destroyed. Why, then, should we expect Almighty God to tolerate any longer a religious system which has

become "played-out," and whose power has died from criminal neglect on the part of its followers to exercise it for the good of the world? There can only be one excuse for the existence of Christianity at all, and that is the interpretation of religion in terms of service and the attachment of religion's enormous driving power to the tasks of service in order that mankind may be drawn nearer to God. So long as we are content to make our Christianity a kind of listless, spasmodic formality in which, as General Booth once said, men either "sleep in apathy or display a fitful interest in a chasuble," or in which they "tithe mint and cummin" and, neglecting the Spirit of Christ, leave undone "the weightier matters of the law, justice and mercy, and faith," then Christianity must appear in the eyes of men to be a failure. For how can a man say that he loves God if before his eyes the poor people die for lack of meat, drink, and clothing? How can a man say that he is moved by the Spirit of Christ to argue over the colour and cut of vestments, or the thousand and one needless sectarian divisions that so occupy the theological mind of the Twentieth Century, when there are millions who never heard of the Love of Christ and no apparent effort is being made to reach them?

The Call to Reconsecration and Service.

But we believe that Christianity is not dead yet. We **know** that it has power and vitality which is limited only by our ability to press it into Service. The "Man-in-the-Street" is sceptical, but is open to conviction. If we can show him that Christianity is really worth-while he is willing whole-heartedly to throw in his lot on the side of Christ. So the call to us is the call to the reconsecration of our lives to the Service of God and of our Fellow Men. We are called to review our present ideas of Christianity, and see if it is **really** Christianity that we are presenting to the world. To do this means hard work. It means getting back to the principles of Jesus. It means putting on one side the Traditions of the "Church" and "the early Fathers," and relearning the Gospel in the way that Christ intended it to be learnt. It means asking the question in all sincerity, "Wherewith shall I come before the Father of Jesus, and bow myself before the God of Love? Shall I come before Him with gorgeous ceremonies, and with elaborate rituals? Will the Father of all mercies be pleased with thousands of repeated creeds or with ten thousands of eloquent sermons?" And the answer may be found in the words of the prophet Micah: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, to love mercy and to walk humbly with thy God?"

For if we would show that the "old-time religion" is not dead we must learn in all humility the simple lesson which Sir Wilfred Grenfell, from his practical service on the Labrador Coast, has put into wholesome words: "Whether we, our neighbour, or God is the judge, absolutely the only value of our 'religious' life to ourselves or to anyone is what it fits us for and enables us to do." And we shall find that the great days of the Church will come when she realises that there is little use in claiming to be following the Master until she possesses the spirit, and knows the meaning of Service.

HAROLD E. S. DOYLE.

BOOM YOUR COLLEGE!!!

The object of this article is to bring under the notice of the general public in a condensed form the many advantages which, from a student's point of view, present themselves in Moore Theological College.

Without wishing to draw comparisons, or to decry the merits of other colleges, we venture to assert that for picturesque variety of scenery, climate and opportunity for the student and sportsman, Moore College has no equal. We invite the reader personally to prove this statement by taking a trip to the College. A noted writer has declared that "Moore College is one of the few choice spots upon the earth's surface which amply fulfils your expectations and justifies the praises of preceding students." Moore College has an old world charm about it, a mysterious fascination. You hang it up, as it were, in the picture gallery of your memory as one of your permanent treasures, to be looked upon "in the silent sessions of sweet thought" when you desire to refresh your mind with pleasant remembrances of the past. And its beauty grows upon you; for you find that it has that quality which Antony attributed to Cleopatra's beauty: "Age cannot wither it nor custom stale its infinite variety."

When you enter the noble gates of this gloriously picturesque institution, you at once find perfect rest and quietness, which lend themselves to study and ascetic life.

Moore College was built under the personal supervision of the Board of Health for broken-down students. Comprising a large and extensive dining room, lofty bedrooms, lounges, libraries, beautifully lighted, ventilated, and fitted with the most modern requirements. Being centrally situated, it should commend itself to young men desirous of taking Holy Orders. Every modern means for doing good work, saving the clothes, and money. It gives any finish you prefer on your career. Up-to-date water supply, electric light, excellent accommodation for single men, every care and attention shown to new students, good table, liberal tariff, abundance of fresh milk, eggs, cream and poultry.

If you want an ideal spot in which to study, Moore College is that spot.

If you value accessibility to main road, rail and tram, the College will give you that value for 2d.

If you appreciate surfing and swimming right at your door, the College offers you that boon. Two spacious baths on premises suitable for swimming and high diving.

If fishing is one of your hobbies you can indulge in it to your heart's content three times a day. Fishing during lectures strictly prohibited by the staff. Sydney University, Jones' I X L Jam Factory, Hub Picture Theatre, and Clay's are all in close proximity to the College.

If you are seeking health, the city air, full of dust and permeated with odoriferous breezes from Jones' factory and Waterloo tannery mills, will give it.

In the background green trees and dark blue mountain ranges form a pleasing prospect, while the magnificent water frontage of Botany Bay stretches away beyond the range of vision.

Two excellent corridors commend themselves for racing speed tests, and sport of all kinds, especially soccer. (Tins supplied on appli-

cation to the Matron.) These corridors are becoming increasingly popular. The College Choral Society meets in them for rehearsals on Mondays, Wednesdays and Fridays at 11.45 p.m., and vocal concerts. Only recently the speed of over 100 miles per-haps was recorded. Sporting Theologues regard these corridors for the purpose of training and racing to be second to none other in Australia. On the premises there are one piano, one organ, one gramophone, and two bugles. Musicians (?) supplied on application to the management.

The College is noted for its adaptability to ascetic life.

C. W. DILLON (a Student).

FASTING IN LENT.

A hungry Irishman went into a restaurant on Friday and said to the waiter:

"Have yez any whale?"

"No."

"Have yez any shark?"

"No."

"Have yez any swordfish?"

"No."

"Have yez any jellyfish?"

"No."

"All right," said the Irishman. "Then bring me ham and eggs, and a beefsteak smothered with onions. The Lord knows I asked for fish!"

AT PRAYER.

No time can ever be so sweet
As the still hour of prayer;
When two or three together meet
To bow before Thy Mercy-Seat
And find forgiveness there.

All doubts and fears are cast aside
Whene'er we kneel in prayer;
And feel Thy Presence by our side,
And know that nothing can divide
Thy children from Thy care.

H.E.S.D.

WE WISH—

That bonedust were confined to Botany.

That there was a "conditional stop" at Bligh-street.

That folk would double-up on their already liberal support to the Moore College appeal.

That the occupant of No. 17 would tell us all he knew, and that life were long enough to grasp it all.

That subscribers to "Societas" would pay their "subs."

That all Old Moore Collegians would "earmark" three shillings each year for "Societas."

THE "LYRE" BIRD SAYS—

That the senior students' banquet this year is going to be the best yet.

That in future the flowers in the Chapel are always to be "fresh cut."

That Mercy drops round us are falling (but for the showers we plead).

That the annual social this year is to be the best yet held at the College.

That the Churchwarden is buying an alarm clock to be used only on Sundays.

That all entrants for Th.L. from Moore College this year are expecting to pass.

That the "honour" boards in the dining hall are to be brought up to date some day.

That the students' meetings are well attended, for there is shown the true "College spirit."

That all outgoing students are beginning to feel sorry that the term is drawing to a close.

That Moore College is being evangelised—revivalist hymns now take the place of modern songs.

That the most enjoyed "dish" at Moore College is "curry." It "bucks" us up for the whole week.

That water fights are to be prohibited at future College picnics—we believe in affusion not immersion.

That the librarian has had a busy year—thanks to the donors of many books. He likes work of this sort.

That a number of students are unfortunately engaged in parish work on Tuesday and Thursday evenings and so cannot return to dinner.

SPORT.

Tennis this term has not been such an active sport in our College life. Cricket has taken our minds from tennis, and above all the Th.L. has prevented our "sports" from exercising their limbs.

The annual tennis fixture with St. John's, Morpeth, was played on Monday, September 27, when a most enjoyable afternoon was spent. St. John's defeated Moore by 6 sets 40 games to 2 sets 32 games.

We also had the pleasure of playing a team from the Government Savings Bank, defeating them by 3 sets 25 games to 3 sets 23 games.

Our team, with the assistance of two lady visitors, defeated Christ Church, St. Lawrence, in a friendly match.

Our only cricket fixture played so far this term was against the Deaf and Dumb, Moore suffering defeat.

The annual clergy match will be played on the last Monday in the term, December 6, which will be too late to be recorded in this issue of "Societas."

C. W. DILLON, Sports Secretary.

TRUE PRAYER.

By HORATIO W. DRESSER.

"Lord, teach us to pray."

Every now and then we return to the thought of prayer with the realisation that we have hardly grasped the principle involved, that we have not prayed as we ought to have prayed. Repeatedly we have read such texts as these: "Ask, and ye shall receive"; "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them"; "And whatsoever ye shall ask in my name, that will I do." These are wonderful promises. Surely they are true. Some people seem to have proved them. Why have we not proved them?

Because, for one thing, we have not given sufficient thought to the conditions in our lives through which we may do our part to make prayer a vitalising experience. Let us consider some of these conditions from the point of view of our knowledge of the human mind.

What states or conditions impel us when we carry through an action to success? First we are aware of some need sufficiently urgent to arouse us to effort. We succeed when we ardently want something and systematically work for it, as we learn to play an instrument or as we earn money to buy a car or as we save money for a trip abroad. We see ourselves in imagination attaining our goal. We keep the vision or ideal steadily before the mind, foregoing other things for the sake of this greatly-to-be-desired end. To gain an objective we must desire it enough to pay the price, whatever that may be. So in prayer: Your prayer must express a desire or intention which you have very much at heart. For if you desire something else more than you desire the object of your prayer, your stronger desire will control. Effective prayer expresses a ruling love.

When a man succeeds with a piece of work, such as laying a foundation for any structure that is to stand the test of time, he adapts his activities to existing conditions and laws. So in true prayer, which is a spiritual activity put forth toward a definite end, there is adaptation to spiritual law, to divine will or purpose; hence we qualify our prayers with the proviso, "Not my will, but Thine, be done." Effective prayer will be in accord with what the Father has provided.—"Unity."

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"WEE WISDOM," a beautifully illustrated Magazine for Children, 9d.

All phases of child interest are contained in it.

Secular and Sunday School Teachers are using "Wee Wisdom" in stimulating interest in their work.

For Adults we recommend "UNITY," 9d.

A Magazine of Christian Healing.

