



SOCIETAS

The Magazine of
Moore Theological College,
Sydney

TRINITY TERM, 1926

The Worker Print, St. Andrew's Place, Sydney.

SOCIETAS

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EDITORIAL.

Without wanting to wax sentimental, or to say the thing that is too apparent for words, are not the years at College the most memorable years of a lifetime? That is no doubt saying a great deal. Especially when a few of our old students have the rich experience of forty years of a ministry behind them, and have during those years weathered the storm, been baffled and not beaten, have seen reverses and yet have not been discouraged. Yes, it is saying a great deal, but that claim shall be substantiated.

College days are the days during which close friendships are forged, hard prejudices are softened, wild and wandering thoughts are given a "local habitation and a name"—the days during which our faith is made more real, when the warm heart feelings are put through the colder processes of hard thinking, and thus become solidified, stabilised—the days during which assurance is made doubly sure.

Besides there's nothing that cements friendship more effectually than a surprise visit, if only once in the year, from a strange band of ill-clad howlers who look to have escaped from the lower regions—the midnight tattoo.

Yes, and there's one more bond, and that bond is stronger and more lasting than all. We pray together, and that fellowship, silent and real, touches the eternal springs, and brings about a true and lasting communion between kindred souls, heading the one way, with all the divergencies of temperament and diversity of gifts, yet one in purpose and resolve.

To those whose connection has been severed through the years creeping in between we would commend "Societas." Let it help to bind

us more closely into a fellowship of those who prize dearly the hallowed associations of "Moore."

An ardent Theosophist recently interviewed a certain Rector and said that he had been much impressed by the "College Open-Air Campaigners," so much so that he sought to rejoin his old church.

The Pearce Memorial Shield for debating was awarded by Mr. C. W. Chandler, on behalf of Rev. L. Pearce, to Leigh College at a most enjoyable social held at the Y.M.C.A. under the auspices of the United Theological Colleges. Bravo, Leigh!

Mr. F. E. Elliott won the prize awarded by Rev. Frank Cash for the best essay on a given subject. His essay was on John the Baptist.

A man who used to attend the "Open-Air" in Paddy's Market recently located us in Glebe. He signified his intention of coming every week henceforward.

MOORE COLLEGE APPEAL FUND.

The fund is making steady progress, due mainly to the personal efforts of the Archbishop. The total amount actually received up to August 14 was almost £1300. Definite promises have been made for nearly £400 more, hence we are within sight of £2000, and there is still a very long list of possible donors to be interviewed. The Commissioner for the appeal is able to report that he has received many unexpected encouragements, and from everyone so far he has experienced sympathy.

REUNION.

The Lambeth Appeal on Reunion was issued just six years ago. Both by its largeness of spirit and by its concrete proposals it opened a new epoch in the history of the movement. Even Rome was not deaf to this pronouncement, and still less the Orthodox Churches of the Near East. But while the reunion of Christendom as a whole was kept clearly in view it was the hope of reunion at home with the non-episcopal bodies which in the main gave shape to the proposals made and has inspired the Conferences since held.

Such Conferences, particularly between the leaders of the Church of England and the Presbyterian, Methodist and Congregational Churches, both in England, in Australia and elsewhere, held since the issue of the Appeal, have revealed or led to a large measure of agreement on important matters both of faith and order. It is generally recognised, and this is a matter of the first moment, that according to the divine will the Church is an outward and visible society, and hence that the unity

sought which admits "a rich diversity of life and devotion" must yet be a unity outward as well as inward and recognisable by certain definite marks. It is further generally agreed that those marks of unity must include the acceptance of (a) the Holy Scriptures as the rule and ultimate standard of faith; (b) the Nicene Creed as a sufficient statement of the Christian faith; (c) the divinely instituted Sacraments of baptism and Holy Communion "as expressing for all the corporate life of the whole fellowship in and with Christ"; (d) a ministry acknowledged by every part of the Church as possessing "the inward call of the Spirit, the commission of Christ and the authority of the whole Body"; (e) the Episcopate as the best means of preserving the unity and continuity of the Church and as "giving the ministers of the reunited Church an authority which all could recognise."

That a wide measure of agreement has been reached on points of such fundamental importance is a matter for profound thankfulness, and marks the tremendous advance already made towards the solution of the problem. It is true that discussions both here and in England have reached a temporary deadlock on one question, viz., the status in the reunited Church of the ministers who have not received episcopal ordination. While on the Anglican side there is a natural tendency to press for a commission which takes the form of episcopal ordination, there is, on the other side, an equally natural reluctance to accept what seems tantamount to reordination. To my mind the solution of this temporary difficulty will be ultimately found along the lines of the recognition, in the reunited Church, of ministers who, though solemnly ordained in their own Churches, have not received episcopal ordination; provided that (a) from the time when reunion is reached all ordinations are episcopal; (b) such ministers are not appointed to minister temporarily or otherwise to Anglican congregations without the full consent of such congregations. I feel confident that some such measure of irregularity must be temporarily acquiesced in, on the understanding that non-episcopal ordinations cease as soon as the stage of reunion is reached. But whether the above proves the best method or not of overcoming the difficulty I cannot believe that the difficulty will be allowed indefinitely to postpone the consummation of unity.

And meanwhile there are three directions into which, pending the solution of this and other questions of faith and order, we can throw our energies and contribute to the final result.

(a) There is the way of practical co-operation within the very wide limits which our divisions render possible. At recent Reunion Council Meetings, Commonwealth as well as State, co-operation in the bringing to bear of Christian principles on social and industrial questions has been urged and accepted, and joint Committees have been appointed to work out the details. Perhaps also Christian apologetic propaganda might be undertaken in common, as is done in England by the Christian Evidence Society.

(b) There is the way of popularising the Reunion Movement by an educational campaign directed to the awakening of interest in the movement among the rank and file of the members of the Churches concerned. The conferences hitherto held have been attended only by representative leaders, clerical and lay; but the movement can never win

through until it is carried from the Council chamber to the people. It is indeed not with the ministers of the Churches, but their lay members, that probably the main difficulty in consummating reunion will be found; and no time should be lost in making as widely public as possible the result of the conferences already held.

(c) There is the way of laying stress on the moral and spiritual values for which beyond all else the Church and Christianity stand. There is a constant peril of thinking of Christian divisions and Christian unity solely in terms of outward order, and of forgetting that order is secondary to life and devotion and exists solely to foster them. History shows that our unhappy divisions very largely occurred through the overemphasis on one side or another of matters of order, and that the way of schisms was chosen not for its own sake but as the only measure of preserving what was dearer than outward unity. We can contribute not a little to the ultimate end, which we have in view, by removing in ourselves and others the barriers of prejudice, suspicion and narrowness of mind, and by cultivating the spiritual qualities of holiness, love of truth and love of one another. It is as these values are primarily sought across the gulfs which divide us that questions of order will fall into their true place and reach their own solution. And above and beyond all else there is the way of constant prayer—prayer for the healing of our divisions and for that unity which is agreeable to the will of Christ.

P. A. MICKLEM.

A.S.C.M.

Trinity Term, 1926.

No longer is Trinity Term regarded by anxious students as the special "working term" of the year, as the date for Th.L. examination has been fixed for November, so instead of foregoing our fortnightly meetings as in previous years during Trinity Term we have been able to carry on with the valuable assistance of prominent speakers.

On Thursday, May 6th, the Rev. J. F. S. Russell, M.A., spoke to us on "The Prayer Book Revision," a topic of much interest during the early weeks of the term. He kindly spoke to us again on Thursday, August 12th, on "Parish Visiting." His talks proved most enjoyable, interesting and helpful.

On Thursday, May 13th, we were glad to welcome Mr. Reg. Stephens, whose inspiring message was appreciated by all. Mr. Stephens, who has found life a stadium and not a stage, believes in allowing measles to spread from text to subject.

On Thursday, June 24th, we were fortunate in obtaining the Hon. Crawford Vaughan, who spoke to us on "The Economic Aspect of the Liquor Question." The hour proved most enjoyable and interesting.

We were pleased to see our old friend, Mr. H. B. Shelton, B.A., on Thursday, July 22nd, who told us something of his work as travelling secretary of the movement.

Our Branch extends sincere thanks to these several speakers for their support and sympathetic help.

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

OPEN-AIR SERVICES.

Immediately after breakfast every Tuesday morning the senior student raises his head. At such sign five students wend their way to the back verandah. The "new chum" at first glance imagines that some deep plot is being laid whereby he may be admitted to full college membership; but he is wrong. This group, which has made such a silent retreat, consists of the "open-air committee," and their duty is to select speakers for the meeting which takes place every Friday night. Thus our readers are brought to a knowledge of the first step in one of the greatest college activities. The names of the speakers are announced, and those selected (and every student has his turn) prepare themselves for the message they are to deliver on the Friday night.

For some considerable time our location was "Paddy's Markets," where many inspiring meetings were held. That these meetings were appreciated by the people is amply shown by the fact that many men made this meeting a fixture, and each week would welcome us personally and remain there until we had to bid them "good-night."

Alexander's Hymns are used at the service, and there is no doubt that the people love to sing such hymns. Any other book one feels would seriously affect the meeting. If any of those who have gathered around like a particular hymn, they are asked to tell us the name, and we attempt to sing it with them; half a dozen hymns are supplied in this manner every evening.

During the evening three or four students speak, and about a dozen hymns are sung. It has been our experience that many are sorry when the meeting is closed. The meeting closes with the Lord's Prayer and Benediction. It is wonderful to be standing right in the heart of the city and to hear men, reeds badly bruised by the hand of time, reverently saying the first prayer they ever learnt.

It was felt, however, that the time had come when we should go further afield, and so Erskineville and Newtown were visited, whilst at the time of writing we are in our third week at Glebe, where our location is the Post Office, the corner opposite St. John's.

Hearing of our work, a well-known city merchant has placed at our disposal an unlimited supply of New Testaments. These are now distributed at the meetings, but not indiscriminately. Only a dozen are taken out each evening, and near the close the people are advised that these may be had by just coming forward and asking. To do this is in reality a confession, and never once have we had enough; and those who are forced to go without we have found are the first to obtain a Testament at our next meeting.

The "open-air" committee are: C. W. Chandler, W. N. Rook, C. Reynolds, R. J. Tuck and the writer, each of whom asks for your prayers that the meetings might experience continued success.

ALLAN G. REILLY.

THOMAS MOORE.

A CARPENTER.

Archdeacon Boyce has sent us along a copy of his well-known study of Thomas Moore, "An Early Australian Worthy." It is significant that this man who has done so much for the Church of England in Australia was a carpenter. It is true that he became in later years a shipowner and a magistrate, but it is most pleasing to hold him in remembrance as one who in some way united the trades of our Master and St. Paul.

He did his business in great waters, and was on one occasion attacked by pirates, when after a six hours' combat he succeeded by the help of his crew in beating them off.

He was, as Archdeacon Boyce has stated, "one of our pioneers," and as such he did much to help in the establishment of our College, which exists for the purpose of training men for a ministry which will be a sort of spiritual pioneering. Men who will have to traverse the unblazoned waste of many an irreligious heart.

Thomas Moore was one of the men who came here first.

"The men who by their courage
Took this country at its worst,
Australia needs be thankful
To the men who came here first."

Such an one was Thomas Moore. He was closely associated with the Rev. Richard Johnson and later on with the Rev. Samuel Marsden.

Thus it will be seen that Moore College can almost claim to be an historical institution, in its association, at least in name, with that great Australian worthy, Thomas Moore.

C. W. CHANDLER.

MY CALL.

John xxi., 19: "He saith . . . 'Follow Me.'"

It is not given me to soar above
Earth's humble things.
But God has made in me a heart of love
Which ever sings;
When He in mercy folds me, like a dove,
Beneath His wings.

It is not given me to lead ahead
Towards the goal.
I am content to let myself be led.
And o'er my soul
Let Him who "had not where to lay His head"
Take full control.

Where Christ has gone before me I may go
From morn till eve;
Safe in His keeping, I shall fear no foe.
And He shall give
A spirit of humility, that no
Self-will may live.

17/3/26.

H.D.

IRRELIGION AND INDIFFERENCE.

If there are two evils which the Church has to fight to-day more than any others they are Indifference and Irreligion. The one leads on to the other, and both are complementary.

There is a popular fallacy that it does not matter what a man believes about God so long as his belief is sincere. This seems to be the reason for the utter disregard for the Church and the things of God in so many parts of our country at the present time. But, strange to say, it is only in the sphere of religion that this spirit of indifference makes itself manifest. No one would think of saying that it didn't matter what time a man believed a train was due to start so long as he was sincere in his belief. That would be ridiculous.

In the same way the statement that one hears so often that, "After all, there are good men in every denomination, and we all have the same goal in view; so what does it matter what a man believes as long as he is sincere?" leaves itself open to criticism.

There is a certain amount of truth in that saying, just enough, in fact, to make it generally acceptable, and that is where the real danger lies.

All belief must manifest itself in action, and it is then that the fallacy of a wrong conception of things, even if it is a perfectly sincere one, shows itself. To put it in other words, right action does not merely depend upon sincere but upon CORRECT belief. If it is true in matters of secular life that errors in belief will lead to errors in conduct, does it not seem reasonable to assume that the same law applies also to the things of the soul?

Then, again, there are those who feel that they can quite easily do without religion, or who state quite frankly that they have no time either for God or the Church. Possibly they, too, are quite sincere in their belief, but that does not prevent us from seeing what they are missing themselves and what they are denying to other people who stand in need of their support and fellowship.

David Grayson aptly describes what seems to be the experience of so many men when he says:

"I have been a botanist for fifty-four years. When I was a boy I believed implicitly in God. I prayed to Him, having a vision of Him—a Person—before my eyes.

"As I grew older I concluded that there was no God. I dismissed Him from the universe. I believed only in what I could see, or hear, or feel.

"I talked about Nature and reality."

Many men get thus far, and stay there, but Grayson went on further, for: "Now," he says, "it seems to me there is NOTHING BUT GOD." That is the position to which every earnest seeker after the truth must eventually come.

The whole trouble is that we are all deadly in earnest about the things that are of little consequence, while the things of God are allowed to suffer neglect. It is bad business, for through indifference we are

not only robbing ourselves of the help we so sorely need, but we are also robbing the Church of our fellowship, and Christ of that personal love and loyalty which is due to Him.

HAROLD E. S. DOYLE.

C.E.M.S.

Annual Meeting.

The annual meeting of the College Branch of the C.E.M.S. was held at the beginning of term, the President (the Principal) being in the chair.

The meeting received with regret the resignation of the popular Secretary, Norman Fox, and expressions of gratitude for the excellent work put in by him and the other retiring members of Committee were recorded. An entirely new Committee was appointed. The officers elected were: Messrs. C. W. Dillon, A. G. Reilly, H. S. Doyle and Geo. Mathers.

Membership.

This term two new members, Messrs. R. B. S. Dransfield and Keith Brodie, have been admitted by the President. We now boast a membership of thirty.

Activities.

Our activities are numerous, but I may only mention the chief. Our Editor has a bug for reducing reports! Which is:

The Devotional Hour held every Friday in the dear old Chapel that must ever hold a large place in the hearts of students—past and present. At this service we offer up our thanks to God for the "old students" who have added "tone" to the College, and we pray for definite blessing upon all who are now laboring for God and His Christ. Here, let me add, that we are indeed grateful to those who come and address us at these meetings—we feel the blessing is mutual.

The speakers this term have been: The Ven. Archdeacon Martin, the Revs. Canon Langley and Cakebread, and the Revs. J. P. Dryland, W. J. Siddens, S. J. Kirkby, Stephen Taylor, H. S. Begbie, A. E. Morris, the Rev. L. E. Bennet (Master of Wesley College), and for the last Friday of term our Vice-Principal, the Rev. G. C. Glanville.

The Inclusiveness of the C.E.M.S.

Some of us took the opportunity of listening to Captain Watson at Baret House speak on the work of this Society, and we could not but feel that if the C.E.M.S. were to attempt to actualise the import of its motto, "Service Rendered in the Spirit of Prayer," there would be no need for a multiplicity of organisations within the Church. We cannot afford to be hampered by the introduction of extra machinery, but we do long to see that which exists made effective in every particular. We dare to believe, even in the twentieth century, that the Holy Spirit is adequate to the demand, and this our Branch is out to prove. Surely the rule in the Christian Church should be "**get on or get out!**"

REGINALD J. TUCK, Hon. Sec.

POETRY.

SAMUEL MARSDEN.

(On the occasion of a pilgrimage to his resting place
in the church yard of St. John's, Parramatta.)

The stress of early days has gone,
So, too, has many a stalwart saint,
Who worked that outposts might be won
'Neath southern stars and tropic sun,
Who worked till death and did not faint.

A pilgrimage of those who love
Will to the resting place repair,
Of one who lived that he might prove
The Galilean's power to move
The heart of mankind everywhere.

The torch he carried we bear on,
The trail he blazed we firmly tread,
Though there is much yet to be won,
'Neath southern stars and tropic sun
Right on to victory we are led.

Lay bare the scroll—inscribe the name,
That men unborn he may inspire,
His unextinguishable fame
May set some human hearts aflame
With tongues of spiritual fire.

(From "S.M.H.," 12/9/25.)

C. WALKER CHANDLER.

BACK O' BEYOND.

The vast and open spaces
Are calling me again,
The many sun-tanned faces,
The life upon the plain,
Back o' Beyond.

The call comes loud and stronger,
Till the longing seems to burn
For the homestead down by Wonga.
Just when will I return
Back o' Beyond?

ALLAN G. REILLY.

("S.M.H.," 24/7/1926.)

LOOK OUT !

The story is told of a certain clergyman who got caught in the rain whilst right out in the bush. He took cover from the rain in a hollow tree. The rain kept on for hours, until at last the tree began to shrink. Inch by inch it closed in on the poor clergyman until he was unable to get out, whereupon he suddenly remembered that he had not paid his much overdue subscription to "Societas." The remembrance of this caused him to become so small in his own estimation that he walked out of the tree with ease.

SPORT.

Sport this term has been very quiet. Owing to the approach of the Th.L. examinations only occasional games of tennis have been played. Of the remaining Newman Cup matches set down for this term only one was played—Moore v. Camden. Moore won by seven to two sets. St. Andrew's forfeited to us, so that once again we had the pleasure of being "runners-up" for the Cup. Leigh College took the trophy, but we have high hopes of seeing it in our dining-room yet.

Mr. Dillon maintains his position at the top of the tennis ladder.

An interesting match was played this term between two of our teams, Probables v. Possibles, captained by H. D. Bagot and N. Rook respectively. The former won by five sets to three.

The annual match between St. John's, Morpeth (late Armidale), and Moore will be played on our court on Monday, September 27.

ANSWERS TO CORRESPONDENTS.

"W'loo."—"Virtue hath its own reward."

"Glebe."—Sorry; cannot use "Charleston Made Easy."

"Captain."—"The Morning Reader" does not get there.

"Rose Berry."—Try Alberts for "I Would Like to be Like Baden Powell."

"Enquirer."—His name shall be "Otto."

"De Saun."—Your "Three Stages" has nothing on Shakespeare's "Seven."

"Super Six."—The sonnet "What Ales Thee" Toothfrothy.

"Sydney."—The Great Australian Bite.

"B.A."—Your conception of a college janitor may lead to a Re-nay-sance within our Alma Mater.

"Stude."—Henceforth Hebrew lectures will be given in College Chapel at 7.40 a.m.

R. Ford.—Quack! Quack! Quack!

Scotty.—Of what species is the Nathan-eel?

A.G.R.

FINANCE.

During the thirteenth and fourteenth centuries the French used the words "finare" and "financio" to denote the bargain price paid to the Lord of a tenure for commutation of the indefinite liabilities which it imposed upon its holder. In early English social history, however, the word "finance" became synonymous with the product of taxation by means of which forms of governments regulated expenditure. This term "product" appeals to "Societas," because our "financial manager" invests it with a twofold application. To him "Societas" funds are a cause of concern—they cause him sleepless nights and bear a taste similar to that experienced by a child receiving a dose of castor oil without the necessary sweetening ingredient.

Finance, therefore, is justly termed a product—something to be extracted from many old collegians, and something which extracts from our poor financial manager cold shivers and drops of perspiration every time he receives the printer's account after each terminal issue of "Societas," not knowing from whence the wherewithal shall be "produced." At present he is worried, and has before him a list of, oh! so many names (mainly old collegians, and almost as long as himself). Some do subscribe—sometimes; others don't know us at all. If you belong to either of these groups will you please complete the form printed below, tear off and send back by return post? In this way you will gain the heartfelt thanks of "Societas'" staff, and save our "poor financial manager" from that awful inconvenient thing known as "the product of finance." It will come to him as "milk to babes."

H.D.B.

SUBSCRIPTION FORM.

To the Editor, "Societas."

Dear Sir,—Enclosed please find the sum of three shillings, being one year's subscription to "Societas."

Signed

Address

24/8/26.

SUMMUM BONUM.

By GERALD HERRING.

"Fit?" "Yes, I'm very fit." "We are all awfully fit." "You look jolly fit." "The children? Yes, they are very fit."

It is this age's Great Thought. Never can one escape from it. Every letter from home ends upon the one idea. "Hope you are keeping fit."

I go to the Club. Again I hear it. "How are you this morning—fit?" "Awfully fit." "Going to do a round before lunch?" "Yes; must keep fit, you know." And then, like a Socratic fool, I ask: "Fit for what?" "Oh, er, for more golf, I suppose."

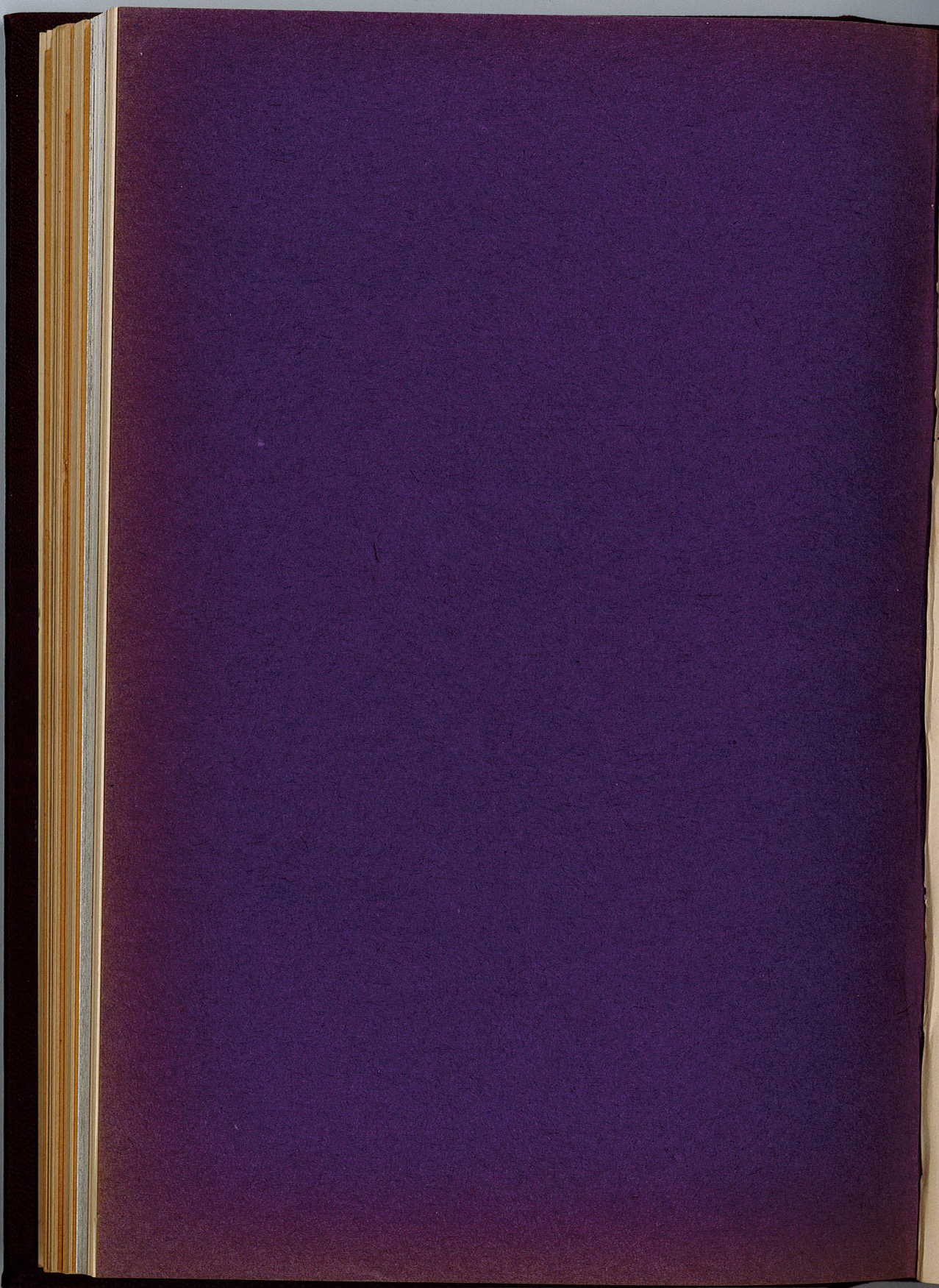
I wonder whether this is not the real tragedy at the bottom of many a Britisher's life. So many folk seem to have landed in a spiritual cul-de-sac. To thousands the supreme desideratum, the summum bonum, the very Kingdom of Heaven, is—"fitness."

And the padre, preaching great thoughts, and calling upon his people to think, to pray, to serve, gets sometimes a little tired. No one loves the beauty and joy of the world more than he. Nor does anyone feel more keenly its underlying sorrow and tragedy. A "bundle of nerves," they call him. But how few realise that it is just because he is a "bundle of nerves," highly tuned to the finer feelings of life, that he can make others feel something of what he feels himself. How true it is, after all, that the "neurotic" is the salt of the earth. Not for him is bovine complacency. He feels all the time. And he feels intensely.

I think I know why, so often, he looks forth from his pulpit with a weary look. For his people seem so horribly fit. Fit for anything. And yet they seem to do practically nothing; at any rate nothing that is truly worth while. They just seem to get fitter than ever.

I thought he looked tired to-night as, to the hearty singing of "Nearer, my God, to Thee," he descended from his pulpit. If he had played the eavesdropper in the churchyard, after the service, this is what he might have heard: "You look jolly fit." "I'm awfully fit." "Not a bad sermon." "No, by Jove, jolly good; but the Padre, now—not looking very fit, what!"

[The author of the above is no relation to the gentleman who turns up in lectures now and again, nor is he "of a ruddy countenance."—Ed.]



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