

Moore Theological College     Sydney

**SOCIETAS**

Michaelmas Term 1944, Price 1/-

# Moore Theological College

NEWTOWN, SYDNEY, NEW SOUTH WALES.

(Founded 1856)

## *President and Visitor :*

HIS GRACE THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

## *Trustees :*

THE LORD ARCHBISHOP OF SYDNEY.      THE VEN. ARCHDEACON H. S. BEGBIE.  
A. L. BLYTHE, Esq., O.B.E.

## *Committee :*

*Ex-Officio :* THE TRUSTEES AND THE PRINCIPAL.

THE VEN. ARCHDEACON S. M. JOHN- STONE, M.A., F.R.H.S.	THE REV. T. KNOX. F. LANGFORD-SMITH, Esq., B.Sc., B.E. (Hon. Secretary).
THE VEN. ARCHDEACON J. BIDWELL, B.A., L.Th.	C. P. TAUBMAN, Esq.
THE VEN. ARCHDEACON S. H. DEN- MAN, L.Th.	W. J. WILLIAMS, M.B.E., B.Sc. (Hon. Treasurer).
THE REV. CANON R. B. ROBINSON, L.Th.	H. G. SMITH, Esq.
THE REV. H. N. POWYS, Th.L.	V. C. HUGHESDON, Esq., LL.B.

## *Clerical Organising Secretary :*

THE REV. H. N. POWYS, Th.L.

## *The Women's Auxillary Committee :*

President : MRS. H. W. K. MOWLL.      Associate President : MRS. T. C. HAMMOND.  
Secretary : MRS. F. H. B. DILLON.

---

## STAFF :

*Principal :* THE REV. CANON T. C. HAMMOND, M.A., Th.Soc.

*Vice-Principal :* THE REV. M. L. LOANE, M.A., Th.L.

*Registrar :* THE REV. A. W. MORTON, M.A., Dip.Ed. (On Active Service.)

## *Resident-Tutor :*

MR. H. R. MINN, M.A. (N.Z.), T.D., M.A. (Classics), B.D. (Lond.)

## *Lecturers :*

THE RT. REV. C. V. PILCHER, M.A., D.D., Th.Soc.  
THE VEN. ARCHDEACON A. L. WADE, M.A., B.D.  
THE VEN. ARCHDEACON H. S. BEGBIE.  
THE REV. C. K. HAMMOND, M.A.  
THE REV. H. BATES, B.Sc.

## Prayer

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





# Editorial

"NON INFERIORA SECUTI"

IN a recent editorial a business man stated that the essential factors for Post-War Reconstruction are Capital, Confidence, Courage, Co-operation.

Nothing could better indicate the tremendous divergency between the Church and the world than the emphasis placed by the latter on the essentials of reconstruction. The standard of the world and the standard of God are forever irreconcilable. We must remember that, "the firm foundation of God standeth," that His word is truth, and that He presents us with an entirely different solution of present problems from that offered by economic writers of the day.

In every realm of human affairs, in all that affects the life of mankind individually and nationally, real reconstruction can come only by placing first things first, and that based on the Divine estimate, not the human.

The Scriptures of Truth tell us that the basic factors of spiritual, social and economic life consist in putting God first and seeking His glory in everything. This is the fundamental law of true reconstruction and the fundamental basis is the Cross of Christ. It is the triumphant symbol of a militant and conquering Christianity. It is the Gospel of the Cross which proclaims redemption from sin, reconciliation with God and realization of goodwill to all people.

It is the Cross which establishes faith in the reality of truth and which sustains hope in the final victory of good. There is absolutely nothing else to equal the Message of the Cross in its power to reproduce the most desirable changes in individuals and in society.

It is this for which our College stands.

R. L. ROLLS, Editor.





MOORE THEOLOGICAL COLLEGE. 1944

4th ROW: R. E. Sherlock, W. F. Carter, M. Williams, D. W. Draper, R. V. Ash, A. H. Crigan. 3rd ROW: G. Tooth, A. R. Lormer, L. R. Buckman, C. L. Goodwin, F. G. Taplin, B. D. Reed, G. J. Morris, R. H. Palmer, E. W. Fisher-Johnson, R. Woodward. 2nd ROW: R. B. Gibbes, G. W. Twine, N. R. G. Over, A. Tipping, Rev. G. Christopher, R. L. Rolls, H. R. Smythe, G. B. Simmons, R. H. Winters, J. W. Holmes, W. Merrell. FRONT ROW: T. J. Hayman, Rev. A. W. Morton, Rev. H. Bates, Rev. M. L. Loane, Archbishop Mowll, the Principal, Bishop Pilcher, Mr. H. R. Minn, Rev. C. K. Hammond, Rev. E. K. Cole, D. E. Langshaw.

# Moore Theological College

AN ADAPTATION OF A BROADCAST BY THE PRINCIPAL

**T**HOMAS MOORE, after whom the Theological College of the Diocese of Sydney has been called, died on 24th December, 1840. Moore was a ship's carpenter who sailed the seas in the closing days of the eighteenth century. He was born in 1762 and in 1796 left the sea and settled down in Sydney. His fortune may be said to have begun with a grant of 470 acres of land in 1799. In 1807 the 470 acres had grown to 1920 acres, mostly pasture land. He became a ship owner and received £496 for services rendered in chasing "The Barrington", which had been stolen by convicts. Wealth came rapidly to him. In 1810 he became a magistrate. He set up home in Liverpool and died there in the ripe old age of 78.

Moore determined to use his wealth to good purpose. He gave £20,000 to St. Andrew's Cathedral and 6395 acres of land to Bishop Broughton known as The Moore Bank Estate.

He left his old home and a portion of the residue of his estate to found a college for youths of The Protestant persuasion. Thomas Moore was a member of The Church of England. He had been married by Rev. Richard Johnson, the first chaplain who came out with the First Fleet. He looked upon himself, as did all members of The Church of England at that time, as a Protestant and he founded a College for Protestants. The Trustees who had been given discretion as to the interpretation of the clause founded Moore Theological College. The College was opened at Liverpool in Thomas Moore's old home on 1st March, 1856. It is the oldest Theological College of The Church of England in Australia and at one time served the whole of Australia. There were three students of the College in 1856. W. B. Brownrigg who served afterwards in St. John's, Launceston. T. Kemmis, who was an early Rector of St. Mark's, Darling Point, Stanley Mitchell who was the first rector of St. Mary's, Waverley.

Two of these students, Brownrigg and Kemmis, attained to the dignity of canonry. The College in its long history has given five bishops to the Church of England. Of these only one is now alive, Rt. Rev. G. A. Chambers, Bishop of Tanganyika.

It numbers one martyr for the cause of Christ amongst its students, Rev. C. C. Godden, who was killed at Opa on 15th October, 1906, while doing service with the Melanesian Mission.

It has supplied a Principal to its sister College, Ridley, Melbourne, in the person of Rev. E. V. Wade, M.A., B.D. (London). Mr. Wade's brother, Ven. Archdeacon Wade, served as Acting-Principal of Moore College during an interregnum. The Rev. C. C. Glanville, B.A., B.D (London), is another distinguished student who acted as Vice-Principal of Moore College for twelve years.

We are glad to have with us still as an active Delegate of The Australian College of Theology, Rev. Frank Cash, M.A., B.D., Th. Soc.

Moore College has had no mean history. It has filled a large page in the history of Australia and sent forth men second to none in the great fields of scholastic study and patient parochial service. It is only when we stand back and study the record that we see how much it has meant in the Church life of the Community. It has drawn to it as Principals men of culture from the ancient Universities. Five Cambridge and three Oxford men have filled that responsible office. It seems fitting, does it not, that Trinity College, Dublin, "The Silent Sister", should be allowed to slip in quietly also. A distinguished former Principal has only recently passed on. The Rev. A. Lukyn Williams, M.A., D.D., is well known for his thoughtful commentaries and for his close acquaintance with Rabbinical lore.



The Ven. Archdeacon Davies, M.A., B.D., F.R.H.S., was, on the other hand, a widely read student of history. The College had breadth of view and varieties of studies represented in its Principals. It is not surprising that these characteristics were also noticeable among its students.

Some people find past history diverting. Others find it boring. Moore College is not a museum. It is a living, active, growing organism. It is courageously meeting the need of to-day and it wants your help. The world is war-weary and dispirited. It wants a fresh inspiration. We believe it will only get it by renewing contact with old vital powers that have been forgotten in the mad whirl of recent years. But men are required, who know the need and the source of supply. Think of the patient labour our scientists expend on getting rid of pests. Long years were spent searching for a grub that would eat prickly pears and leave the luscious cabbage to us and to our children. But there are pests of the soul and we have to search them out with the same patient labour. Men have to give time and thought to these things also. Moore College is doing it. We have laid down as the normal standard of entrance, Matriculation at a recognised University.

When we started on this course some folk shook their heads. There will be always folk who shake their heads. As Philpot Curran said of a judge, "Do not mind when a man shakes his head, because there is really nothing in it." The students matriculated. The result is that in the last eight years the number of graduates in the ministry in the Diocese of Sydney has more than doubled. If you take the average length of a ministry as forty years, not an excessive figure, for the clergy are a long lived race, that means that we have secured more in one-fifth of the time than was formerly secured in the whole time.

Then think of the variety of the knowledge represented. We have graduates in Arts, Economics, Science, Law, Engineering. We are told that we need clergymen who understand

the problems of life. Well, with an array of diplomas like that, have we not got them? Educationally, Moore College can hold its head high and, like Mr. Coue, is getting better and better every day.

There are more students of Moore College taking an Arts course together with Theological studies this year than ever before in its history. Further, Moore College is taking a big place in the Theological life of The Church of England. The Australian College of Theology is the examining body for a large number of Theological Colleges. Moore College has supplied one-third of all the students who passed in the last few years. It has consistently topped the list of all the Colleges in the number of successes secured. The Queen of Sciences has not been neglected in favour of other interests, and it has done something more. Not only has it required Matriculation as a condition of entrance in most cases, but it has lengthened the time of study.

In order to secure a Moore College Diploma, it is necessary for a man to take three full years in the study of divinity and to attend lectures for a full day each week during term in a fourth year, passing all qualifying examinations. The course has been widened to take in English and Logic in the first year in addition to the usual Scriptural, Doctrinal and Liturgical studies. The course is not an easy one. Lectures occupy four hours every day, except Saturday. Trial sermons are preached on Friday in the Chapel and a seminar for criticism is held on Saturday morning. Voice production is included in the course of training. The regular chapel services, as well as helping the devotional life of the students, afford opportunity for public reading of the prayers and scripture lessons.

Some one may say, "What about the war?" The Government of Australia has recognised that provision for the ministry is an essential matter and has made the study of Theology a reserved occupation. It would be ungracious not to recognise the courtesy and assistance of the Government and



Military authorities in this matter. But Moore College has been conscious that young men should where possible assist in defence of this country and in the struggle to maintain our hard-won freedom. Several of our present students have served in the Army and most of these have seen active service abroad. We have men who tramped the Owen Stanley ranges, men who sweated in the deserts of Libya, men who mounted guard in Palestine, men who went through the evacuation of Greece and Crete. Our Vice-Principal was a Chaplain in New Guinea and only returned when College duties compelled his presence. Moore College need not be afraid of its war record. The sons of the past cheerfully served as Chaplains and Rev. Eric Seatree won the Military Cross for gallantry at El-al-a-main.

The sons of the present have struggled through swamp and slime and heard the whine of the shell and the boom of the bursting bomb. We train men, not mice, in Moore College. But all this, good as it sounds, would be utterly in vain if we did not also train men of God. The world wants men who know God, who have realized the glad joy of sins forgiven and the secret of victory over sin. Men are not accepted simply because they can fulfil an educational requirement. Still less are they accepted because they have turned their hand to the dread business of war. These things count and they are valuable. But we are looking for men with a message and with a vision. We long to see those in our midst who have the old prophetic fire. Men must give evidence of spiritual qualifications if they undertake spiritual work. We demand evidence of personal interest in the things of God and a living experience of the saving power of our Lord Jesus Christ. Such men are sadly needed to-day and there will always be an opening for them in Moore College. Perhaps you who are reading are just such a man. Have you thought of the Christian Ministry? Men who have the right spirit but have not taken the Leaving Certificate and qualified for Matriculation are given the opportunity of attending a Business College or some train-

ing institution for a year in order to supply this defect and if successful are then admitted as full students of the College. During the time of their study for Matriculation, they are required to live at the College and attend the Chapel services. Several men have entered the ministry by this means and some have since completed their Arts course in the University. The cost of training, including a year spent in preparing for Matriculation, if all examinations are passed successfully, amounts in all to £315. Bursaries are given to students who need them, amounting to anything up to £135 for the full period. A student receiving a bursary is required to serve a year in Sydney Diocese for every year in which he was the recipient of a bursary. Board is supplied during the terms and is included in the fees given above.

But now we come to a very important circumstance in connection with Moore College. Faithful friends usually make friends. Is there any evidence that the work done by Moore College has brought friends round it? There is abundant evidence. The story is told of a company of men who expressed great sympathy with a widow who was left with very meagre resources and a large family. After some talk, one of the group said, "Well! I sympathise £5. How much do you sympathise?" Our American friends tell us that "Money talks". I got into trouble once for saying "The collection only whispers." But money has talked about Moore College. We have to record with great thankfulness and warm appreciation the wonderful gift of a new Chapel in memory of John Cash, gallant son of Rev. Frank and Mrs. Cash. In the future, students of Moore College will learn, by the example of one who counted not his life dear to him, but placed devotion to duty first, to fulfil "the common round the daily task", in the same fine spirit of selflessness.

Plans have been made for the erection of a new Chapel for which, through the generous donors, a sum of £7000 is already in hand. But that is not the end of our story. The Committee found it necessary owing

to the increasing number of students to seek and obtain permission from The Treasury to build and equip immediately a new wing capable of accommodating 14 students. Problems concerning drainage and the increased cost of materials compelled some revision of the early estimate of expense. But the Committee had faith in Moore College and faith in its public. It was decided to risk the venture. Arrangements were made to secure an overdraft if necessary. It was not necessary. Every penny required has been subscribed. The new wing was formally opened by The Vice-Chancellor of Sydney University on 17th June and it was opened entirely free of debt. If money talks, then over £5000 added to a previous generous gift of £7000 must have a lot to say. And that is not all. Eight years ago Moore College had a debt of £5,500. It has reduced that to something under £700. The whole College has been reconditioned and the Lecture Room extended. We are greatly indebted to The Women's Auxiliary, The Broughton Centenary Fund which made itself responsible

for the extensions to the Lecture Room, and Rev. S. G. Stewart who worked unceasingly as Organizing Secretary.

The College is now training over thirty students and is the largest as well as the oldest Church of England Training College. We have a long waiting list and our problem will be to fit all the new applicants in our present restricted quarters. We have a splendid new building scheme in hand. We need a large increase in the amount available for Bursaries. We have evidence of whole-hearted sympathy which greatly encourages us. Much needs to be done, but we are confident. The Sydney Diocese will do it. Above all we need men whose hearts the Lord has touched, men who are prepared to forsake all and follow their Lord. Men who have a steady assurance of sins forgiven and a sure hope for eternity. Are you one of them? Come along to the help of the Lord against the mighty.

---

## What Are We Aiming At?

BY THE MOST REVEREND H. W. MOWLL,  
LORD ARCHBISHOP OF SYDNEY

IT is always a great help to have a definite objective. We have now not only a definite objective for the College buildings, but the plan has been widely circulated. We have had the satisfaction of receiving the most generous gift from the Rev. and Mrs. Frank Cash of sufficient money to build a beautiful Chapel, and also of opening the new wing containing fourteen additional students' rooms, with the building and furnishings paid for at the time of opening. The sale of "Greystanes" has also been completed. This, by Ordinance of Synod, means that sufficient money is in hand to complete the remaining block of students' rooms, bringing the accommodation in the College up to provision for fifty students, and also

providing the greater part of the money needed for the Memorial Hall unless that is otherwise provided as a Memorial before building commences.

It is of even greater importance to have a clear aim as to the training provided at the College, and the purpose of this article is to set out various objectives which are in my own mind, and in recording them I am not necessarily expressing the mind of the Principal or of the College Committee.

During the past ten years this objective has been kept steadily in mind, and I am thankful to think that through the co-operation received,



Matriculation is now the normal standard of entrance. Until the course of the War seemed to indicate that the number of ordinands in training would be greatly diminished, But-Har-Gra was conducted as a Hostel for preliminary preparation for Moore College. It had the advantage of men learning to live together, and for one who was only a little older than themselves leading their devotional life and helping to shape it. At the other end of the Course additional lectures had been given to men who had completed their Th.L. and who, in many cases, had been made Deacons. The Moore College Hood has been given only to those who have taken the three years. During the Course, the work of Catechist has been regulated so that, during the very brief theological course, too much time is not spent in the preparation of sermons or in the carrying out of duties in parishes where the need is very great. It has been satisfactory to find that many more Moore College men have taken the University course, and that men have done very well in the annual Th.L. examinations.

The final report of the Commission of the Archbishops of Canterbury and York on training for the Ministry which embodies the result of the investigations and deliberations of an expert group of thirty men over a period of seven years has just been issued. While it primarily concerns conditions in England it is interesting and satisfactory to find that the steps which have been taken to strengthen the Moore College course are along the lines of the recommendations of this Commission.

As we plan for the future, we must remember that the last 40 years have witnessed a very extensive development of education, and particularly of secondary education, increasing the number of people capable of being guided by ideas and by their own thinking. But this education has often suffered from want of balance. The teaching of science has often been excellent, but has not been balanced by equally good teaching of the humanities. It has always been almost completely secular. Again, there have been great developments in social science and in social service of

all kinds. The world has contracted with the growth of rapid communication, and the world-Church is the great new fact of our time. Members of the Church must be world-minded.

In earlier life the Parish Church was the central point in any community. In it the people found not only a place for worship, but a centre of activity during the week. The call for centres for community life is to-day more urgent than ever. Above all, the Church exists to bring men and women into contact with God, and, in the midst of materialism strongly entrenched, to show the supreme importance of the things of the Spirit.

It is in this setting that the training of men for the ministry of to-day and to-morrow has to be placed, and it will be at once realised that a much fuller and wider training is necessary if the Clergy are to be thoroughly furnished unto all good works.

*Preliminary Preparation:* Before a man commences his specific preparation for ordination (1) he should follow a preliminary course in order to ensure that he has an adequate knowledge of the text of Holy Scripture, which is especially important because of the slender knowledge of the Bible possessed to-day by so many candidates for the Ministry, owing to insufficient home and school training. (2) He will also concentrate on languages, learning to speak and write clearly idiomatic and intelligible English, obtaining some knowledge of Greek and Latin and the historic languages of Christian literature and liturgy. The study of Hebrew should be commenced in order to understand the Old Testament better and prepare thereby for the better understanding of the New Testament. A knowledge of modern languages is also desirable if Clergy are to read all the best theological literature and later on take their part in oecumenical conferences. This preliminary course will also enable the candidates' general knowledge to be tested to show that they have some grasp of the great variety of subjects upon which an intelligent and educated man at the present day ought to be able to say something.

Candidates for the ministry normally should not only have matricu-



lated but also have taken an Arts Course at the University. In this case part of the above preliminary course may be able to be taken concurrently.

*Pre-Ordination training* at the present time at the College covers a three-years course. The ground covered by the examinations of the Australian College of Theology for the Th.L. Diploma takes two years. A third year has already been added. The period at a Theological College should be much more than a mere preparation for examinations. The candidate for Orders must learn how to pray and meditate; how to apply to his own life the theological teaching that he gets from books and lectures. The training of the Ordinand involves a renunciation of the whole spirit and motive of self-seeking. The Theological College is valuable in teaching men to live and work together and in training them in habits of devotion and self-discipline. Such lessons, well learned, leave a mark on a man's personality which commends his message more than any words can do. The Ordinand must have time for reflection, to judge of men and things in the light of the Christian Gospel, to see and know personally the reality and the power of the truth of Holy Scripture, so that its exposition may be with freshness, force and real understanding. He must develop habits of study which will survive in the crowded life and many responsibilities of parochial life.

At a time when many duties which formerly fell to the parson have been transferred to professionally trained lay workers paid and directed by the Government or Municipality, the Ordinand must have a real knowledge of social conditions and the social services, statutory and voluntary, and of the opportunities for fruitful co-operation which these services offer to the Clergy. He ought to be prepared to know what to look for, to have some acquaintance with the agencies concerned in social welfare, and some conception of the part which the Clergy can play in co-operation with them. Courses can be arranged at some Settlement, with good results, and some will study in connection with the Board of Social Studies at the University. When so

many are in need of wise spiritual counsel pastoralia must be expanded to include a knowledge of modern psychology and certain of the facts of medical science which indicate the relation of mind and body in the work of healing. A knowledge of teaching is most important. Some Universities provide a special course. If there is a Church Training College a three-months course at it is desirable, for the Clergyman should know how to teach a Sunday School or adult class, how to manage a Sunday School, and to be able to take full advantage of his opportunities in the day schools. The need of understanding the problems, opportunities and developments of the world-wide Church will require much more attention. In England, Missionary Missions have been regularly conducted by theological and other students, and Wycliffe Hall, Oxford, arranged a term in Palestine every second year. With the rapid development of air travel and by the generosity of Church people it may be possible for ordinands to spend a term living with a Church overseas. All this is a lot of ground to cover. There is no doubt, however, that a serious and earnest endeavour should be made to cover it in its entirety. And even when it has all been attempted and success won, the ordinand must never imagine that the course qualifies him to regard himself as an expert. He will have done no more than lay foundations upon which he must constantly build. A little knowledge is good if it teaches humility and the desire to acquire more. If it does not teach this, then the old saying is true that a little learning is a dangerous thing.

*Post Ordination.* Much greater attention will have to be given to post-ordination training. The principle will have to be recognised that deacons and even priests in their earlier years as Curates are still in course of training for a life-long and exacting task. It must be recognised, too, that such training is the special responsibility of the Bishop as well as of the incumbent whom the Deacon is appointed to assist. Priests in their early years will be finding out from practical experience the difficulties of their task and must be given help,



through discussion and otherwise, in meeting them. We must aim that during the first two years of priesthood the priest can leave his parish and spend three months where his studies can be guided and supervised, and where he will be able to find opportunity for discussion and further training, so that he may work out in his own mind, as in his ministration, the application to the life around him of Christian faith and teaching. Some men may discover a predominant interest in a branch of theology or Church history, or Christian worship, or Christian sociology, and encouragement must be given for advanced study amongst the Clergy, and provision made for it through post-ordination scholarships and small groups meeting for tutorials. Work begun in the pre-Ordination training will be continued, so that there can be a more adequate grasp of the subjects taught and relating them to the life of the people in the Parish.

Much, therefore, must be done to improve the content of general education, to strengthen the place of religious instruction and the teaching of the Bible in the life of the home, of the school and of the University. Visits must be regularly paid to the schools, so that the work and claims of the ministry can be brought before boys in a way likely to attract them on the right grounds. Nothing must be said or done which tends to disguise the difficulty and gravity of the ministry of the Church, or treat it merely as an attractive form of life, or even a life of social service rather than as a life based wholly on a deep and sincere devotion of life to God, expressing itself in a love of souls for whom Christ died, and the Church naturally demanding a high standard in those selected for her ministry, because of the solemn and responsible character of their work.

I visualise, therefore, a course of training extending over ten years, say, from 17 to 27. After matriculation at the age of 17 three years in Arts at the University, followed by a year in a Settlement or Social Service Centre—which I hope may be provided near the University by the Church as soon as possible—a period

spent in preliminary training at "But-Har-Gra" or elsewhere, three years at Moore College, and then three years after ordination. So a course of 10 or 11 years is visualised—ten years if, while taking Arts, the Ordinand lives in the Settlement.

All this may look like an ideal impossible of attainment, a counsel of perfection. It will be said that the circumstances do not permit of it and that it is the ideal of a programme only for an ideal type of man. It will doubtless be pointed out that many excellent Clergymen have never followed it. But we must keep our eye upon the requirements of the day, so far as the Clergy are concerned; we must endeavour to re-shape the circumstances in so far as they impede a scheme towards real efficiency; and we must not take the man of exceptional personality, character and drive, who has succeeded in spite of certain limitations, and argue from his case that such limitations do not matter in the case of others who have not his gifts. Archbishop Whately long ago pointed out that some men were naturally good logicians, just as some people were naturally good singers. Even in such cases, he said, training will make what is good better. But he went on to point out that an expert training in logic would serve a man very little if he were deficient in knowledge. So, although I plead for training in the greatest possible measure, it is ever to be remembered in the ministry of the Church of God that no training in the technical sense can ever qualify a man for his calling unless he is utterly devoted to Christ and makes as the chief end of his life the saving of the souls of man for whom Christ died. He has to remember that every member of his flock is an immortal soul, and that to him has been committed that soul's welfare. In this connection I may well conclude by quoting some of the words from the Form of the Ordering of Priests—

"Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom

He shed His blood. The Church and Congregation whom you must serve, is His spouse and His body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse

and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for the viciousness in life."





### THE LATE MISS NORBURY

It is with deep regret that we record the recent passing from our midst of our late esteemed Principal and Head Deaconess, Miss Norbury. Miss Norbury had been ailing for some time, but not many realised that her end was so near.

For six and a half years she was at Deaconess House, first as Resident Tutor and then as Principal.

Miss Norbury built up a curriculum of high standard and many of her students acquitted themselves creditably in examinations, gaining the Th.L. degree. She planned that her students should go to their life-work, whether in the Diocese or in the mission field, well qualified, and it can be truly said that she succeeded in her endeavours.

The Home of Peace for the Dying, and Pallister Girls' Home for delinquent children—branches of deaconess work—had the keen interest of Miss Norbury and not long before her home-call she had taken part in securing land and in planning for extensive work among problem girls.

She had the joy of seeing Deaconess House filled with students and many coming in from outside for evening classes.

The students learnt much from her, both in the lecture room and in quiet talks, and the influence of her life and teaching will long be remembered, for she "yet speaketh".

She will be missed from many Church circles where her presence was of value, and it will be a difficult task to choose a worthy successor.

# Church Music

BY THE RIGHT REVEREND CHARLES VENN PILCHER,  
M.A., D.D.

ONE of the causes which prevents our Church Music from being what it ought to be is the fact that so many of our Church people have never recognised that there is such a thing as Church Music. For instance, an Organist will learn to play the Organ, perhaps at the Conservatorium; he may even play the Organ very well, but he has failed to understand that if he is to be a satisfactory Church Organist he needs not only to know how to play the Organ, but also to understand the principles of Church Music. Similarly a Choir may be able to make a joyful noise, but unless they too know something of the principles of Church Music, their best efforts are bound to be unsatisfactory. It is naturally important, too, that the Rector should know something of this vital subject.

How then may we define Church Music? Perhaps we may say that Church Music is the art of so rendering our Music in Church that it may help towards the supreme object of our Church Services—that is to say, that it may help the souls of the Congregation to approach God in Prayer and Praise. Let us proceed to apply this principle to the actual rendering of our Services.

Our Church Services generally begin with an Organ voluntary. This should be such as to inspire a spirit of devotion. It should be quiet and not loud, and only the best music should be played.

One of the world's greatest organists, whom it was my privilege to know, never used to play an organ prelude. He went on the principle that really beautiful music led people to listen to the music rather than to pray, whilst bad music makes prayer quite impossible for those who are musically sensitive. I will let my Organist friends solve this delightful dilemma.

In some Churches it is the practice for the bell to be rung at the same time as the Organ prelude. This

inevitably makes a terrible clash of sound. A queer practice is found in some Churches of the Choir singing a kind of introductory Anthem in another key, also at the same time. The resultant noise between Organ, Bell and Choir is so monstrous that one wonders that the least musical of our people stand it. It certainly is not conducive to the spirit of devotion. Neither is a loud intoned Amen by the Choir at the end of the vestry prayer. The vestry prayer should be quietly, naturally and devotionally said.

Morning and Evening Prayer begin with what we may call the Penitential Prelude, in which we confess our sins to God in penitence, and in faith receive His pardon. Will that act of the human soul be assisted by an intoning of the Exhortation? My readers will probably say "Certainly not!" and they will be perfectly right. On the other hand, will the right attitude of soul be helped if the Minister reads the Exhortation in such a way as to bring out all his individual peculiarities—for instance, raising his voice to a high pitch and then dropping it again in a kind of sing-song, in an attempt to appear earnest and impressive? The answer to this question is also obvious. In other words, if the purpose of Church Music is to be carried out (and the principles of Church Music apply also to the "said" portion of the service) the Penitential introduction ought to be said both by Minister and Congregation in the natural speaking voice.

The "sung" part of the service begins with the words "O Lord, open Thou our lips." So we ask ourselves "How may the responses be rendered most devotionally?" Originally they formed part of the old Church Plainsong, which was a form of musical speech. Therefore, while the responses are sung, they ought to be taken quite naturally and almost as ordinary speaking. That is to say,



they ought *not* to be sung as if they were part of an operatic aria.

Unfortunately the majority of our Organists do not realise this and train the Choirs to sing Tallis' Festal Responses, in which the Soprano sings the embellishment to the melody, which is found in the Tenor. This is frequently done very loudly and very slowly, as if the Responses were intended to be a kind of mild Hallelujah Chorus. Here again we ask ourselves the question, "Is such a method of singing the Responses conducive to devotion?"

Since one of the leading principles of Church Music is to be natural and reverent, as well as Congregational, we pass on the suggestion that the Responses should be sung by both Minister and people in unaccompanied unison; the melody being that of the old plainchant, which is found to-day in the so-called Ferial Responses. Try to imagine the effect of the Minister singing the Versicle and the Congregation responding as one voice in this form of musical speech.

At this point it may, perhaps, be well to apply our principles of Church Music to the question, "How should the Minister sing his part of the services?" The answer, here again, is, "Naturally and Reverently." Many Ministers, because they are unaware of the principles of Church Music, sing their part as though they were operatic tenors or basses, singing very loudly and very impressively in a manner which inevitably draws attention to themselves. If a Minister sings and intones perfectly naturally, without stress and strain, and without loud singing, his impersonality of manner will not distract the Congregation from their worship of God.

I now come to the question of the Chanting of the Psalms. If we were asked how should the Psalms be chanted, the answer would be "Just as they would be read: reverently and intelligently." The method of chanting which was common when the Australian Psalter was edited was to rush the words of the recitative, pause abnormally on the accented syllable and then sing the barred part of the chant with metronomic regularity.

The rule for chanting by the method known as speech-rhythm is simply this. Sing the recitative just as you would reverently read the words of the Psalm; do not pause too long upon the accented syllable; and finally sing the barred part of the chant just as though you were reading it. It is plain that these principles can be applied to the use of any Psalter. It is not necessary to go to the expense of buying new books in order to apply the principles of speech rhythm.

It is very strange to discover how few Choirs and Choirmasters are able to understand so simple and obvious a method of chanting. Very frequently Choirs who are trying to change from the old method (which perhaps we may describe as "the gabble, the pause and the metronome") to speech-rhythm, make the mistake of swinging from one extreme to the other. They will take the recitative with metronomic regularity and then rush the barred part of the chant. This, of course, is quite as bad as the old method.

An Anthem is intended to lift the hearts of the worshippers to God. It should, therefore, be beautiful, reverent and devotional. Everything in the way of cheap, flamboyant music should be avoided. Nor should the soloists turn towards the Congregation as though they were artists on a concert platform. Everything should be done devotionally and impersonally. Rather than sing an Anthem badly, it would be better to sing some really good hymn tune.

And this leads on to the subject of Hymns. They should be good, both in words and in music, nor should a sentimental quality predominate, as so often it does. Such hymn books, as that recently put out by the Church of England in Canada, are marked by the inclusion of a large number of the old strong hymn tunes of the Church, which have survived the centuries; and by the omission of many feeble melodies composed by second-rate Organists. It will be a great day for the Church of England in Australia when a hymn book containing the best words and music that is available is in the hands of our people.



One final word about the Music for the Holy Communion. Here especially everything flamboyant, irreligious and cheap should be eliminated. An Organist once wrote a Kyrie to a kind of waltz tune. It actually became popular in certain Churches. Such music should be avoided like poison. Archbishop Cranmer, when drawing up our English Prayer Book, asked his friend Merbecke to write the music. It would be well if all our Churches could learn to use Merbecke's setting of the Holy Communion, singing it in the speech-rhythm manner, as suggested by an edition of Merbecke arranged by

Healey Willan and published by the Oxford University Press. It will be a great day when our Australian Congregations have learned to sing the Nicene Creed to Merbecke's setting, with hearty Congregational reverence and joy.

Let us end by reminding ourselves once more of the great principle of Church Music: "All Music in Church should be of such a kind and be rendered in such a way as to assist the approach of the Congregation to God in Prayer and in Praise."

*A quoi nous servirait de vivre, si ce n'était pour corriger nos erreurs, vaincre nos préjugés, élargir notre pensée et notre cœur?*

—Romain Rolland.

## Psalm IIII.

O Prince all-puyfant, a King al-mightyly ruling,  
How wondrous be thy works, and how strange are thy  
proceedings?  
Thou hast thy greate name with moste greate glory  
reposed  
Ouer, aboue those lamps, bright-burning lamps of *Olympus*.  
Eu'n very babes, yong babes, yong sucking babes thy  
triumphant  
Might set forth; to the shame of them which injury offer,  
Eu'n to the shame of them which damned blasphemy utter.  
When that I looke to the skies, and lyft myne eyes to  
the heavens,  
Skies thyne owne hand-work and heavens fram'd by thy  
fingers;  
When that I see this Sunne, that makes my sight to be seeing  
And that Moone, her light, light half-darck, dayly renning,  
Sunne dayes-eye shynging, Moone nights-light chereful  
apearing  
When that I see sweete Starres through christal skies  
to be sprinkled,  
Some to the first spheare fixt, some here and there to be  
mandryng,  
And yet a constant course with due revolution endyng,  
What doe I thinck, a Lord, what a thing is man, what a  
wonder?

— Certayne Psalmes, by Abraham Fraunce. 1591.

(From Cotton's "Editions of the Bible and  
Parts Thereof in English." Oxford, 1821.)



# The Liturgy of the Church of England

THE three great services used each Sunday in the Church of England are Morning and Evening Prayer, Litany and Holy Communion. As they are in many ways interdependent, and are constructed so as to form a complete whole, it is necessary, before considering them separately, to see what position each holds in relation to the other.

It is clear that the order for worship on a Sunday morning in the Prayer Book is Mattins, Litany, Holy Communion. This was the pre-reformation practice which was carried on afterwards in the reformed church, even up to the reign of Charles I: At York in 1547, Mattins was at 7 in winter, Communion at 9. Peter Heylin writes in 1637, "This was the ancient practice of the Church of England. The morning Prayer or Mattins to begin between 6 and 7, the second service or Communion service not till 9 or 10, which distribution still continues in the Cathedral Church of Winchester, in that of Southwell and perhaps some others." John Johnson writes in 1705: "I am well assured that long since the restoration, in the Metropolitan Church of Canterbury, Morning Prayer was read at 6 o'clock every Sunday in summer, at 7 in the winter. At 10 they began the Litany and, after a voluntary, proceeded to the Communion Service and Sermon." Francis Peck, 1730, said that long after the Reformation the Litany was kept as a distinct service "in the middle space between Mattins and the Communion office." Thus the order that the Litany is "to be said or sung after the Morning Prayer does not necessarily mean immediately after." Indeed the First Prayer Book Rubric implies there was time between Mattins and Communion for the intending communicants to signify their names to the Curate. In this case there would generally be a pause between Mattins and Litany and a bell rung. Those finding the three

services too long could enter the Church after Mattins. In any case these services should not be unduly long, provided Mattins is not swamped with extra hymns, anthems, long (and often barbarous) settings of the canticles. There is no authority, nor is it good liturgical practice, nor is it necessary to have a grand triumphal entry of the choir with a processional hymn at the beginning. The Service commences penitentially. It is desirable that the choir should enter quietly. It is not an opportunity for the organist to display his ability at the keyboard gymnastics. The first note of singing should be at "O Lord open Thou our lips."

There is, of course, no authority for a sermon, which is reserved for the Holy Communion where suitable provision is made. The Service will end after the third collect.

The Litany is not a lengthy service, and, if taken reverently and quietly, and not in a distressing ecclesiastical drawl, nor lengthened by extra collects, which may have touching qualities, but are wholly unnecessary, it should be no strain on a congregation. It will be followed immediately by the Communion.

Is it not possible that this usage be more widely employed? Mattins could be heard earlier, with a distinct pause followed by Litany and Holy Communion at, say, 9.30 or 10, for it may be questioned whether 11 o'clock is the best time for a main service in a hot country like Australia.

If an early celebration of Holy Communion must be held it could follow directly on Morning Prayer, followed later by Litany and Communion. But unless there are large congregations, there is no reason for two administrations. The practice of an 8 o'clock Service followed by Mattins at 11 is a state of affairs unforeseen by the Prayer Book, as well

as being contrary to liturgical practice; the practice of sandwiching half morning or evening prayer on to the Communion Service is to be deplored.

## MORNING AND EVENING PRAYER.

These are beautiful services of rededication and surrender, confession of sins, scripture reading and psalm singing. The preface to the Prayer Book concerning the Services of the Church commands all Priests and Deacons to say them daily, either privately or openly, all curates (this originally meant the man with the "Cure of Souls", for, i.e., The Rector) to say them daily in his parish Church ringing a bell beforehand "that people may come to hear God's Word and come and pray with Him." The law of 1874, which now makes this obligatory no longer cannot be used as an excuse for their complete neglect on week days when there is no adequate reason for their omission. The reasons put forward by the Prayer Book, namely, of providing continuous public readings of the Scriptures hold no less now than then.

They have been compiled by Archbishop Cranmer, from Monastic and other sources, some of the collects being many centuries old.

There is no real authority for a sermon at evensong. There is, however, the command to Catechise. Even if this is not possible these days, would it not be possible in view of the scarcity of systematic teaching to give in its place definite teaching and instruction and dispense with the so-called "inspirational" address. The place set down for Catechising is after the second lesson.

## THE LITANY

This is appointed to be said on Wednesday and Friday as well as Sundays.

The first Litany consisted of Prayers said in procession, the minister nam-

ing the various petitions and the people answering "Lord, have mercy."

By an injunction issued by Edward VI and repeated by Elizabeth, the Litany was to be said or sung in the midst of the Church, a special Faldstool or small desk is mentioned in contemporary visitation articles, and was placed in the middle alley of the Church. The Communion Service speaks of the place where they are accustomed to say the Litany. However, that it may be sung in procession is seen by the fact that it was the custom in the time of Elizabeth and much later at such places as St. Georges, Windsor and Whitehall, and that an order to say or sing it kneeling was struck out in 1661.

## THE HOLY COMMUNION

This great "Sacrifice of Praise and Thanksgiving was intended to be the climax to the Sabbath" morning worship. In it is made provision for the Sermon.

It should be celebrated each Sunday in accordance with New Testament practice as seen in Acts 20, V. 7. Special Collects, Epistles and Gospels are provided for Holy Days. A week-day service if held should be on Wednesday or Friday after the Litany, as was suggested by the first Prayer Book. A daily service is often desirable in city Churches.

There is no excuse for carelessness or indifference in our worship. "Let all things be done decently and in order," said St. Paul, who also said—"Whatsoever things are true, whatsoever things are venerable, whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise—think on these things."

—ROBERT HUNTER WINTERS.



# "Soldiering On"

IN a reading of Mr. H. R. Minn's Rhythmical Version of the Book of Job, my eye was caught by his rendering of the opening verse of the seventh chapter:

"Is not life a soldiering on earth?"

I realised immediately that, far from being discharged and out of the army, I am once more a recruit—a recruit inalienably enlisted in the only invincible army in the world.

For a moment I thought back to the days of Bayonet Training—to train the soldier to take his place as one of a team. To give him confidence in his own and his comrades' skill in the use of the weapon, to instil in him a determination to close with the enemy—and KILL. I have whispered these words to myself, repeated them to comrades, shouted them at reinforcements until my throat was hoarse. Then, I wanted to forget them, but why?

"Is not life a soldiering on earth?"

I strove to endure hardness as a good soldier of my country, and now the words of St. Paul to Timothy ring down through the ages — "Endure hardness as a good soldier of Jesus Christ."

Just as in our Military Training we had an object, so too in our training for the Ministry of God we have an object—that given to us by St. Paul—"To apprehend that for which I also am apprehended of Jesus Christ."

To-day, 'midst the noise and din of battle, and of hopes for impending successes, we must never lose sight of that object. The temptation to be lured away by worldly victories is a grievous one, indeed. When we lose sight of the object of our warfare we begin to lose the campaign, and the

duty of every Christian is that he should go forward, now that the advance has been sounded.

"Keep your eyes on the target," we used to say in the Army. "Let thine eyes look right on," says Solomon. "Take a firm grip with both hands," we used to tell the "rookie" when he held his rifle for the first time. "Let us hold fast our profession," writes St. Paul to the Hebrews.

Confronted by hostility, our courage must rise with danger, and we must learn to rejoice in tribulations, following the example set for us by our leaders. Remember that once "they departed from the presence of the counsel, rejoicing that they were counted worthy to suffer shame for His name."

To-day, and in every day of this long and bitter war, men have been heroes, quite often unconsciously and without any forethought at all; "Shall the soldiers of Christ be overshadowed by the soldiers of the world?" The answer must ever be NO! Our battlefield is as wide as the world, the enemy SIN is ever present. There are opportunities for victory on every side. We must therefore take unto us "the whole armour of God, having our loins girt about with truth, having on the breast-plate of righteousness" and our "feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith . . . and the sword of the Spirit which is the Word of God."

Thus prepared we shall indeed form one mighty comradeship at arms, confident in the weapons of our warfare and determined to close with the forces of darkness wherever they may be found "With the Cross of Jesus, going on before."

—LEO BUCKMAN (Lieut., A.I.F.).

# The Investiture

Friday, 3rd December, 1943.

THE writer has been connected with Moore College for the past thirty-three years. During that long period he has not ever known of, or been present at a more enthusiastic gathering, than the Investiture of the Principal with the robes of the Fellowship of the Australian College of Theology.

In November, 1943, the Bishops in Australia at their conference, unanimously elected the Principal to be a Fellow of the Australian College of Theology, that being the highest academic distinction the Church of England in Australia can bestow. He then became one of the nine Fellows in Australia and Tasmania, elected by the Bishops.

When we remember that the Principal had been resident only seven years in Australia at the time of the conferring of the award, we can grasp something of the peculiar distinction in the unanimous episcopal choice.

The quadrangle of the College was full to overflowing for the occasion. The buoyant spirit of the students and their youthful friends was infectious, and persisted in being caught by their elders.

The Rev. Frank Cash, a Member of the Council of the Five Delegates of the Australian College of Theology, invested the Principal in his new gown, made of scarlet cloth, faced with black silk, edged with dove coloured silk, and made specially for him.

The Archbishop then arranged upon him his new hood of scarlet cloth, edged with dove coloured silk, faced with black silk, and made specially for him. The robes were the gift from his friends and students.

When the Principal was so invested, the audience broke into prolonged cheering, to the embarrassment of the Principal.

The writer has never experienced such spontaneous enthusiasm at any ecclesiastical or diocesan gathering. It was indeed a remarkable tribute to the Diocesan College of Sydney and its Principal, the Reverend Canon T. C. Hammond, Master of Arts of Dublin, and Fellow of the Australian College of Theology.



—“AN EYEWITNESS.”



# The Gospel of Mark

## AN APPRECIATION

THE Holy Scriptures alone are clothed with such power and majesty that, destroying all our learned reasoning-machines, they press us close, and compel us to say, Never man spake like this man.

us close, and compel us to say, "Never man spake like this man."

—Frederick the Wise of Saxony, to Staupitz.

"Mark sends you his love . . . If he comes to you, make him welcome."

—Colossians 4:10.

"Mark, Peter's interpreter, wrote down carefully what the Lord had said and done, so far as he remembered it . . . He had neither heard nor followed the Lord, but later he was a follower of Peter, who gave such instructions as circumstances required . . . His one care was to omit nothing that he had heard, and to speak truthfully."

—Papies, Bishop of Hierapolis (about A.D. 120), quoted by Eusebius, Hist. Eccles. iii, 39, 15.

"When Peter had preached the Word in Rome . . . many there besought Mark, who had followed him from old and remembered his words, to write down what he had said; and Mark composed the Gospel and gave it to those who had requested him."

—Clement of Alexandria, quoted by Eusebius, Hist. Eccles. vi, 14, 6.

\* \* \*

"It is the same king's son who to-day dwells in the palace of his father, and to-morrow, out of love to rebellious subjects in a remote corner of the kingdom, renouncing his princely glory, comes to dwell among them in the form of a servant—limiting of his own free-will the prerogative of his original rank which he has never laid

aside—and is known only by the dignity of his look, and the star of royalty on his breast, when the mean cloak is opened for a moment apparently by accident."

—J. J. Van Oosterzee, "The Person and Work of the Redeemer," p. 186.

Acts xv 37-40; ii Timothy 4:11.

Mark portrays our Lord as the Prophet of God, the Servant of servants; going about doing good; bearing the burdens of mankind; walking up and down the furrows of common life, like the patient ox; servant of all, whether bound to the plough or bound to the altar. In Christ he finds a power of will expressing itself in *action*. It is not so much the fulfilment of past Divine revelation, as in Matthew, nor yet is it the satisfaction of human yearning, as in Luke, that Mark sees in Christ, but rather the *fulness of God in present living energy*. From the abrupt opening line the story of the life and teaching of the Great Prophet and Servant moves on with uninterrupted momentum.

Peter has a special prominence assigned to him in this Gospel. Cf. e.g., Mark 1:36 and Luke 4:42; Mk. 11:21 and Matt. 21:19; Mk. 13:3 and Matt. 24:3; Mk. 16:7 and Matt. 28:7. Again, acts or sayings creditable to Peter are omitted. Vide Mk. 6:50 and Matt. 14:28; Mk. 7:18 and Matt. 15:15; Matt. 16:16-19 beside Mk. 8:29. There is no Markan counterpart to Matt. 17:24-26. Mark, further, does not record the fact that Peter was specially prayed for. Cf. Luke 22:31-32. Vice-versa, whatever is derogatory to Peter is insisted on. Mark 8:33 is even stronger than Matt. 16:23, and nowhere is the depth of Peter's fall more fully indicated than in Mk. 14:54, 66-72. Three of the Markan additions to the Synoptic narrative are extensive — 4:26-29; 7:31-37; 8:22-26. Minor touches throughout are numerous, and relieve the Gospel from the charge of being

a mere alternative record. If this document is the shortest of the four it is none the less a mistake to regard it as an abridgement or epitome. Total omission is not abridgement, and insertion of what others omit is not abridgement. A briefer delineation, characterised by distinct traits, and pursuing its own order and selection, is not abridgement. It cannot be too often insisted that each Gospel is in itself the one Glorious Life in some characteristic aspect and relation. We have four Witnesses, but one Person; four Sketches, but one Portrait. The unity of the four, and the distinctiveness of each, equally merit admiration. While this is so, in view of the consistent and abundant testimony of the Christian Fathers from Papias downwards, it seems undeniable that in a sense Peter's Gospel is preserved in Mark. But we must not suffer this fact unduly to sink Mark's individuality or to reduce him to a mere amanuensis or pen. In that case the production under consideration would have been far more correctly termed the Gospel "according to Peter" than "according to Mark."

To understand Mark's memoir, it is essential that we make ourselves small. He is the exclusive master of the pictorial and dramatic. While the other Evangelists are frequently content with the general and fundamental traits of the scene, it is normal with Mark to furnish those adventitious particulars which so wonderfully aid and enliven our conception of it as it really was. He is, if we might so speak, the photographer of the four—the pre-Raphaelite; to his brush not the minutest feature is matter of indifference. Compare, for example, his account of the healing of the "sick of the palsy" with that given in the "parallel" records (Cf. Mk. 2:1-12; Matt. 9:2-8; Luke 5:17-26). How far does Mark surpass in his presentation of the incident! Take again his portrayal of the demoniac of Gadara in chapter 5 of his book. Morose solitude (v. 3), savage fierceness (v. 3), victorious defiance of every attempt at forcible constraint (v. 4), the abject failure of all human blandishments (v. 4), a condition apparently beyond human aid (v. 5)—

every stroke focuses the picture in preparation for the climax of v. 15: "sitting, and clothed, and in his right mind!"

The careful Bible student finds the "looks" of Jesus not unimportant parts of Mark's delineation of Him Who "came not to be ministered unto, but to minister" (10:45). Love, pity, indignation, amazement, disappointment, hope, sorrow, joy—all these emotions imprint themselves on the features of the great "Servant". Let the reader consult the following, and say whether they do not invest the passages to which they relate with remarkable force and suggestiveness, reviving the sense of reality within us:—3:5, the look of anger; 3:34, the look of benignant complacency and hopeful correction; 8:33, the look of surprised grief and resolute resistance; 10:21-23, the look of affectionate regard passing into sorrowful expostulation; 11:11, "the look of such conflict of memory and knowledge, righteousness and grief, of such associations with past dispensations of God and past generations of men, and such convictions of achieved purpose as no mortal can truly interpret."

There is an air of triumph about Mark's Gospel which is reflected in the attention paid to the marvellous side of our Lord's ministry. He narrates no fewer than eighteen miracles, dwelling upon them with a precision of detail absent in Matthew or Luke. Especially impressed would he appear to have been by Christ's power to cast out demons (cf. 1:34, 39; 6:13; 7:26-29; 9:38; 16:9, 17), and unclean spirits (cf. 1:23; 3:11; 5:2-20; 6:7). It is quite within the limits of probability, too, that Peter's vivid recollections are faithfully transcribed in Mark's minute insistence on details of *time* (1:35, 2:1, 4:35; 6:2; 11:11, 19; time (1:35, 2:1, 4:35; 6:2; 11:11, 19; 15:25; 16:2), as of *numbers* (5:13; 15:25; 16:2), as of *numbers* (5:13; 6:7), or *places* (2:13; 3:7; 4:1, 40; 6:7), or *places* (2:13; 3:7; 4:1, 40; 5:13; 7:31 &); or again *persons* (1:29; 5:13; 7:31 &); or again *persons* (1:29; 3:22); and are in like manner transmitted in the Aramaic Boanerges (3:17), Talitha Kumi (5:41), Abba (14:36), Eloi (15:34). Mark has



various "Latinisms" (e.g., *spekoulator*, 6:27; *kodrantēs*, 12:42; *kenturion*, 15:39; esp. *kseston* = "pots", 7:4; *denarion*, *praitorion*, *legion* &c.). He is careful also to explain customs unintelligible to a non-Jewish auditoire (cf. 7:3; 14:12; 15:42). In a little bit of word-painting from memory embedded by Mark in his Gospel, he recalls in a manner no English rendition can altogether felicitously reproduce the open-air amphitheatre, clothed in "amiable suit" of spring-tide green, with the crowds ranged in orderly rows upon the grass like vast beds of herbs planted in lines at equal intervals (6:39, 44. Dean Farrar would see a suggestion of colour as well as of form. Vide his "Life of Christ," vol. i, p. 402). As has been so often pointed out, the heraldic device on Mark's crest is *euthus* — variously translated in the euthus — variously translated in the A.V. by "anon," "immediately," "straightway," "forthwith." Of somewhat more than eighty occurrences of the word in the N.T., forty are to be found in this brief Gospel. A holy impatience is constantly urging the writer from scene to scene. The impression is conveyed—and is surely meant to be laid to heart—that the ministry of Christ with its infinity of things said or done proceeded with matchless velocity. There was no idle gap anywhere in the service of Him Who "went about doing good." (Acts 10:38). His life was "one vast stream of beneficence, pouring itself forth into a world of sin, and sorrow, and suffering; impelled by a heart whose love never cooled, and directed by hands that never wearied." Mark avails himself, too, far more than any of the other Evangelists, of the historian's licence to use the present tense. Scarcely a chapter but what illustrates this usage. In most it occurs repeatedly, and is interspersed in the narrative where calculated best to rivet the attention and excite the imagination.

Mark's Greek has invited adverse criticism at the hands of the learned. The student has it dinned into his ears that the diction of the "Markan document" is dry and uncouth and rugged and pleonastic. For those who are occupied with the great things in

literature, the censure must stand. Besides the essentially rhythmic and polished opening periods of the Epistle to the Hebrews, Mark may indeed be said to cut a sorry linguistic figure. But true aesthetic delight is by no means restricted to the sublime. It not infrequently seeks expression in the homely phrase of ordinary life, of the "daily round and the common task." Simple words, but could anything be more immediately effective than "And, rising to His height, he said sternly to the wind, 'Silence!' and commanded the Sea 'Be Still!'" (4:39). We catch the very accent of majesty on the Lord's lips as He hushed the wild turmoil of Nature's embattled elements. And if bald, how tremendous, notwithstanding, is Mark's way of recording the dénouement of the Divine Tragedy, "And Jesus uttered a loud cry—and expired." (15:37. As previously, the rendering of J. A. Kleist.) No attempt is made at "verbal exploitation." The reserve of the narrative is eked out by the primal, basic instincts of the reader. Writers of short stories are aware of the secret of this "superb economy of speech" in dealing with self-interpreting facts and situations. They make their emotional appeal simply, unaidedly. Mark wrote at a period when the world was filled with novel sounds. The Chosen People had come to a turning-point in their history, and the preaching of the Christian Evangel was at its freshest and most inspiring juncture. Mark was fully alive to the historical significance of the pivotal event of Christianity, but he understood that it was his primary business to record facts—not pious clap-trap or edifying stories but pure simple objective Truth. It is our privilege to reflect on what he has given us. Those who will take the trouble to foster a sympathetic reaction to the Second Gospel will become conscious at length of its internal quality, and will taste that psychological, emotional and tonal environment in which the characters are seen to move; and by lingering over the words in a musing frame of mind to feel beneath them the pulsations of a warm and ardent human heart, by reading and re-reading, they will discover that Mark's blunt, outright page has a spiritual

beauty and a literary charm of its own.

Philippians 2:5-11 might be ad-  
duced as a scriptural synopsis of  
Mark, or, in the Old Testament,  
Isaiah 42:1. There are three major  
divisions corresponding to a three-  
fold character of service. In chap-  
ters 1-5, we have the *Mainspring and  
Activity of Service*. Chapters 6:10-45  
mention the *Obstacles to service*.  
Thirdly, there is what might be  
termed the *Culmination of service*,  
the climax reached in crucifixion,  
itself the avenue to further service in  
resurrection (16:20).

A word may be added on the dis-  
puted ending of this Gospel. Is  
16:9-20 of Markan origin? V. 8 con-  
cludes, we are told, with a "ragged  
edge"—*ephobounto gar*—"for they  
were afraid." Instead of a series of  
colourful vignettes, a summary of im-  
portant facts and truths closes the  
account, and presumably was designed  
to complete the document. Does this  
manifest change in the form of the

history necessarily imply a change of  
authorship? We are on uncertain  
ground in applying to a writer  
known to be indifferent to artistic  
quality modern conceptions of what  
is, and what is not, in keeping with  
the end or beginning of a passage.  
A conclusion that bears on the face  
of it notable traces of poor literary  
craftsmanship is evidence for, rather  
than against, genuine Markan work.  
Since the ending appears in some  
manuscripts and is absent from others,  
might not Mark have published the  
first edition of his Gospel without the  
twelve last verses? When or why or  
where they were added it is impos-  
sible to state. It is futile to build  
theories on lack of data. Arguments  
founded on verbal differences are  
notoriously uncertain. If in some  
minor points this section differs from  
the normal verbal style of Mark, in  
all great things it agrees with the  
rest of his Gospel. We are in the  
presence of the same simplicity and  
candour and purity and sublimity—  
the evidence, might we suggest, of  
the same Inspiring Spirit?

—H. R. MINN.



# Kyrie Eleison

*My times are in Thy hands—my going out, my coming in;  
My laying down to rest, my rising up:  
Thou art my every need—No place for fear.*

::        ::  
*Yet once I thought to stand, as men have stood,  
Without one doubt that I was upright:—  
True, of good report; a man all unalarmed  
Before his God.  
No voice of tender conscience troubled, voice within  
Which speaks, and, speaking, says "Thou fool."*

::        ::  
*Lord Jesus, Master blessed, Lamb of God,  
Have mercy on my soul, for I have sinned.  
Yea, Thou didst speak  
To me—poor, helpless one, that I should recognise  
The voice of God. Yet Thou wast gracious,  
Kindly—tenderness, compassionate:  
Who dare resist?  
And yet, and yet, O God, what saidst Thy voice?  
"This Man, Thy Son, once lifted up,  
Of all this world was pure,  
Alone was sinless, undefiled."  
Where, then, that goodness, fondly deemed mine?  
My fancied virtues, where? "Him all alone  
True virtue clothed."*

*O God, what then am I? What hope  
Is mine Thyself to meet? In anguish  
Cries my soul:*

*"Avert Thine eyes, those holy eyes  
From mine estate forlorn."*

::        ::  
*Yet steals the Voice again—"I loved thee much;  
I loosed thee from thy bonds, and made thee mine;  
Thou shalt not fear. Mine hand unseen hath led;  
For this I longed—that thou should'st understand."*

::        ::  
*My voice, Lord, faint, impotent, shalt Thou hear;  
"Upon a rock, O set me up—victorious.  
Draw Thou me upwards; lead me up on high;  
My goings strengthen; plant my feet in Thine own ways;  
My hands enclasped in Thine.*

*Take Thou my will*

*And let me rest;*

*This struggle with myself outwearied me.*

*O grant me peace in Thine eternal arms*

*Nor let me fall.*

*And when I wake, as wakes the sun at morning,  
Set Thou my face along the path that I should go;  
There lead me, Lord: Let not my footsteps stumble,  
Nor let them stray from that appointed path  
Thy will to do."*

::        ::

*And when shall come that day, as come it must,  
When Thou shalt bid me soar to realms afar;  
That word of peace accord—one glimpse divine.  
Of Thy dear countenance—*

*By earth's ill-seeing eye, alas! too oft, too long obscured—*

—ROBERT HUNTER WINTERS.

# Some Aspects of Old Testament Study

ONE of the most strenuous exercises in theological discipline is the mastery of the Old Testament. Unless the student has a working knowledge of the content of the English text before commencing the prescribed syllabus of study for ordination, he finds himself in a distressing dilemma. First of all, he realizes that during his College course, limitations of time will prevent anything more than a rapid survey of the subject-matter of the Old Testament Canon—apart from the Apocrypha, which must also be scrappily investigated—and for examination purposes he must have facility in the mechanical reproduction of the minutiae of critical apparatus. Examiners make large demands. At one moment they lament that students do not know the English text, in the same breath they castigate those who cannot delineate the peculiar characteristics of the alleged sources of the Pentateuch or of the historical books. And let it be carefully noted the acceptable “assured results” are only those of one popular school of thought. An attempt at an independent evaluation is not encouraged. A more prejudiced and unscholarly attitude can scarcely be imagined.

If the student desires to preserve his personal integrity with regard to the Old Testament the first essential is to read it, consecutively and repeatedly. To some, such advice seems almost an impertinence. The assumption is that any serious student will do this. Such, however, is by no means the case. N. W. Porteous, of Edinburgh, points out that many men come up to the theological college with a grotesquely inadequate knowledge of the Bible and never honestly try to remedy the defect. For this reason in later years they find it difficult to preach from the Old Testament, and when they do, often they misuse it. It is not out of place also to draw attention to a note in a recent I.V.F. publication

by F. F. Bruce, of Leeds, in which with reference to the New Testament, perhaps in ironical strain, he writes, “before going on to consider the trustworthiness of the . . . writings, it would be a good idea to read them.”

In college days, as in later life, reading of the text can be done by setting aside a time period each day. It is likely that this period will not be long, nevertheless, if regular it will produce results. The spiritual life will be nourished. The Word will become luminous. It will have what it deserves, an opportunity to speak to the heart and mind of the reader. “How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth.” (Ps. 119:103.) This experience is still available to those who are willing to be fed with the “finest of the wheat” and with “honey out of the rock.”

Spiritual truths are spiritually discerned. The first essential is to allow the Old Testament in its own way to convey its messages untrammelled by individual presuppositions. To this approach must be added a willingness to submit to its moral authority. “Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” (Psa. 139:23-24.) “Search,” “know,” “try,” “see,” “lead.” These are words big with meaning. They challenge. To suggest that Old Testament standards should be unrelieved by New Testament revelation would indicate obscurantism of the worst type. But to urge that genuine spiritual principles must be grasped and then by the Spirit’s help applied to the personal life is most necessary. It is lamentable, yet tragically significant that there have been many specialists in Old Testament study to whom the spiritual content of the books has been of little interest. It is even more regrettable to observe how widespread and persistent has been their influence. In popular



opinion the Old Testament has been largely discredited and its authority weakened by the circulation of the views of those who have failed to recognize the pre-eminent importance of the spiritual values of the books. If the latter have been recognized, small emphasis has been given to them.

After all, what is the real aim in Old Testament study? I refer to Professor Porteous of New College again, who in a recent article has described a number of aims which appear among students. The linguist is interested primarily in language study. A student of aesthetics judges the Old Testament by the axioms of his craft. Another student regards his material simply as a source book of ancient history. The man specializing in comparative religion believes he has before him a compendium of strange beliefs and practices. But another type of student is he who, while not neglectful of these different aspects, has as his prime consideration what the Old Testament claims to be—a revelation of God's message to man.

I cannot doubt that the Church needs to-day a greater number of clergy who can be included in this last category. It is encouraging to find that Professor Porteous can discern a change of outlook and emphasis, and men, he says, are now asking is there an exegesis of the Old Testament, is it relevant, does it require a different approach from the Christian who is neither Jew nor Mohammedan? A new emphasis on Old Testament theology is appearing and in the story of Israel we see what had almost been forgotten, the creative hand of God preparing the way for the coming of His Christ. Porteous concludes his survey with the telling sentence, "there must be something far wrong with our handling of the Old Testament if it never reproduces the experience of the burning heart."

This brings us to a consideration of preaching values. The narration of details of incidents is an elementary performance. Yet it seems to be about all that many preachers attempt. To analyse and proclaim inherent spiritual principles and to

apply them to present-day issues is a task worthy of the pulpit. Brice's "Seers of Israel," F. B. Myers' and Alexander Whyte's biographical studies, Strahan's "Hebrew Ideals" and Hart-Davies' studies are examples of new and old, simple and thought-provoking guides. To that prince of American preachers, Clarence Edward Macartney we must turn to see the old truths presented in a manner arresting to modern congregations. We lack expositors—may many of our College students determine to supply the need.

What is to be said of the "problem" incidents? The fashion has been to shelve them or to refer to them somewhat slightly. Better far, I believe, to face them. The wealth of material from archaeology now at hand is almost embarrassing. Perhaps as never before, this is the opportunity for constructive and informative exposition. No longer need a congregation be burdened with nebulous generalizations. The preacher can preach facts—historical, prophetic and devotional—illuminated by the new knowledge, which to an amazing degree confirms the historic faith. Neglect of informative teaching has been one of the weaknesses of the Protestant pulpit. Weird "cults" and "isms" flourish because prophetic narratives have been ignored.

It will naturally be expected that study of the Old Testament demands a working knowledge of Hebrew. One would imagine that this language would be a compulsory subject in all theological seminaries. Such, alas, is not the case. Colleges such as Princeton require as a weekly minimum eight hours of Hebrew for first-year students. The Church needs her linguists and every encouragement should be given to them. To those, however, who after a fair trial, find language study unduly irksome, it should be a comfort to know that a thorough mastery of the English text will more than repay them and their congregations in spiritual returns. Such volumes as the Expositor's Bible and the I.C.C. are at hand for those who have the discrimination and independence of mind to profit by them.

We cannot deny that an adequate presentation of Old Testament truth depends upon the background formed by a consideration of problems of authorship and historicity of the books. In this matter students vary considerably. One type of mind scans standard text-books and develops for them an infatuation which would be amusing were it not so paralysing in its effect upon sound judgment. Another student may be so intellectually lazy as to be content with reading one school of thought only. For many, however, there is the wistful hope that perhaps "one day in the parish when there is time" books on "another side" will be read. Unless a commencement with these good intentions is made in College days they are doomed to failure. The modern parish is an activist environment where the Rector is expected to be an ecclesiastical chameleon and where the expenditure of physical energy and the number of meetings he can attend are deemed more valuable than the cultivation of his own soul and that of his people!

An honest evaluation of the Old Testament demands wide and deep reading. Not only College texts but Orr's "Problem of the O.T.", R. D. Wilson's "Scientific Investigation", and "Studies in the Book of Daniel",

Keil's expositions of the books, and W. Schmidt on religious origins are only samples of volumes to be read and mastered. Such is the one-track mind in our midst that a prominent Church leader in this city confessed recently that he had never heard of William Henry Green. But no doubt to him there was magic in the name of Joad, and he may even have had recollections of Warfield!

Let us determine that a fair consideration of Old Testament issues will be assiduously sought. No doubt it is wearisome to consider the intricacies of even elementary issues such as the Ezra-Nehemiah reconstruction theory. No doubt, also, a degree of specialization is inevitable from the beginning of the student's career. Old Testament theology and prophecy have a value all their own. Yet to every student worthy of the name there must be a decision worthy of reception by the layman interested in biblical matters. To be an honest exponent of revealed truth is a sacred heritage. It must be regarded as such. It is also a serious responsibility. God has spoken. It is for us with unfaltering confidence to proclaim and apply His message to suffering humanity.

CHAPLAIN THE REV. A. W.  
MORTON (R.A.A.F.).



# D Day Study

*"Behold I am against thee," saith the Lord of hosts.—Nahum 3 & 5.*

Eastern ramparts broken,  
disrupted western walls,  
Thou, besieger, now thyself beseiged!  
Cruel! tormented sore  
by vengeance of the Lord of hosts  
Thou didst indeed the human body change,  
pervert the human mind;  
but God is holy, and the wheel is turned.  
Thee may the Death Angels break,  
scattering thee far across the barren wilderness of years.  
Curse of God, and all fearful things  
be now thy lot!  
Thy heart, self-hardened,  
Spirit-spurned,  
grieve its bitterness of waste.  
May anxious thoughts possess thy mind.  
Curse of Christ, curse of Spirit,  
three-fold vengeance of the Saviour God!  
Crushed and beaten small,  
await thine end,  
reeling in the whirlwind chaos of the pride.  
Lashed, recoiling  
from World-powers moving  
shapen by Eternal Will,  
be thou consumed  
in the anger of the Lord of hosts.  
Holy, Holy, Holy,  
Come in the whirlwind of Thy glory,  
Saviour-God, avenge!

—HARRY REYNOLDS SMYTHE.

# Moore College Convention

**DURING** the concluding week of Easter Term the Moore College Convention was conducted. Our guest speaker, Archdeacon H. S. Kidner, of Tanganyika, favoured the College members with a series of very helpful addresses.

He was supported by several speakers:—His Grace the Archbishop,

the Principal, Archdeacon Begbie, Archdeacon Denham, Canon Knox, and Rev's M. L. Loane, H. Bates, R. A. Murray. Mr. H. R. Minn conducted a very instructive session, giving his translations of readings from Isaiah. Dr. McLaren, from Korea, spoke at the close of term service on the Friday afternoon.

---

## Societas Tit Bits

- The students express their thanks to Matron and the Domestic Staff for the able manner in which they have attended to our requirements in spite of the difficulties of wartime.

- The etching on the Cover of Societas is the work of Mr. B. D. Reed. We express our indebtedness, with praise.

- Congratulations to Rev. and Mrs. E. K. Cole who have become heirs

together of the grace of life.

To Rev. and Mrs. J. Richards on the birth of a daughter.

To Rev. and Mrs. E. G. Mortley; Rev and Mrs. A. Palmer, both of whom have been blessed with a son.

- The Editorial Staff express their thanks to Mr. J. P. Jones for the interest he has taken in producing Societas.

---

## “Gloria in Excelsis Deo!”

“IT'S Christmas Eve,” someone said. What innumerable thoughts drifted down the labyrinthine by-paths of my mind when I realised that, once again, it was Christmas Eve. So many impressions came crowding that it was difficult to keep each one clear—the wings of memory carried me back to other years, those of happy innocent childhood, when my home was always bedecked with ivy and holly and coloured fairy lights, when the cloying aroma of lilies and other flowers censured the atmosphere, all of these things adding (if it were possible) to my great excitement aroused at the thought that St. Nicholas would most surely arrive in the dead of night laden with an inexhaustible supply of childish treasures, some of which, gaily wrapped, he would leave at the foot of my bed.

Then there were thoughts of Christmas Eve in the years of adolescence when I comprehended more fully the beautiful story of His coming—mind-pictures of the scene at Bethlehem on that memorable night, and memories of carol-singing in which I had taken part, and which had given me a great deal of pleasure. Often in those impressionable years I had conjured up comparisons between the warm, starry Eves on which carols had been sung in this land, and the wintry conditions in the snow-clad countries of the other hemispheres when the same songs of joy echoed forth.

But what of this Christmas Eve? With a jolt I was brought back to concrete realities; and what a contrast! Such strange tricks Divine



destiny plays with some of us. Here I was, musing idly on a soap-box! Around me was a shell of a building, consisting of solid posts and poles wired together and covered with rusting iron which was not altogether watertight, whilst its walls were the long, narrow butts of burnt pandanus palms which are indigenous to that area. Its floor was the good earth, watered to lay the dust, and as to its location, suffice it to say that it was in a "Northern Area."

Evening was approaching with its customary tropical haste, which always left one with the impression that it, too, was affected by this era of ceaseless terrestrial bustle, and was hurriedly wafting itself toward us in an endeavour to be punctual for its regular daily appointment in this corner of the universe. Above, an awe-inspiring drama was being enacted before our eyes. The forces of Vulcan and Jupiter Pluvius had met face to face and were engaged in violent combat. Jupiter's fiery darts seared the measureless expanse of the heavens, invoking the wrath of Thor, whose thunderous reverberations betokened his rage as they pursued one another about the valleys of the clouds like the grand echoes of some celestial organ of incomprehensible magnitude. All Nature, even the wild wind, held its breath in hushed expectancy, and released it again in soft sighings among the trees as Jupiter commenced shedding angry tears of defeat.

There was a feeling of relief abroad; the tense moments past, everything continued as before. Only he who has witnessed the breaking of a tropical storm can fully realise the magnificent display of grandeur of which Nature is capable. As I mused there, the thought came to me of the exquisite scene which must have been unfolded to the shepherds on that first Christmas Eve, of the "multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, goodwill toward men."

Later, the bitter tears of Jupiter abated, Diana, lovely huntress of the night, appeared in all her radiance,

followed by her host of scintillating admirers. How skilfully she bewitched that ethereal throng by playing hide-and-seek among the filmy clouds—so coquettish, so beguiling!

Thus imaginatively I saw another Christmas Eve.

On the other hand, I faced hard facts. I was in an A.I.F. camp in company with men who were willing to undergo great hardships, yet in whose minds thoughts of God had little or no place; for they were men who lived barren and embittered lives, swearing and gambling much, and drinking more, when Bacchus gave them opportunity; men who were prepared to face death courageously to protect their fellows, and yet to whom thoughts of the hereafter and of the wages of their sin came but seldom, if ever.

How bitter is the thought that these, our own kinsmen, hailed as among the best fighters in the world, have, on the average, so little room for God in their hearts! Oh, the pity of it!

And yet that night my heart was warm and happy in the knowledge that, together with a dozen others, I had been able to turn the thoughts of many, probably well over a thousand of them, to God, and His wonderful beneficence to mankind.

My camp was visited regularly by a Chaplain from a unit several miles distant, and as the year drew towards its close he had been inspired with a happy, if unorthodox, idea. Many, of a certainty, would not attend the Christmas services, so he would take to as many as possible a reminder of what Christmas SHOULD mean to all nominal Christians. Can you not imagine the indignant rage of most of them had he told them bluntly that they were not Christians at all?

And so he had procured, after a long period of waiting, copies of many of the Christmas Carols, amongst which, in my humble opinion, are to be found some exceedingly beautiful writings, not to mention their beautiful musical set-

tings. A dozen of us who were regular worshippers at his services in different camps and whose voices were tolerably tuneful, had been gathered together by the Chaplain and had carefully rehearsed the carols selected. Our part-singing blended well enough, and the final effect was rather that of an augmented male quartet.

At the appointed hour the Chaplain and some of his choristers arrived on the back of a large open vehicle, equipped with a piano and a strong gaslight. Several of my friends and myself joined the party and we began our tour under a velvety, cloud-flecked sky, across which Diana continued on her capricious journeying.

That night we visited five camps, all within a ten-mile radius, and it was a most joyous and unforgettable experience. Where men were gathered under the roofs of crudely-erected recreation huts, shells of buildings similar to the one already described which served as sleeping quarters for ten men, we entered in, provided there was a piano. If there was not, we remained on our portable stage, for we had not developed the musical perfection necessary for unaccompanied part-singing, as do the waits of England! With due respect to the Chaplain, games and chatter ceased as he announced to the un-

suspecting assemblies our good intentions, and our programme commenced.

The unexpected ovations which greeted the conclusion of each performance, and the numerous requests for encores, amply repaid our feeble efforts, but more so did the knowledge that here and there, believe it or not, a few shy tears had moistened the eyes of these men who lived hard lives when they heard anew the wonderful message of those glorious songs of praise.

Yes, the beautiful message of Christmas did mean something to them, and many joined in the refrains of the better-known carols. Our portable stage transported us to many groups that night, both large and small, and the old familiar melodies echoed to the treetops, on whose slender leaves lingering raindrops still sparkled like diamonds and sapphires in the radiant white light. Encores of "Silent Night," so wonderfully appropriate as it seemed in this setting, were called for over and over again, also "Noel," "God rest ye," "In Dulci Jubilo," and many others. The thanks of many of those men was good to hear, for they had been genuinely touched by that message of Him Who came down from Heaven and was made Man.

Diana sank to her soft repose, nestling 'mid cushions of white—for now a truer Light was born.

—A. HAMILTON CRIGAN.

---

## Sincerity in Practical Christianity

IN everyday life, sincerity is usually manifested in honest intentions, earnest desires and genuine convictions. The world is full of people who are sincere in many ways—they try sincerely to live a good life, they have a sincere regard for the well-being and contentment of others, and they sincerely believe in the promotion of peace and goodwill. From a Christian standpoint, however, sincerity is a quality of infinitely greater significance. Thus, the sincere Christian is one who reveals, by outward

actions and visible signs, a full and deep consecration to his Lord and Saviour, Jesus Christ. There are numerous folk who make a stout declaration of their religion—it is quite easy to do so—but how many such professions govern sincere Christian practice? "By their fruits ye shall know them." (Matthew 7:16.) If we are truly sincere, our witness will in itself be the living proof, and it will be shown forth not so much by our words as by our daily conduct. More than that, no sincere



Christian can confess Christ by a dull and unattractive personality—a saddened, downcast expression which speaks the gloom of a burdened conscience. There must be about us a cheerful optimism, a vigorous activity, and a glowing joy in the simple things of life. There must also be the stern determination to resist evil in all its subtle forms—the grit to remain firm when difficulties arise. To express truly our sincerity, we must strive to be portraits of the whole Christlike personality. We must walk with the Stranger of Galilee, and watch with the Christ of Gethsemane.

Those of us who are able, sincerely, to say that we are in living touch with the Risen Saviour must present the message of His Redeeming Love in such a way as will expedite its ready reception in these days of widespread indifference and colossal ignorance. Surely all our efforts, however practical, must be governed by tact and prudence, while our aggressive zeal must be tempered by calm discretion. Sincerity can often be misconstrued, and heartfelt, Christian sympathy is frequently mistaken for unwarranted interference. We who would win souls must understand personalities, and as we seek to break down barriers, so we must gain a working knowledge of fundamental causes and general circumstances. Such knowledge, if backed by prevailing prayer, and guided by the enabling Power of the Holy Spirit, will open the door of many a heart.

The Call of God comes in a different way to each one of us—the Vineyard of the Lord has room for many labourers, all fulfilling their special function. Christian Service is not something puny or one-sided; it is a glorious adventure in which we must all spend ourselves. Some of us are drawn apart into full-time training for the Sacred Ministry, while

others are bidden to sanctify the ordinary avocations of daily life with an example of Christian sincerity, and with the fire of Christian love. For all of us, however, there are opportunities of consecrating our gifts to the Service of the Master. Perhaps we possess the gift of leadership, or an aptitude for teaching; it may be that God has given us a voice which may be used to lead His worship in Church. Whatever our talents, let us be sincere in their development, and swift in using them to the Glory of God, and for the furtherance of His Kingdom.

Sincerity, earnestness, enthusiastic endeavour and high resolve — these are empty notions, unless guided by the power and supplemented by the equipment which God has so abundantly provided. We cannot be "fishers of men" unless we keep our own "craft" afloat amidst the tempestuous waves of temptation. We cannot guide others past the pitfalls of worldly experience unless we are reflecting the Light of the World. We are living in days of antagonistic opposition, agnostic cynicism, smug self-satisfaction and deadly apathy concerning the Christian Faith—how can we remain steadfast without the unfailing power of prayer and the impregnable rock of God's Holy Word? Let us, above all else, be sincere and diligent in our constant use of these mighty weapons. Let us learn daily of Him Who died for our sins and rose again for our justification. Let us commune with Him in the quiet glory of the early morning, and commend ourselves to Him in the gentle hush of eventide. The way of the sincere Christian Pilgrim is narrow, but pleasant if illumined by the lamp of prayer. May we each one confidently tread that pathway.

—by R. E. SHERLOCK.

# John Donne

## POET - PREACHER

1571 - 1630

A VOICE from the darkness of sin, the darker because light is defied, with rooms barred against the sun, and lamps put out:

"For Godsake hold your tongue and let me love";

And a voice, the same voice, from one who "walks in the light, as He is in the light":

"The Almighty God Himselfe, the Almighty God himselfe, onely knows the weight of this affliction, and except He put in that 'pondus gloriae', that exceeding weight of an eternall glory with His owne hand into the other scale, we are weighed downe, we are swallowed up, irreparably, irrevocably, irrecoverably, irremediably."

Beneath the brilliant robing of princes and courtiers; the stately dignity of clerical attire, and the colourful mosaic of the vast crowd in the nave of Old St. Paul's Cathedral, hearts alike responded to this voice, which either pierced souls to convict of sin; or bathed them in showers of spiritual blessing. So, to him that hath ears to hear, the message of John Donne echoes out of the caverns of the years, resolving the discord of perplexity into the harmony of a soul at peace with God.

While Shakespeare strutted the stage of "The Globe" Theatre, a young Roman Catholic student was reading in the University of Oxford, and later in Cambridge. With diligent application, he set himself to absorb a maximum of knowledge before reaching the age when he must leave because of his refusal to subscribe to the Thirty Nine Articles of the Church of England. A few years later we find him studying law from 4 a.m. to 10 p.m. at Lincoln's Inn, choosing now to despise the God of his fathers for the goddess of learning. A wide classical education; a sensuous temperament unduly excited

under the sunny blue skies of Italy and Spain; and a free indulgence with the profligates of his time, gave Donne a catholicity of taste which inevitably broke the bonds of his enslavement to Romanism. For it was this experience, rather than any intense intellectual conviction, which made him finally renounce the church of Rome, in 1598, on becoming private secretary to Sir Thomas Egerton, Lord Keeper of the Great Seal.

Donne's witty mind, razor-sharpened by years of study, found natural expression in impatient "Satires" on contemporary affairs, outbursts as revolutionary in metre as they were bewildering in style; likewise the underlying turmoil of passion erupted through the scholar's life to flow easily into the channels of love poetry:

"I am two fooles, I know,  
For loving, and for saying so  
In whining Poëtry;  
But where's that wiseman, that would  
not be I,  
If she would not deny?  
Then as th' earth's inward narrow  
crooked lanes  
Do purge sea waters fretfull salt away,  
I thought, if I could draw my paines,  
Through Rimes vexation, I should  
them allay,  
Griefe brought to numbers cannot be  
so fierce,  
For, he tames it, that fetters it in  
verse.

But when I have done so,  
Some man, his art and voice to show,  
Doth Set and sing my paine,  
And, by delighting many, frees againe  
Griefe, which verse did restraine.  
To Love, and Griefe tribute of Verse  
belongs,  
But not of such as pleases when 'tis  
read,  
Both are increased by such songs:  
For both their triumphs so are published,



And I, which was two fooles, do so  
grow three;  
Who are a little wise, the best fooles  
bee."<sup>2</sup>

This flood of passion surged and swelled till it carried Donne off his feet. He flung discretion to the winds by a secret marriage with sixteen-year-old Ann More. Months later the revelation to his father-in-law, Sir George More, so roused the latter's ire that in a moment of impulse he caused Donne to be dismissed from his lucrative position and thrown into prison. But what were dingy cells, which did but confine the body, to a soul freed from ignoble conceptions of womanhood? Meeting with "virtue attired in woman", his passion burned with such intensity that it consumed its own dross:

"But he who lovelinesse within  
Hath found, all outward loathed,  
For he who colour loves, and skinnæ,  
Loves but their oldest clothes.

If, as I have, you also doe  
Vertue' attir'd in woman see,  
And dare love that, and say so too,  
And forget the Hee and Shee";<sup>3</sup>

Yet he soon realised that the flesh did not cloy the movement of his love, but gave it wings to reach even higher spheres of understanding. Of his wife he writes:

"Love's mysteries in soules do growe,  
But yet the body is his booke."<sup>4</sup>

He interprets the depth of their mutual feeling in a poetic style usually known as "metaphysical",—"the application of psychological methods to passion."<sup>5</sup> He analyses love with the imagery of common objects; for example, a pair of compasses, when to reassure his lonely wife as he was leaving for the Continent he says:

"Our two soules therefore, which are  
one,  
Though I must goe, endure not yet  
A breach, but an expansion,  
Like gold to avery thinnesse beate.

If they be two, they are two so  
As stiffe twin compasses are two,  
Thy soule the fixt foot, makes no  
show  
To move, but doth, if the' other doe.  
And though it in the center sit,

Yet when the other far doth come,  
It leanes, and hearkens after it,  
And growes erect, as that comes  
home.

Such wilt thou be to mee, who must  
Like th'other foot, obliquely runne;  
Thy firmnes draws my circle just—  
And makes me end, where I be-  
gunne."<sup>6</sup>

For a time Donne discovered that to find one, he had to lose all—friends, position, and independence. Left now with only his own wits to provide him with the means of pecuniary support, he realized to the full his past folly, and was taught to lean, at first hesitantly, on the ever-ready support of the living God.

There is no record of the first thud of his heart as God reached out in the dark and touched him, but when God gathered that soul, scarred with the diseases of sin, into his arms, it understood . . .

"It is a fearful thing to fall into the hands of the living God; but to fall out of the hands of the living God is a horror beyond our expression, beyond our imagination . . . that that God, Who looked upon me when I was nothing and called me when I was not, as though I had been, out of the womb and depth of darkness, will not look upon me now, when, though a miserable and a banished and a damned creature, yet I am His creature still, and contribute something to His glory even in my damnation."<sup>7</sup>

The years were a way along which he advanced in ever brightening transfiguration as he beheld more clearly the glory of God in the face of Jesus Christ. Yet he ever trembled, lest the clouds of black iniquity which billowed up from the chasms of hell on either side of the narrow path that leads to life, should blot him out. Hovering above him "hath God hung His wrath's thick cloud," separated from the gloom below only by continual intercession to the Light from whose presence all shadows flee.

"I have a sinne of feare, that when  
I have spunne  
My last thred, I shall perish on  
the shore;

Sweare by the Selfe, that at my death  
 thy sonne  
 Shall shine as he shines now, and  
 heretofore;  
 And, having done that, Thou haste  
 done,  
 I feare no more."<sup>8</sup>

His early life had been a contradiction. The passion which had seduced him into base experiences had been a denial of an otherwise honest search for Truth. With the careful judgment of learning he had reasoned,  
 "... though Truth and Falsehood  
 bee

Neare twins, yet Truth a little elder is;  
 Be busie to seeke her, . . .

. . . doubt wisely; in strange way  
 To stand inquiring right, is not to  
 stray;

To sleepe, or runne wrong, is. On a  
 huge hill,  
 Cragged, and steep, Truth stands, and  
 hee that will

Reach her, about must, and about  
 must goe;

And what the hills suddenness resists,  
 winne so;

Yet strive so, that before age, deaths  
 twilight,

Thy Soule rest, for none can worke in  
 that night."<sup>9</sup>

Purged in the "All-devouring Fire", as flame cleanses flame, his passion was, in Christ, reconciled and united with his intellect. This union was the secret of the devotional warmth of his theological sermons, as well as of his calm reasoning with God when bowed low. He lamented with Jeremiah:

"His hand hath of my sinnes framed  
 a yoake  
 Which wreath'd, and cast upon my  
 neck, hath broke  
 My strength . . .  
 But yet the Lord is just, and righteous  
 still . . ."<sup>10</sup>

Clinging grave-cloths of the past made it obvious that this resurrection-life was not free from stumbling. But even the expression of that life "makes us the more certain," writes W. B. Yeats, "that one who is but a man like us all has seen God."<sup>11</sup>

The purer life that followed was the canvas of a tapestry through which were woven the startling colours of his verse, and the black-white pat-

tern of his sermons. He became the interpreter to a mundane world of the struggle between Spirit and Spirit in a world beyond.

"Batter my heart, three person'd God;  
 for, you

As yet but knocke, breathe, shine, and  
 seeke to mend;

That I may rise, and stand, o'erthrow  
 mee,' and bend

Your force, to breake, blowe, burn  
 and make me new."<sup>12</sup>

Overthrown, and subject now to  
 the rule of God, he prayed:

"O Holy Ghost, whose temple I  
 Am, but of mudde walls, and condensed  
 dust,

And being sacrilegiously  
 Halfe wasted with youths fires, of  
 pride and lust,

Must with new stormes be weather-  
 beat;

Double in my heart thy flame,  
 Which let devout sad teares intend;  
 and let

(Though this glasse lanthorne, flesh,  
 do suffer maime)

Fire, Sacrifice, Priest, Altar be the  
 same."<sup>13</sup>

Though caught in the throes of a deeper struggle, he knew the common sins of man, and from them he asks deliverance:

"From needing danger, to bee good,  
 From owing thee yesterdaies tears to  
 day, . . .

From bribing thee with Almes, to  
 excuse

Some sinne more burdenous,  
 From light affecting, in religion,  
 newes,

From thinking us all soule, neglecting  
 thus

Our mutuall duties, Lord deliver  
 us."<sup>14</sup>

And again:

"When senses, which they souldiers  
 are,

Wee arme against thee, and they fight  
 for sinne,

When want, sent but to tame, doth  
 warre

And worke despaire a breach to  
 enter in,

When plenty, Gods image, and seale  
 Makes us Idolatrous,

And love it, not him, whom it should  
 reveale,



When wee are mov'd to seeme  
religious  
Only to vent wit, Lord deliver us." <sup>15</sup>

Friends who knew his gifts tried to persuade him to take Holy Orders. Deeply conscious of his past licentiousness, still vivid in the minds of men (God had forgiven but the world had not forgotten), he considered himself unworthy "as an ornament of the Church". Added to this, he shared, with many of his time, the hope of preferment at Court which however was denied him by the king, who considered Donne suited only to the Church. This grovelling is to us a radical flaw in character, but "it is not for our age, when honours and posts are still canvassed for and purchased, to condemn Donne, a poor man with a large and ever-growing family, if he sought a livelihood and a sphere of action by the only avenue along which these could be obtained, the flattery of the great and influential, acquiescence in corrupt arrangements, eager canvassing for every vacancy." <sup>16</sup> Further, conscience charged him with motives of self-interest and hopes of gaining an easy living by accepting Holy Orders. So he refused Ordination and remained for years in uncertain poverty.

Nevertheless, in his forty-second year, he yielded to the solicitations of the king, and was ordained. Seven years later, in 1621, he was installed as Dean of St. Paul's and he held this office until his death in his fifty-ninth year.

The Ordination vow of "laying aside the studie of the world and the flesh," inspired Donne to turn his whole life to the service of God. He lived quietly, preferring to preach in some quiet hamlet, than in critical cities. His deep spirituality, his devotion, his extensive learning, and acute knowledge of men, all enhanced by brilliant oratory, vindicated the confidence of his admirers. Not for him were tiny village churches thronged with simple rustics, but city cathedrals, crowded with the Court, the Church, University, and commoner, absorbing every word. "A preacher in earnest," writes Izaak Walton, "Weeping sometimes for

his auditory, sometimes *with* them, alwaies preaching to himself like an Angell *from* a cloud but *in* none; carrying some, as St. Paul was, to Heaven in holy raptures and, enticing others by a sacred art and Courtship to amend their lives; here picturing a vice so as to make it ugly to those that practised it, and a vertue so as to make it loved even by those that lov'd it not and all this with a most particular grace and an unexpressible addition of comelinesse." <sup>17</sup>

His preaching is almost unparalleled in the English Church. Prof. Grierson's opinion: "Donne is the only English poet of the first rank who is also a great orator, it may be as some have claimed a greater orator than poet," <sup>18</sup> is substantiated by Bishop Lightfoot: "Donne is, I think, the most animated of the great Anglican preachers," <sup>19</sup> Therefore, the following extracts are but as one grain from the trickling sand of the hour-glass that always marked the duration of his sermons.

"But for all these humiliations, and confessions, Job doth not wave his protestation; *My righteousness I hold fast, and my heart shall not reproach me as long as I live.* Not that I shall never sin, but never leave any sin unrepented; And then, my heart cannot reproach me of a repented sin, without reproaching God himself. *The Sun must not set upon my anger; much lesse will I let the Sun set upon the anger of God towards me, or sleep in an unrepented sin.* Every nights sleep is a *Nunc dimittis*; then the Lord lets his servant depart in peace. Thy lying down is a valediction, a parting, a taking leave, (shall I say so?) a shaking hands with God; and, when thou shakest hands with God, let those hands be clean." <sup>20</sup>

"*And unto God the Lord belongs the issues of death*" was his text, and the King among his audience, when he preached "Death's Duell", "the Doctor's owne funerall Sermon . . . preached not many dayes before his death; as if, having done this, there remained nothing for him to doe but to die." <sup>21</sup>

". . . and as God breathed a soule into the first Adam, so this second

Adam breathed his soule into God,  
 into the hands of God. There wee  
 leave you in that blessed dependancy,  
 to hang upon Him that hangs upon  
 the Crosse, there bath in his teares,  
 there suck at his woundes, and lie  
 downe in peace in his grave, till hee  
 vouchsafe you a resurrection, and an  
 ascension into that Kingdome, which  
 hee hath purchas'd for you, with the  
 inestimable price of his incorruptible  
 blood. Amen."<sup>22</sup>

"So, in his purple wrapp'd receive  
 me Lord,  
 By these his thornes give me his  
 other Crowne;  
 And as to others soules I preach'd  
 thy word,  
 Be this my Text, my Sermon to  
 mine owne,  
*Therefore that he may raise the  
 Lord throws down.*"<sup>23</sup>

—BRUCE D. REED.

References, as below; and R. G. Howarth.

- <sup>1</sup> The Canonization, "The Poems of John Donne", ed. Grierson, p. 14.
- <sup>2</sup> The Triple Fool, Ibid, p. 15.
- <sup>3</sup> The Undertaking, Ibid, p. 10.
- <sup>4</sup> The Extasie, Ibid, p. 46.
- <sup>5</sup> Sir Edmund Gosse.
- <sup>6</sup> A Valediction, forbidding mourning. Ibid, p. 45.
- <sup>7</sup> Sermons, quot. J. B. Lightfoot: Bp. "The Classic Preachers of the English Church", p. 17.
- <sup>8</sup> Hymn to God the Father, Grierson, p. 337.
- <sup>9</sup> Satyre III, Ibid, p. 139.
- <sup>10</sup> The Lamentations of Jeremy, Ibid, p. 324.

- <sup>11</sup> Quoted, Ibid, p. xlvii.
- <sup>12</sup> Holy Sonnet XIV, Ibid, p. 299.
- <sup>13</sup> The Litanie III, Ibid, p. 309.
- <sup>14</sup> The Litanie XVI, Ibid, p. 313.
- <sup>15</sup> The Litanie, XXL, Ibid, p. 315.
- <sup>16</sup> Grierson Introduction, p. xl.
- <sup>17</sup> Life: I. Walton, p. 69.
- <sup>18</sup> Grierson Introduction, p. xlii.
- <sup>19</sup> Lightfoot Classic Preachers, p. 15.
- <sup>20</sup> Donne, Ed. Hayward, Sermons, p. 601.
- <sup>21</sup> Publisher's Pref., 1st Ed. 1632, quot Ibid, 738.
- <sup>22</sup> Conclusion to "Death's Duell", Ibid, p. 760.
- <sup>23</sup> Hymne to God my God, in my sickness. Grierson, p. 336.

## Why the Ministry?

THE books I read, the models I made, the ambitions I cherished, ever centred around ships and anything that gained its driving power from steam or electricity.

Whilst at high school, experiments to explore the mysteries of the Voltaic Cell and electro-analysis, conducted with "pickle bottle" apparatus, fostered my growing inclinations. For me, El Dorado lay behind belching rows of chimneys that stood as sentinels guarding the approach to the profession I longed to enter.

Schooldays ended; I was offered my choice of a career: factory or office, workshop or store. Without hesitation, my decision fell where wires and whirring machines hummed as music to my ears. An apprenticeship at a Sydney dockyard having been secured, my childhood dreams were realised. Ships of all shapes and nationalities were now mine to investigate; my joy knew no bounds.

And yet at high school, I had come

to know Jesus Christ as my Saviour, and had commenced to know something of His grace abounding, and of His promise that "If thou wilt confess me before men I will confess you before My Father which is in Heaven." Already I was beginning to understand that life, as portrayed to a schoolboy, was but a dream, soon shattered by the stern reality of intensive study at night at the Technical College, after a day's work that began at 7.30. Slowly, as if it had been rendered insensible by a plunge into an icy surf, my intellect grasped the fact that I must work, and work hard to attain my ambition.

Atheism and Communism, with all their intermediate variations of species, became hostile upon the mention of the Name of Jesus Christ. Men mocked, with vitriolic epithets, pointed and barbed, hurled without mercy. I could resist for only six months, they said. After that, predicted the agnostics, I would be like them. By the ever-deepening grace of God, five years passed, with a con-



tinual growth and confidence in the Word of God, and men marvelled how anyone could work day after day amidst the uncleanness and sensuality of sinful men without becoming oneself contaminated.

This is the Lord's doing and it is marvellous in our eyes, but, "Who shall separate us from the love of Christ?" Blind unbelief and foolish hatred are powerless against the Son of God.

Yet this ostracism and ridicule had its part to play in my preparation for God's plan in my life. As doubts haunted my mind, and fears besieged my heart, prayer and study of the Bible became an abundant source of comfort and guidance. More and more I realised the exceeding sinfulness of sin, and conceived a deep desire to deliver men from the thralldom of the habits that enslaved them. How could I reach them to tell them the only message I knew able to deliver them? For some scoffed at the Gospel, others listened, but would not decide; yet men and boys often talked in confidence with me about their particular problems, and sought strength from Him Who alone can supply our every need. Surroundings for these talks varied from state cabins on luxury liners to chill holds, whose steel shell reverberated with the rattle of rivetters' hammers. My parish was an island with some 4,000 men. Yet I was not alone, for there were His witnesses dotted here and there. Memories of their fellowship and kindly understanding in our common bond in Jesus Christ will never fade. As the years passed by, experience increased knowledge, knowledge hope, and hope a love for men, thus mercilessly enslaved by sin, I would tell them of One who could break those chains forever.

In all these thoughts and emotions, the idea of entering the ministry of the Church never occurred to my mind. I had sometimes seriously con-

sidered a missionary's life, but rejected it, as my chief concern was the accomplishment of my ambition. Exactly how, I cannot quite say, but I gave my decision in favour of commencing training at Moore College. I was standing by a broad expanse of rippling waves, dancing in the sunlight to the soft murmur of the rustling leaves, when I first told my decision to a friend. We bowed in prayer 'midst trees towering above, as if pointing to the eternal source of our strength.

My twenties arrived, and my apprenticeship drew to a close. Yet God had more than the ministry in view. My reading apart from Technical studies commenced in earnest, and one night, after a fierce spiritual struggle, circumstance and prayer confirmed the purpose of my preparation in a skilled trade: "Get thee out into a land that I will show thee."

As I investigated the prerequisites for a ministry in another land, the necessity of a University Degree became apparent. "Faithful is He that calleth you who also will do it" was the promise of God, and by His grace I was enabled to study additional subjects and pass my examinations. Power through prayer became a true experience.

Now as a College student, though away from the racket of caulke:s closing the seams of ships, absent from men with whom I came to have much in common, there is a greater certainty than ever within my mind that the only message that can avail is: "—the man Christ Jesus; for there is none other name under heaven given among men, whereby we must be saved."

Why the Ministry? "That I might preach Jesus Christ and Him crucified and myself their servant for Jesus' sake."

—RAY A. WOODWARD.

# "Blood is Life"

Deut. 12:23.

Lev. 17:11.

Why is blood taken as the symbol of life? Is it true that the blood is indeed the life, as our text says? Let us consider some facts from the physical plane that will help us to a better understanding.

*Service.* The blood keeps the vital parts of our body at work. When these cease to function from inadequate supply we die.

*Supply.* It reaches every minute cell of the body. If even a small area is cut off from that supply, that area dies.

*Food.* It conveys the food of every cell of the body and every deficiency in this way makes itself apparent.

*Cleansing.* It contains the police force of the body which deals with small counter attacks and maintains a state of health.

*Disease.* As in health, so in disease; the blood is a vital conveyor of germs; as those who have suffered from malaria, for example, will know.

Now let us consider the spiritual plane. We can see how true it is that the shedding of blood is indeed a comprehensive symbol of the whole life given, nothing being held back.

Just as when sin is present it governs every crevice and aspect of our life, flowing into every thought and suggestion with its germs of disease; so cleansing through Our Lord Jesus Christ is complete cleaning. There is nothing outside His saving power; nothing too small to need it; nothing beyond its reach! (I.Jn. 1:7.)

We must keep the channels of that life-giving flow open in our lives. We must feed on the Living Bread, and partake of the nourishment freely given in the Word of God so that our actions and thoughts alike may be healthy. (Mat. 26:28.)

This helps us to a fuller understanding of the symbolism of bread and wine at the service of Holy Communion. Nourishment and cleansing—wonderfully complete!

Is any sick among you?—spiritually sick? Come to the Heavenly Physician! Feed on the Living Bread and on the Word of God.

Are you dead in trespasses and sins? The blood of Christ was shed for you. Everything He had He gave for you. Believe this and He will give you life; everlasting life; a cleansing flow through your whole being; radiant health; new vitality; new eyes to see and a new heart to understand.

Abundant Life indeed!

—Sister JOAN PARKER.



# The Gospel and the Universities

THE connection of the Gospel of our Lord Jesus Christ and the Universities is not as remote as many are apt to think. After telling us recently that, "so far Medicine is the most popular course among discharged men," Professor R. C. Mills, Chairman of the Universities Commission, assumed a typical outlook on religious things when he continued in these words, "and after that—i.e., Medicine—you would never guess it—Theology." Perhaps now the Queen of the Sciences is coming into her own again in our Universities not from within by the occupants of the professorial chairs but from without by would-be students, many of whom have been face to face with the stark realities of life and death.

Lest we should be thought to be judging the professors too harshly, here is a welcome statement by one of their number which marks a new departure in modern education for theology based on revelation to be recognised as an integral part of the culture of a University. As indicated by these extracts it was thus recognised by Dr. Robert M. Hutchins, President of the University of Chicago, in his recent address at the inauguration of the new Federated Theological Faculty of that University:

"Theology goes beyond all other disciplines. Revelation is not, as Averroes thought, a means which God employed to get in touch with men too ignorant and weak of mind to find Him out for themselves. Theology exceeds all other disciplines because God reveals what the wisest man does not know and can never learn—or at best can see but dimly and remotely—God's being and man's destiny. If this were not so, Theology would add nothing to the rest of knowledge in the University. Natural Theology, which is a part of philosophy, would represent the ultimate boundary of our attempt to understand God and His works . . .

"Theology and the Theological School are at the apex of the University and its studies because they seek to supply the answers to the ultimate questions about the most fundamental matters with which the University is concerned. Metaphysics and Natural Theology deal with these questions, too. But intellectual history reveals nothing so clearly as their inadequacy for the task. The existence and nature of God, the character and destiny of the human soul, and the salvation of man are problems which remain obscure in the light of natural reason. Theology, which adds faith to reason, illuminates them.

"A perfect theory of democracy as the best form of government can be made out of the metaphysical and ethical writings of Aristotle . . . but it is improbable that the practice of democracy now or in the future can be achieved merely by the demonstration of its reasonableness. Men, simply because they are men, are unlikely to find within themselves the power that can bring the good life and the good state to pass.

"The good life and the good state—we have to-day the two things which were to give them to us, production and education—but the good life and the good state seem farther off than ever. Production has increased poverty, and education has increased ignorance. One reason why may be that the education upon which we have relied for salvation is off-centre. It is not merely anthropocentric; it centres upon those aspects of human life least likely to elevate and ennoble the human spirit. Theology has been displaced as the Queen of the Sciences. Even in the Theological Schools it has been crowded out by imitation disciplines designed to make the minister 'successful' in accordance with the standards of a materialistic society."

But we can go back still further. Students of early Church History will

be interested in these words of Professor Sir William Ramsay taken from his book, "St. Paul the Traveller and Roman Citizen", and dealing with the effect of the Gospel in educational circles. "Now the classes where education and work go hand in hand were the first to come under the influence of the new religion. On the one hand the uneducated and grossly superstitious rustics were unaffected by it. On the other hand there were 'not many wise, not many mighty, not many noble' in the Churches of the first century, i.e., not many professional teachers of wisdom and philosophy, not many of the official and governing classes, not many of the hereditarily privileged class. But the working and thinking classes, *with the students*, if not the Professors, *at the Universities*, were attracted by the new teaching; and it spread among them with a rapidity that seemed to many modern critics incredible and fabulous, till it was justified by recent discoveries. The enthusiasm of the period was on the side of the Christians; its dilettantism, officialism, contentment and self-satisfaction were against them."

With those words agrees this challenge of our Universities which was put forward by Professor Rendle Short at an Inter-Varsity Fellowship Conference in recent years. "I have often speculated as to what choice the Apostle Paul would reveal if he were alive to-day, in determining his sphere of service for the Lord Jesus Christ. I have a strong suspicion that he would make straight for some of our large Universities. Which of them he might choose, I cannot say; but I suspect they are where he would go. It is very noteworthy in the New Testament records how he selected the strategic centres — Jerusalem, Antioch, etc. There was only one University (Alexandria), so far as we know, that he did not succeed in reaching."

The history of the Christian Church down the ages reveals much the same story. Not that the Universities have always been the home of piety and faith, but they have continually nurtured within their halls a succession of Christian students and

scholars. The very names of the Oxford and Cambridge Colleges bear eloquent testimony to the Faith which inspired their building and it is more than regrettable that Dr. Ashby of the University of Sydney in his booklet, "Universities in Australia" No. 5 in "The Future of Education" series issued by the Australian Council for Educational Research, does not even give a passing recognition to the part played by the Christian Church in the origin and growth of the universities of the world. Also where Dr. Ashby cites examples of revolutionary thought in the scientific and politico-economic spheres originating in the University, one could instance just as many or more examples of profound spiritual, moral and social changes which have likewise had their origin in the University.

Time would fail to tell of Wycliffe and his Lollards at Oxford, of the Reformers, especially Cranmer, Ridley and Latimer at Cambridge, of Luther at Wurtemberg, Calvin at Paris, Bengel at Halle, the Wesleys and the Holy Club at Oxford, Charles Simeon and Henry Martyn of Cambridge and then the "Cambridge Seven".

This line of Evangelical succession brings us down to the Inter-Varsity Fellowship in our own day and generation. Now a world fellowship of graduates and undergraduates — in 1939 an International Conference of Evangelical Students was held at Cambridge University attended by eight hundred students, representing thirty-three different nations — the I.V.F. had its beginnings in Cambridge in 1877 when the Cambridge Inter-Collegiate Christian Union was formed. Steadfast in its loyalty to the Word of God, and to the great fundamentals of the Christian Faith, the C.I.C.C.U. later became separated from other student Christian work which was drifting perilously into Liberalism and it was largely due to returned men from the last Great War that the I.V.F. to-day owes its existence. As one of its early leaders, Norman P. Grubb, has said, "The I.V.F. was born on the battlefield. 'No Compromise' was its password. It came not to bring peace but a sword." It spread to other Univer-



sities and to other countries by a burning flame of zeal that was fanned and fed by prayer. In Australia we thank God for this fire of faithful witness which came to our shores fourteen years ago, linking up fires

which were already burning in some of the Universities.

Rev. B. H. WILLIAMS, B.A.,  
Travelling Representative of The  
Inter-Varsity Fellowship of Evangelical Unions, (Australia) 1944.

## Farewell

CHRISTIANS are interesting themselves more and more in the spiritual state of other countries. There are many, inspired by missionary zeal, even now called of God for work among Christians in these far-off lands. The spread of education calls for more careful preparation. There are many, also, who assist by prayer.

The ambassador of Christ to the Mission fields must bring a steadfast faith in His risen Lord. How varied his experiences are! There is the holy joy of seeing a soul truly born again by the Spirit of the living God, and the precious opportunity of speaking, to many who never before have heard of our Lord Jesus Christ. Hardship serves but to deepen and to hallow that joy despite the difficulties that beset the disciple's path, for narrow is the way that leadeth to eternal life. Moreover, are we not told that tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us?

How it grieves us to leave our friends! Truly there is a friend that sticketh closer than a brother, and they that seek the Lord shall find him. Separation is the fundamental characteristic of the missionary's life; but he is separate only that he may be thrown back the more completely upon God. At the very outset there is the parting from loved ones and the many friends at home. Then the missionary continues his studies in a training centre, where perhaps his companion students and the missionary superintendents are the only fellow creatures whose language he can

understand. Barred from more extensive social intercourse by insufficient grasp of that foreign tongue, he must find in his brethren that spiritual fellowship for which he longs. At last comes the day when the missionaries disperse to their posts to work in towns with experienced labourers. But continually throughout his life, the missionary makes and forsakes friends. Amongst the native peoples, he finds that there are many who draw on the sympathy of his heart. Furlough takes him away from them, and then they in their turn are thrown back upon God. As the years fly past, the day soon comes when the missionary has to send his own children to a far-off school, and often further afield to train for some vocation in the homeland.

Let us glance into the lives of two missionaries, and see how truly the Apostle spoke when he said that all things work together for good to them that love God, even to them who are called according to His purpose.

It was October, 1935, and more than a year had passed since Mr. R. A. Bosshardt and my father were taken into captivity by the Sixth Battalion Division of the Chinese Workers and Farmers' Red Army. They had suffered much together. One behind the other they had tramped many, many miles. Together they had experienced hardship from guards, from exposure to weather, and from bitterness of hope deferred. Side by side they slept and ate. They both tried to escape, they both were caught, and both beaten. When thirsting in spirit for the Word of God, many times they

refreshed each other by calling to mind passages learnt even in their childhood. Prayer bound them together. Prayer was the key that unlocked the door of the morning, and fastened the latch at night. For some time negotiations had been carried on for their release. The "fine", so the Communists termed the ransom money, had now been reduced from \$700,000 to \$10,000. And eagerly they cried to the Lord for their release. Once more the messengers came from Mr. Becker, a German missionary who was carrying on negotiations on their behalf. Some milk, medicines and Christian journals came with them, together with a letter promising medicines and money up to \$10,000.

The letters were answered by both the missionaries, and sent with a covering letter in very cleverly worded Chinese. This last Mr. Becker showed to several Chinese gentry, who, unanimously, inferred from the wording of the letter that both captives would be released. Meanwhile Mr. Bosshardt and my father joyfully looked forward to freedom once more. It was obvious that preparations were being made for a long march, and hence they prayed earnestly that they might be released before they moved away from the district. My father was ill at this time and by no means fit for any arduous trek. His strength had been sapped by malaria and dysentery, whilst his swollen limbs gave him but feeble support.

Sunday came, the day appointed for release. (Here I quote from my father's memoirs,) "Mr. Bosshardt said, 'Would it not be glorious if we could meet next Lord's Day with the Christians in His house?' On the following day after mid-day meal we were fetched to see Judge Wu. Having invited us to sit down on two little low chairs before him, he said, 'The money has come. It is hardly enough for one aristocrat let alone two spies. Hayman, we are releasing you; Bosshardt, if you dare to attempt to escape, I will shoot you myself.'"

My father begged him reconsider the position and to let Mr. Bosshardt go, but the Judge refused. The cap-

tives were ordered to return and divide their goods. With a heavy heart Mr. Bosshardt said, "Tell my wife all about me. Write to my parents. Remember me on Christmas Day." Then, as the guard urged my father to go, he continued, "Pray that I may recklessly preach Christ." Mr. Bosshardt himself writes, "There was little time to say good-bye . . . We had a word of prayer together and committed each other to our loving Heavenly Father . . . After much close and sweet friendship as had been ours, even a handshake seemed inadequate to express our love, and involuntarily we kissed each other." The guard then led my father away along the hillside, and, with a final wave of the hand, he disappeared around the corner into an alleyway which led onto the street, where two chairs and coolies awaited him.

The other prisoners, who had heard of their plight, wondered why only one had been set free. "Mr. Hayman will be able to influence your friends to give for your release. You will soon be free," they said to Mr. Bosshardt. Their attempts to comfort were almost pathetic. "You need not try to comfort me, I have already been comforted by a Friend who, although unseen by you, yet is a better friend than even he who just left me." They knew what he meant. "I will never leave thee, nor forsake thee," said the Lord Jesus Christ, "Lo, I am with you alway, even unto the end of the world."

My father, ushered now into all that human kindness could provide, still felt the bitter pangs of leaving his companion behind to face the trials of another march, and that alone—so some would think. But later he wrote, "Some may say that as Mr. Bosshardt and I had each other's company we were able to endure the experiences of those months—but fellowship with the Father and His Son, Jesus Christ our Lord, eclipsed even this. Ten weeks after our separation, when messengers got through to our brother, they were astonished at his cheerfulness."

One day men will see their dearest Friend face to face. No longer then



will they part from each other. Many of us will be around His throne in everlasting joy. John saw in his vision a great number standing before the throne of the Lamb, of whom it was said, "These are they which came out of great tribulation, and have

washed their robes, and made them white in the blood of the Lamb." We too must wash our robes in the blood of the Lamb, otherwise, for us, it will be farewell for ever.

—T. J. HAYMAN.

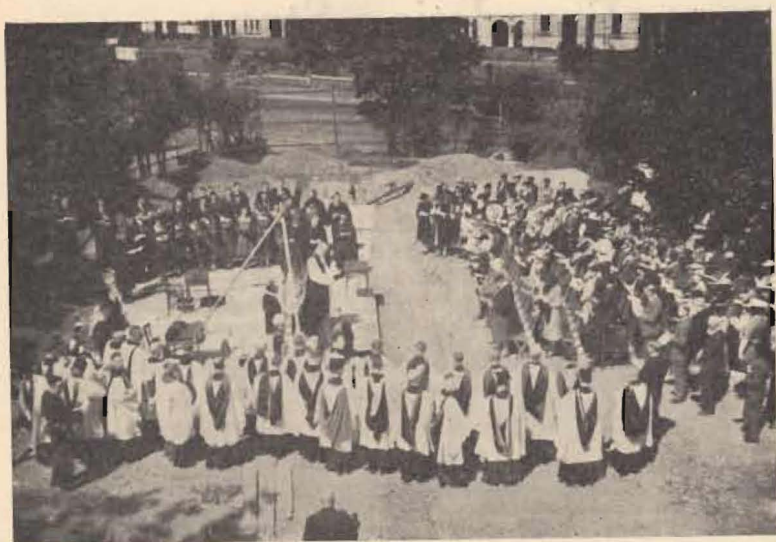


PHOTO: REV. G. GERBER.  
*The Archbishop addresses the company.*



PHOTO: REV. G. GERBER.  
*The Principal addresses the company.*



# Foundation Stone

## THE NEW WING AT MOORE THEOLOGICAL COLLEGE

A GOODLY company assembled at Moore College on Friday, October 29, 1943, at 2.30 p.m., for the ceremony of laying the foundation stone of the new wing of Moore College.

His Excellency the Governor, Capt. the Lord Wakehurst, and His Grace the Lord Archbishop of Sydney attended. After laying the foundation stone, His Excellency said:—

"I am very glad to have the opportunity of visiting Moore Theological College and of assisting at a function which indicates growth and an optimistic attitude towards the future. I hope this extension means that candidates for the ministry are on the increase. The need is great. I am rather diffident about addressing such a distinguished ecclesiastical gathering in such an atmosphere of theological learning. I remember that the Catechism tells me 'To submit myself to all my spiritual pastors and masters.' I must therefore guard against the presumption of lecturing them, though one might be tempted to claim a right of retaliation after all the sermons one has listened to so patiently. As for theology, you may remember the opening scene of Goethe's 'Faust' when Faust is discovered restlessly seated at his desk in a high-vaulted Gothic room and mutters to himself: 'I have been at great pains to make a thorough study of philosophy, jurisprudence, and medicine, and, to my regret, theology, too. And now I stand here, poor fool, just as wise as I was beforehand.'

"Feeling thus ill equipped to offer any observations of my own on the purposes for which this building is to be used, I looked about for help. The latest issue of 'The Church Standard' having just arrived I opened it, and, behold, a quotation from Charles Haddon Spurgeon which I cannot re-

sist repeating even at the risk of never being asked to come here again:

"We ought to have room for enthusiasts even if they violate every rule of grammar. A grand, blundering, hammering, thundering, whole-hearted Boanerges is worth a dozen prim, reverend gentlemen, meek as milk and water, and soft as boiled parsnips."

"I then looked for something wherewith to correct any bad impression I might be making. It's just bad luck that what I wanted came from the mouth of someone as unorthodox as Edward Irving, but he was a great preacher, and it may not be altogether inappropriate to remind the members of a theological college that it's worth sorting over from time to time the stones that the builders have rejected.

"The spirit of our procedure in Christian training should be enlightened and liberal, and the character of our preaching strong and manly as well as sound. Minds constantly accustomed to behold, and constantly trained to practise whatever is noble and good must rise into influence over the better part of men: so that there will attend upon the goings of the servant of God a light which shineth more and more into the perfect day. There will grow within his soul a union of faculties through the tuition of the law of God—impetuous passions being tamed, irregular affections being guided in their proper courses, the understanding being fed from the fountain of truth, hope looking to revelations that shall never be removed, and will being subordinate to the good pleasure of God. Thus may we become fitted to plead the oracles of God in all the strength and loveliness of our case, asking a verdict, not as an advocate only, but also, chiefly, as demonstrators of its truth."

"Physical vigour, elasticity of mind, steadfastness of purpose, integrity of personality, these are, I feel sure, already corner-stones of the teaching at this College. May they also be incorporated in this new building."

In returning thanks, His Grace the Archbishop invited those present to lay contributions on the foundation stone to defray the cost of the new wing. Over £350 was received in gifts and promises.

---

## The Opening of the New Wing of Moore College

At 3 o'clock on the afternoon of June 19 the new wing of the College was opened by the Vice-Chancellor of the University of Sydney, Sir Robert Wallace, Kt.Bach., M.A., LL.D., who delivered the inaugural address, stressing the need for greater learning amongst the clergy and expressing satisfaction with prospective development at Moore College.

The need for extra accommodation evidenced by the presence of the new building showed that men were realising their responsibility to God and obligation to their fellowmen in offering themselves as trainees for the Christian ministry.

The Archbishop of Sydney and the Principal addressed the assembled company, after which Mrs. Davies, wife of a former principal, the Venerable Archdeacon D. J. Davies, officially opened the students' room, donated by the Old Students' Union.

Later, afternoon tea was served by the domestic staff, ably assisted by His Grace the Archbishop.

ADVERTISEMENTS.

---

## Who's Who in the College, 1944

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

ASH, RONALD VICTOR: See last "Societas".

BUCKMAN, LEO RICHARD: Educated Canterbury High School. Rept. 1st XI, 1st XV. Prefect. In charge of Stores Accounts at J. Kitchen & Sons Pty. Ltd. Enlisted 8/12/40. Commission 1943. Discharged April, 1944. Entered Moore College April, 1944.

CARTER, WILLIAM FREDERICK: Since last "Societas" has transferred to Holy Trinity, Kingsford, and St. Edmund's, Pagewood, as Catechist.

CRAWFORD, DOUGLAS ERNEST OLDAKER: Educated Bowral High School 1932-38. School Captain 1938. Blues for Tennis, Athletics and Football. Entered Faculty of Arts, Sydney University, 1939. Enlisted 1941. From 5/10/42 until discharge on 19/7/44, Sgt. in Army Psychology Service. Entered Moore College 19/7/44.



- CRIGAN, ALEXANDER CHARLES HAMILTON:** Educated Ivanhoe Grammar School, Melbourne, 1934-1940 and Resident Junior Teacher there 1941. A.I.F. Dec., 1941-Feb., 1944. Served 20 months Darwin area with Field Ambulance. Entered Moore College March, 1944. Special interests: Music and Literature.
- DRAPER, DONALD WALTER:** Educated Homebush Boys' Junior High School, 1936-38. Prefect. Insurance clerk for 3 years. Studied Accountancy for 2 years. C.M.F. and A.I.F. 1941-44. Signals and Y.M.C.A. (Corp. N.T.). Entered Moore College for Matriculation 1944. Interests: C.M.S. League of Youth.
- FISHER-JOHNSON, E. W.:** Educated Cranbrook School 1925-26. Bank of N.S.W. Feb., 1927-44. Diocesan Reader, June, 1938. Enlisted March, 1942. Sigs. 2 Aust. Div. A.I.F. Discharged for Moore College April, 1944.
- FILLINGHAM, ROBERT GORDON:** See last "Societas".
- GIBBES, ROBIN BROOK:** See last "Societas".
- GLOVER, NEIL R.:** Educated Canterbury High School. Matriculated 1940. Entered Moore College 1944.
- GOODWIN, CHARLES LANGLEY:** Since last "Societas" has been connected with Youth Work through the C. of E. Service Bureau and Chaplaincy of Youth. C.M.S. League of Youth Council member.
- GRAY, ROY FRANCIS:** Educated West Kempsey High and Sydney High. Employed as a salesman and clerk. Enlisted 13/3/40. Served in New Guinea with 112 Con. Depot. Attending Moore College from 26/9/44.
- HAYMAN, THEODORE JOHN:** Since last "Societas", has been appointed Senior Student of Moore College, 1944.
- HOLMES, JAMES WILLIAM:** Since last "Societas" has entered Faculty of Arts at Sydney University.
- LANGSHAW, DONALD EDWIN:** Since last "Societas" has entered Faculty of Economics at Sydney University. Asst. Senior Student, 1944.
- LANGFORD, DONALD ARTHUR:** Educated Carey Baptist Grammar 1933-35, Melbourne C. of E. Grammar School. Studied Accountancy. A.M.F. 1942-44. Served with 24 Inf. B'n. in N.G. Discharged Aug., 1944. Entered Moore College Sept., 1944. Interests: C.M.S. League of Youth, Missions.
- LORMER, ARTHUR ROBERT:** Educated Caulfield Grammar School 1923-36. Melbourne University, Faculty of Medicine 1937-39. President M.U.E.U. 1939. Entered Ridley College 1940. Read for Th.L. 1941-42. Lay Reader, Diocese of Melbourne 1940-42. House Master, Mentone Grammar School, 1943. Catechist, Douglas Park. Interests: I.V.F., Crusaders, C.S.S.M., League of Youth.
- MERRELL, WILLIAM:** Since last "Societas" has passed into 2nd Year Arts at Sydney University.
- MOORE, REGINALD IAN:** Since last "Societas" has transferred to Russel Lea, Abbotsford, as Catechist.
- MORRIS, GERALD JOHN:** Educated Parramatta Inter. High. Sydney Tech. College Trades Course, Fitting and Machining. Diploma Entrance. Entered Moore College 1944. Catechist at St. James', Croydon. Interests: C.S.S.M.
- PALMER, RONALD HARRISON:** Educated Scots College, 1934-38; Leaving Certificate 1938. Entered Public Service and completed 2 years Economics, Sydney University. 1942-44 A.I.F. 1944 1st Year Moore College, 3rd Year Economics. University 1st XI Hockey Team. Interests: Crusader Union and C.S.S.M.
- REED, BRUCE:** Since last "Societas" has transferred to Miller's Point as Catechist.
- ROLLS, ROBERT LAIDLAW:** Since last "Societas" has been elected as Treasurer of C. of E. Fellowship, Diocese of Sydney. Committee member of the Crusader Union. Editor of Societas, 1944. U.T.S.R.C. Rep. 1944.

SHERLOCK, ROBERT EDWARD: See last "Societas".

SIMMONS, G. B.: Educated Geelong Grammar School, 1932-35. Christ's College, Hobart, 1937-43. Co-editor of University Newspaper, 1940-41. S.R.C. 1942. Law Clerk, Solicitor-General's Department, Hobart, 1937-42. Research Officer, Department of Labour, Hobart, 1942-43. Diocesan Lay Reader, Tasmania, 1941-43. C.M.S. League of Youth.

SMYTHE, HARRY REYNOLDS: Since last "Societas": 1st place Australian College of Theology, Th.L., Second Part, 1943. Sub-editor "Societas", 1944.

TAPLIN, FREDERICK GEORGE: See last "Societas".

TOOTH, George: Educated in North Queensland. Joined A.I.F. 1939. Service in England, North Africa and New Guinea. Released 1944 to enter Moore College, Catechist, Gladesville.

TIPPING, ANGUS C.: Educated Penrith Inter. High School. Employed as Junior Clerk, N.S.W. Govt. Railways 1939-44, and matriculated by private study 1943. Entered Moore College, 1944.

TWINE, WILLIAM GEORGE: See last "Societas".

WALKER, KENNETH LEWIS: Educated Sydney Tech. College. Entered Training Church Army, 1936. Commissioned Church Army 1937-40. Enlisted A.I.F. 1940, 2/6 Aust. Fd. Regt. R.A.A. 7 Div. Released from Army to enter Moore College, 30th June, 1944.

WILLIAMS, MAPSON THOMAS DENTON: Educated Wollongong Tech. School. Prior to joining army, employee of the Aust. Iron & Steel Pty. Ltd., Port Kembla. Service in 11th Aust. Div. Provost Coy., A.I.F., including 13 months' active service in New Guinea. Discharged and entered College to read for Matriculation 1944.

WOODWARD, RAYMOND ALBERT: Educated at Sydney Technical High School 1935-37. Sydney Technical College at night, gained Diploma Entrance Examination 1939, honours pass in Higher Electrical Trades Exam., 1943. Matriculated Feb., 1944. Served full apprenticeship at Cockatoo Docks as electrical fitter. Naval and Merchant ship repair and construction. Catechist, Holy Trinity, Concord West. Interests: League of Youth, Sydney Technical College Christian Fellowship.

WINTERS, ROBERT HUNTER: Since last "Societas"; 2nd place Australian College of Theology, Th.L., Second Part, 1943. Barker Scholar 1943. Catechist, St. Stephen's, Newtown. Sub-editor "Societas" 1944.



# Deaconess House Students

**BLACKMORE, DOROTHEA B.:** Educated at Neuchatel Grammar School, other Private Schools, Mosman and Young High Schools and Stott's Business College. Commenced Clerical work in the War Pensions Office and afterwards, for many years, in the Commonwealth Savings Bank of Australia, Sydney. Entered Deaconess House, for Theological Training, on 25th October, 1943. Part-time Sister Children's Court.

**FOSTER, JOYCE S.:** Educated C. of E. Girls' School, Chatswood, Central and Sydney Technical Colleges. Clerical work for some years with C.S.R. Co. Interests: Crusader Union (Lunch Hour Meeting), and League of Youth. Sydney Prelim. Theological Certificate with Honours. Deaconess House 1944. C.M.S. Missionary for Dummaguden, India. Assisting St. Barnabas, Mill Hill.

**HUDSON, RUBY:** Educated Cathedral Girls' High School, Bombay, India. Passed Senior Cambridge. Completed commercial training. Engaged in stenography and secretarial work. Led Junior and Senior Fellowships. was S.U. Secretary and C.M.S. Agent at St. Peter's Neutral Bay. Led Bible Class and Junior Fellowship at St. Anne's, Strathfield. Entered Deaconess House for Th.L. Course March, 1943. Assists at St. Clement's, Marrickville.

**HUGHES, DOROTHY:** Educated Parramatta Central Home-Science School, Young People's Work, St. John's (Parramatta), Triple Certificate in Nursing (Parramatta District Hospital, King George V Memorial Hospital, Karitane Mothercraft Centre), Deaconess House 1944, Missionary Candidate for C.M.S., Assisting St. Paul's Redfern parish.

**MATTISKE, ENA:** Educated at Forbes High School. Former Organiste and Secretary of Young People's Society, Forbes. Deaconess House 1942-44. Assisting at St. Barnabas (Broadway) and Hammondville.

**NICHOLSON, PAMELA T.:** Educated at Bright High School, Victoria. Attached to Permanent Staff, C'wealth Bank. Interests: St. Matthew's Parish (Pahran), I.S.C.F., Crusaders. Entered Deaconess House 1944. Assisting Parish Duties, St. Peters, Cooks River.

**PARKER, JOAN:** Educated St George Girls' High School, Central Technical College. Clerical work for some years. Y.P.U. Secretary and Young People's work (St. John's, Rockdale), Triple Certificate in Nursing (St. George District Hospital, Royal North Shore Hospital, Karitane Mothercraft Centre). Deaconess House 1944, Missionary Candidate for C.M.S.

**RODDA, BRENDA K.:** Educated at Tintern C.E.G.G.S., Melbourne. Triple Certificate in Nursing (Infant Welfare, St. Gabriel's, Balwyn; General Nursing, The Alfred Hospital, Melb.; Midwifery, Queen Victoria Hospital, Melb.). Deaconess House 1944, C.M.S. Missionary in training for Tanganyika. Assisting St. Barnabas, Broadway, and Hammondville.

# 1944 Office Bearers

## *Senior Student:*

Mr. T. J. Hayman.

## *Students' Union Committee:*

Secretary: B. B. Simmons.

Treasurer: R. H. Palmer.

Auditor: R. Sherlock.

Sacristan: F. G. Taplin.

Editor of "Societas": R. L. Rolls.

Sub-editors: H. R. Smythe, R. H. Winters.

United Theological Students' Representative Council: R. L. Rolls.

Metropolitan Hospitals Contribution Fund: A. H. Crigan.

Telephone Secretary: R. A. Woodward.

## *Debating Committee:*

R. H. Winters.

A. R. Lormer.

R. A. Woodward.

## *Open-Air Committee:*

Rev. G. W. Christopher.

F. G. Taplin.

N. R. Glover.

## *Sports Committee:*

D. E. Langshaw.

H. Girvan.

G. J. Morris.

R. H. Palmer.

## *Social Committee:*

F. G. Taplin.

W. G. Twine.

C. L. Goodwin.

G. J. Morris.

R. E. Sherlock.

---

## Prospectus of the College

### LOCATION

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

### ENTRANCE STANDARD MATRICULATION

It is also necessary to be medically examined.

### COURSE

According to the syllabus of the Australian College of Theology for the Diploma, Licentiate in Theology (Th.L.), and in addition are required to spend a further year in a specially prescribed course for the Moore College Diploma.

Subjects: Doctrine, Old Testament, New Testament, Greek, Church History, Prayer Book, Psychology and

Education, Hebrew, Philosophy, Voice Production, Pastoralia, Homiletics, and Sociology.

### TERMS

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

### FEES, SCHOLARSHIPS, BURSARIES AND PRIZES

The annual fee, including residence is £90.

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

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

\*Having passed the Matriculation Examination, students are trained in the Preliminary year, and thereafter in a two years' course according to the Syllabus, etc.



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

The "Dean Talbot Memorial" Prize is awarded annually.

The "Thomas Watson Memorial" Prizes for reading are awarded by examination during the Michaelmas term.

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

### CHAPEL SERVICES AND DAILY ROUTINE

Rising Bell .....	6.30 a.m.
Chapel Bell .....	7.25 a.m.
	Wed., 8.25 a.m.
Breakfast .....	8.15 a.m.
	Wed., 7.45 a.m.
Bell for Lectures ...	9, 10.5, 11.10 a.m.
	and 12.5 p.m.
Lunch .....	1.0 p.m.
Evening Chapel Bell .....	5.55 p.m.
Dinner .....	6.30 p.m.

There is no Chapel on Saturday and on Sunday evenings.

Litany is said on Wednesdays and on Fridays.

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

The Principal gives an address of

a devotional or practical character in the Chapel at the Morning Services and the Mid-day Devotional Service on Friday.

### CONFERRING OF DIPLOMAS

An annual ceremony is held for this purpose.

### HOOD

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

### COLLEGE MAGAZINE

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

### RECREATIONAL ACTIVITIES

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

### OLD STUDENTS' UNION

A Reunion of former students is held annually during the session of the Diocesan Synod. The Rev. R. W. Hemming is the secretary.

# Advertisements

## CHRONICLES OF MOORE COLLEGE

It is to be regretted that the Celibate Club of Moore College, which, at no stage of its precarious existence, could, by any protracted stretch of imagination, be styled a flourishing organization, has, in these last days, contracted at such a rate and to such an alarming extent that it is at present almost non-existent. In fact, were it not for yours truly and that seasoned veteran, Mr. Rolls, the club would in next to no time be forced to close its doors.

There are many reasons for this sudden exodus . . . (Spring, etc.), but whatever they are, the fact remains, and there is no use hiding it, that in Moore College Celibacy is a lost cause. It is, therefore, no wonder that a feeling of abject dejection has settled on me as I take up my pen . . . it happens to be a type-writer . . . to indite this social column.

The most recent deserters from the Club are the Rev. George Christopher and the Rev. Keith Kay, who have both announced their engagements. We hope they will be happy. (We have our doubts!) If they are not, the Club, which they so heartlessly spurned, will welcome them back with open arms—that language sounds suspicious! Ed.—that is, of course, providing we are still in business.

Our greatest cause of despair, however, is the complete loss to the Club of the Revs. John Greenwood (now in South Australia), Fred. Rice, Jack Richards, Gordon Gerber, Allwyn Prescott, Peter Loane, George Rees and James Noble, all of whom have recently been married. As there is no hope of their return, we wish them every happiness in their battle of life—and may the best man win!

N.B.—It may be argued by some base fellows that in actual fact some, or most, of the above never were members of the Club. This is, of course, in one sense true, but the Club claims as members all in the single estate, whether they like it or

not. Otherwise the Club would have been defunct long ago.

To pass to happier topics. We are glad to see that ordinations in St. Andrew's Cathedral have raised Messrs. Hickin, Christopher, Cole, Kay and Rice to the Deaconate, and Messrs. Pullen, Mortley, Prescott, Rees, Loane, Brown, Gerber and Greenwood to the Priesthood. We pray for God's richest blessing on them in their work.

In the academic field the College holds its own. E. K. Cole topped both parts of Th.L. H. R. Smythe secured first place in Part 2, R. H. Winters being proxime accessit. An old student, the Rev. Clarry Alexander, has just completed Th. Scol.

We notice with pleasure that the Gibbes family, the Delbridge family, the Fillingham family, the Richards family, the Mortley family, the Steele family and the Palmer family have increased lately by one member. The respective fathers will no doubt have a little less sleep in coming months!

We were very sorry to bid farewell to Canon and Mrs. Robinson, who have departed to the other side of the University. Many a quondam lonely student will remember with gratitude the kindness shown by Mrs. Robinson in the form of cups of tea, etc. It must be admitted, notwithstanding, that the departure of the rest of the household, so far as the Club is concerned, has removed a very serious obstacle to progress.

Compensating arrivals are Mrs. Loane and "Er-Markus", the latter "on loane" from the Army after having spent some tide paddling in New Guinea bogs. And Mr. H. R. Minn has come among us from New Zealand.

Well, that's all, playmates. Remember that the Club needs your support.

R. H. WINTERS.

STOP PRESS.—Another has succumbed. One Twine is the offender. When shall this folly cease?



# The Story of the Organ

*"And they rejoice at the sound of the organ."—Job. 21:12.*

UNDOUBTEDLY most people, whether musical or otherwise, have thrilled to the majestic tones of the grand organ. The organ possesses just those qualities necessary for the providing of music suitable for worship, and is indeed "the king of the instruments."

To-day a large grand organ is a massive instrument capable of producing the utmost variety of tones at the least inconvenience to the player. Sydney Town Hall organ, for example, has five keyboards and about 9,000 pipes, the longest of which is 64 feet. Obviously, the building of such an organ was not achieved without many centuries of experiment and discovery on the part of the fore-runners of the modern organ builder.

As far as can be ascertained, the first idea of an instrument consisting of pipes through which wind must pass to create a musical sound was conveyed to man directly from nature (in the following manner): the breeze striking against the broken tops of reeds produced a musical note that varied in pitch according to the length and thickness of any particular reed. From this observation, it is easy to trace the evolution of the primitive musical pipes which consisted of a number of cut reeds bound together. The myth that Pan, the God of the Shepherds, was the originator of this device, led it to be called "Pan's-pipe"; and under this name, or under that of "mouth-organ", it is known to the present day.

The method of playing the first organ must have been very tiring, as the mouth had to be in constant motion over the tubes or, alternatively, the instrument moved from side to side. Consequently, a method was devised for introducing the wind into the pipe from below instead of from above. This was a notable advance, as it made possible the construction of an instrument which

consisted of a wooden box into which a number of pipes were inserted, all blown from a common source, through two pliable tubes.

These early organs were not supplied with keys. To play them it was therefore necessary to silence the unwanted pipes by means of the fingers. As this was a very inconvenient arrangement, a sliding tongue of wood was placed under each pipe, and by this means the pipe could be more easily sounded or silenced. Kircher in his "Musurgia" mentions an instrument thus controlled and considers it to be the Magraketha of the Chaldees.

During the first ten centuries of the Christian era little appears to have been done to develop the mechanism or compass of the organ. Claudian the poet (A.D. 400) mentions the development of a simple type of key action when describing the performance of an organist in one of his poems.

"Let there be also one who by his light touch forcing out deep murs, murs, and managing the unnumbered tongues of the field of brazen tubes, can with nimble finger cause a mighty sound."

Theodoret (393-457) refers to organs in which the pipes are constructed of copper or bronze, a progressive step towards rendering the instruments much more serviceable and lasting.

It is not known when organs were first introduced into Church services, although Julianus, a Spanish bishop, mentions that they were in common use in the Churches of Spain about A.D. 450. In the 7th century, Pope Vitalian, realizing the enormous value of the organ for liturgical purposes, introduced it at Rome in order to improve the singing of the congre-

gation. Much could be said about the early use of the organ in various other countries, but unfortunately space does not permit the mentioning of more than one other example, which I will quote from Grove's "Dictionary of Music and Musicians."

"Pepin (714-68), the father of Charlemagne, perceived that an organ would be an important aid to devotion; and as the instrument was at that time unknown in either France or Germany, he applied to the Byzantine Emperor Constantine Copronymus VI, requesting him to send one to France. Constantine complied, and the organ was deposited in the Church of St. Cornelius at Compiègne. It was a wind organ, with pipes of lead, and is said to have been made and played by an Italian priest who had learnt the method of doing both at Constantinople."

The earliest authentic record of an organ with a keyboard is a description of the instrument in the Cathedral at Magdeburg in the 11th century. This apparently possessed a range of sixteen notes. During the twelfth century the number of keys was increased as well as the number of pipes to each key. Hence the temporary effect of "full organ" every time a key was depressed.

Early keys were very large and clumsy, but as the process of discovery and experiment proceeded, many improvements were made. By the 14th century keyboards existed containing all the semi-tones of the modern scale. This was a great step forward indeed. During this century efforts were made to obtain relief from the constant loud note produced by all the ranks of pipes speaking simultaneously. By making each rank of pipes speak separately, different degrees of power and varieties of tone were produced.

The 15th century witnessed many mechanical improvements. The fore-

runner of the modern stop system was devised and the keyboards began to function in the same manner as our "Great", "Swell", and "Choir" manuals. Another important innovation of this century was the invention of the pedals. For a long time the pedals did not exceed an octave in compass, and their use was confined to the holding of long, sustained notes. Only gradually did their enormous value come to be realized. Many mechanical improvements were made to the system of wind supply, as the use of 16-ft. and 32-ft. pipes became prevalent. The old hand-blowing system was no longer adequate to the task.

And so the process continued to the present day, each generation making its contribution to the improvement of the organ. New stops were invented, octave couplers came into use, composition pedals were inserted together with a host of other devices.

The composer who has done the most for this noble instrument is probably Johann Sebastian Bach (1685-1750). It was he who set the standards of modern organ-playing, and no doubt it is due to his influence that many improvements have been made to the organ since his day. With Bach, the pedal keyboard came into prominence, now one of the most important departments of the whole instrument.

How amazed would the old builders of past centuries be could they behold some of our modern organs, with their infinite varieties of tone and power, and working on pneumatic and electro-pneumatic action! Yet it is due to their efforts that the "king of the instruments" has evolved into a thing of dignity and beauty, worthy of being used for the praise and glory of God.

—WILLIAM G. TWINE.



# From My Diary

AUGUST 12th, 1942.

To-day at dawn after seven days at sea, we sighted land. The land must be part of New Guinea, but what part no one knows. Typically tropical, it is very rugged; dense dark jungle covers the hills and gives the place an air of mystery that suggests head hunters and all kinds of horrid savage customs. Anxious questions in the boat, "Are we anywhere near the part where the Japs are?", "Are there really head hunters in these parts?", "Are the stories true, of blow-pipes, giant mosquitoes, huge pythons, and deadly snakes; weird and wonderful jungle beasts and poisonous vermin?" Many such tales are told, most of them the result of fertile imaginations building on a few facts, but half remembered from conversations with explorers and missionaries.

LATER ON 12th.

After passing through dark green islands, on some of which were what appeared to be civilized dwellings, we steamed down a huge bay. There was much speculation about the many columns of smoke seen rising from the hills, as we passed down. Were they smoke signals forwarding to the enemy news of our arrival, preparing the head-hunters? Or was it just accidental that their ascent coincided with our passing by?

At last we saw the beach, but where was the wharf? Of such facilities there were none. Ropes from the ship were taken ashore and tied to coconut trees, and the ship pulled close to the beach. So close that only a "pontoon" was needed to enable us to get from the ship's gangway to the beach. So far we have seen only two or three natives. They looked harmless enough.

AUGUST 13th.

Saw several natives last night and more to-day. Some spoke English

very well. I always thought that the huge heads of hair we heard about were an exaggeration. Far from it. Most of the natives have these huge crops of tight curly hair and use wooden combs with long teeth and handles. The combs are left sticking in the hair as an ornament. We were given lectures on how to treat natives, what to eat of the native fruits, warned about mosquitoes, and, it seemed about 1000 other peculiar pests, including leeches, ticks, lice, fleas, flies, ants, snakes, scorpions, etc., etc.

SEPTEMBER 6th.

The outlook has improved considerably. It seems only a day or two ago that we were warned that it may be a case of "every man for himself", and that our only way out would be overland. The natives have been wonderful. Carrying and caring for the wounded, helping men who have been cut off by the enemy in their advance, and who have had to take to the hills in order to rejoin their units. Native labourers have carried on their jobs with cheerfulness in spite of the close proximity of the enemy and the noise of battle, showing a fortitude very surprising in untrained men. It was an inspiration to us. Last night there was a Thanksgiving and Memorial Service, followed by Holy Communion. Good attendance of officers and men.

DECEMBER 23rd.

Orders to board a launch came this afternoon. The destination is unknown. The notice was 20 minutes.

DECEMBER 24th.

The launch pulled out at 4 a.m. It is a glorious day. A calm sea, whose colour is that blue seen only in the tropics. A cool breeze and brilliant sunshine simply compel one to sing hymns and Psalms and to thank God for His wonderful gifts.

On talking to the skipper we found that we could pass the "head station" of the C. of E. Missions in New Guinea, which is famous for its "native built" cathedral. Though we must not travel at night in this particular area, there does not seem to be very much chance of going in to the Mission, as it is several miles out of our course.

5.30 p.m.—We have turned south-west as the skipper was persuaded to "tie up" for the night at the Mission wharf.

## CHRISTMAS DAY, 1942.

A few days ago I had no idea that I would be able to go to a church today; far less did I think that I would hear the same hymns and carols sung that I have heard each Christmas, and better sung than I have heard for many years. Last Christmas, in Bethlehem, I was very disappointed in the singing. The Arab boys "screeched" instead of singing. The natives did better than the choir I heard on Christmas day, 1940, in England. They seem to have a natural ear for harmony and there was no shouting. A couple of hundred natives singing the beloved Christmas tunes is something that will be remembered when many other experiences of my army life are forgotten. It is evident from the singing and the way they worship during the services, that to these natives Jesus Christ is very real, and very friendly. They are His and He is theirs.

Last night we were just in time to go to Evening Prayer. The service was in "Wedauan", the main dialect in the Church of England Missions, but, as some of the boys provided us with their valued Prayer Books we were able to follow the service. There was no accompaniment of any kind to assist the singing, and it was wonderful to hear the way in which those folk sang. The cathedral was reasonably full, and everyone seemed to join in, many harmonising in a way which would have done credit to a trained choir. The cathedral, built entirely by native labour, is a building of which they can be justly proud. Strange to us was the absence of pews

except for the Mission Staff. The natives sit on the floor.

Early this morning after Morning Prayer, we attended the service of Holy Communion. Both services were in English, and the words of the Book of Common Prayer were like a breath of home to me, as it is now almost six months since I have heard a Church of England service. (The Chaplain of my unit was a Baptist.) We left the Mission very shortly after the service as we hope to complete the second stage of our journey before nightfall.

## NEW YEAR'S DAY, 1943.

Have been settled down now for a day or two in my two native huts. These are really only shelters, but up here the rain comes straight down, and walls stop what little breeze there is, so we have a low but steeply-pitched roof. We are still some distance from the scene of fighting. This is a large food dump in case of emergency and ships call here on the last stage of their journey. After this point they must travel only at night.

In a native camp about 200 yards from my hut are 400-odd native "boys". They are employed at various tasks, all of which they do very well. The "dumps" which they have built must be almost impossible to see either from the air or from the sea. The Bay is narrow and very rugged. The singing of the natives on their way back at night echoing up the gorge is another jewel to be added to my store of treasures. This morning I heard the familiar music of "How sweet the name of Jesus sounds," and received permission to attend the service. It was Morning Prayer. There were nearly 200 "boys" present, and although they had only one Prayer Book, one New Testament and two Hymn Books between them, everybody seemed to be joining in the service, conducted by one "boy" in "Wedauan". The native who conducted the service made me very welcome, and told me his name afterwards — Adelbert. He was a teacher in a mission school, and one day hopes to go to the Theological College, and later become a Deacon. They sang the Te Deum from memory, and sang it very well indeed.



JANUARY 3rd.

To-day the native overseer told me of a conversation in Motu he had with one of the "boys", John, which is worthy of a place in this diary. John: "Taubada, are *all* the soldiers Christians?" "I think so, John, why do you ask that?" "Well, Tanhada, I did not think they could love the Lord Jesus, they use such terrible language."

JANUARY 6th.

There has been great excitement in the native camp. The Bishop arrived by launch this afternoon, and to-night was present at Evening Prayer in the native camp, and has arranged to have a Communion Service before they commence work in the morning. They are all very happy as many have had no chance to go to Holy Communion for over six months. After their service the Bishop will take a Parade Service and Holy Communion for the troops, as we have no Protestant Chaplain here.

FEBRUARY 8th.

To-day somehow the natives heard that the Rev. R. Jones (a missionary) is on his way here by canoe. They are very excited. They make much of even the least of their friends, and the missionary is more to them than just a friend. I am fairly conversant with the Wedauan words now, and the "boys" have asked me to conduct Evening Prayer sometimes in Wedauan, as well as in English on Thursday and Sunday evenings. Going over to their service every evening has been a great experience, and I thank God for having made it possible for me to witness for Him in this small way. On Sunday morning, 10 a.m., twelve to twenty "boys" come across to my service, at which the C.O. together with several of his officers and thirty or forty men turn

up. The natives help considerably with the singing.

FEBRUARY 25th.

To-day my heart is heavy. This morning the parting with the natives was hard and very sorrowful. These Christians have been very good to me, and to them I had become much attached. These are real Christians. To them Christianity is no cloak of respectability, no empty sham, but a vital, living faith. It is not just something to be put on with Sunday calico, and discarded in the same way. It is a completely new way of life. To compare a village where in nearly every home the Saviour is loved by all, with a heathen village, is almost impossible. Their standards are so completely different.

Forsaking his old ways and becoming a Christian is, for the native, no easy job; nor can it be done in a short time. His period of training and testing before being accepted into the Church is a long one. His love for, and acceptance of the Saviour, is well and truly tried during this time, particularly if he should belong to a heathen village, and is living among heathen relations. For what these people have done for us who have fought in New Guinea, and for what they have suffered as a result of this war, if for no other reason, they deserve the utmost help we can possibly give them. They will need more missionaries; consecrated men and women who are prepared to put up with hardships and a humid climate, but who have a love of souls and a desire to serve the Lord regardless of the cost. Financial aid will be here, as elsewhere, very necessary, but above all they will need our very earnest prayers. Pray for all Christian natives in the area in this time of turmoil, that they may remain faithful, for most are without missionaries, and the ministrations of the Word and Sacraments. Pray that the example set them by many of the white troops may not undermine their faith. Their souls are precious in His sight. His Gospel has changed their lives. May we do our part as His servants on their behalf.

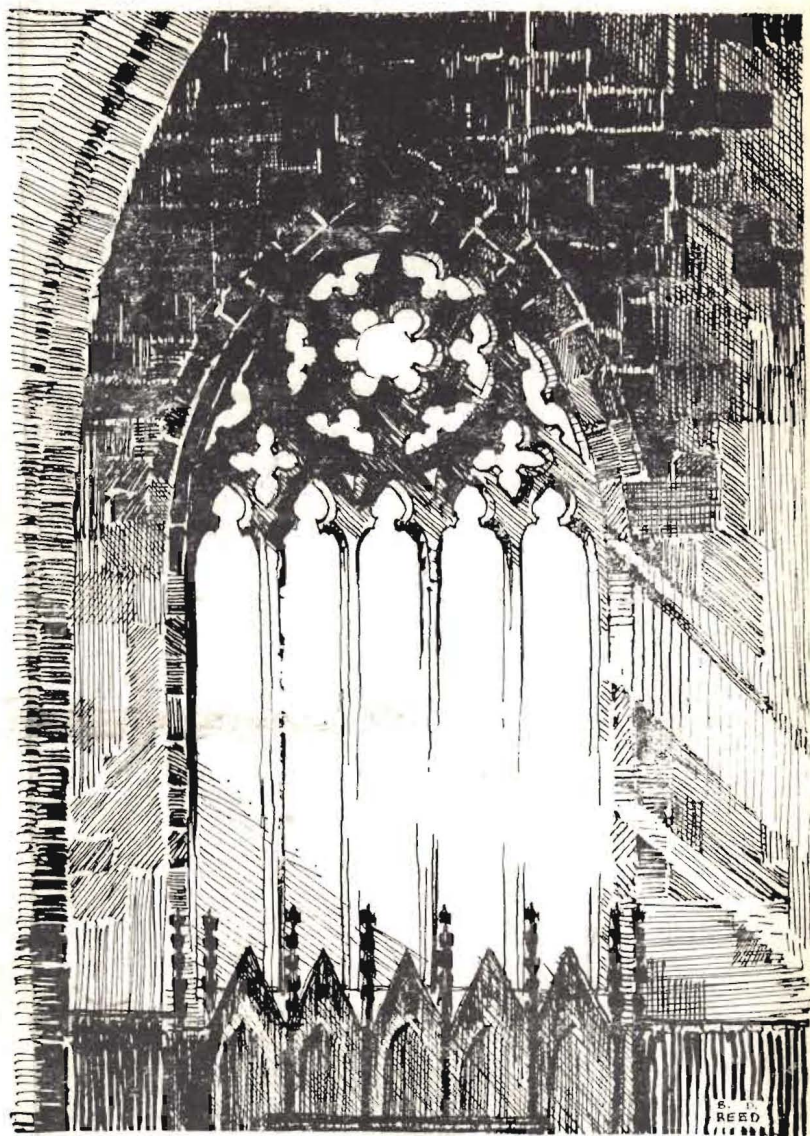
—GEORGE TOOTH.



AN R.A.A.F. CHAPEL.

CHAPLAIN: REV. A. W. MORTON (*College Registrar*).





The East Window  
 Holy Trinity Church MILLER'S POINT.

Robert O. Reed  
 1944  
 9  
 5

# ERRATA

---

## CORRECT YOUR COPY, reading

- p. 5, col. 1, l. 29. the Protestant persuasion.  
1. 5 from bottom. Launceston,  
p. 6, col. 2, l. 5. Mr. Coué.  
p. 7, col. 1, l. 23. El-Alamain.  
p. 20, col. 1, l. 6. Is not man's life . . . Also l. 25. Delete par. 3.  
p. 22, col. 1. Omit lls. 5-6 and transfer whole quotation to  
body of p. 25. The article begins with "Mark  
sends you his love." l. 24. Papias.  
p. 23, col. 2. Delete lls. 5, 7, 9 and 11 from bottom.  
p. 24, col. 1. Omit l. 24.  
p. 26, l. 21. Read deeméd.  
p. 31, col. 2. Read Rev. . . . each couple having been. . .  
p. 33, col. 1, l. 26. huts,  
p. 48, col. i. Open with 'A goodly throng.'  
p. 49, l. 24. Delete.  
p. 56, col. 2, l. 28. Read, murmurs.
- 

*"Be sorrow, sorrow, spoken,*


*But let the good prevail!"*

*—Aeschylus, "Agamemnon".*

---

*We regret that the examination maelstrom, with consequent hasty proof-reading on the part of students, has been responsible for an issue of "Societas" unique in its typological deficiencies.*





SET UP AND PRINTED BY  
THE STANDARD PUBLISHING HOUSE  
NELSON STREET, ROZELLE, N.S.W.