



SOCIETAS

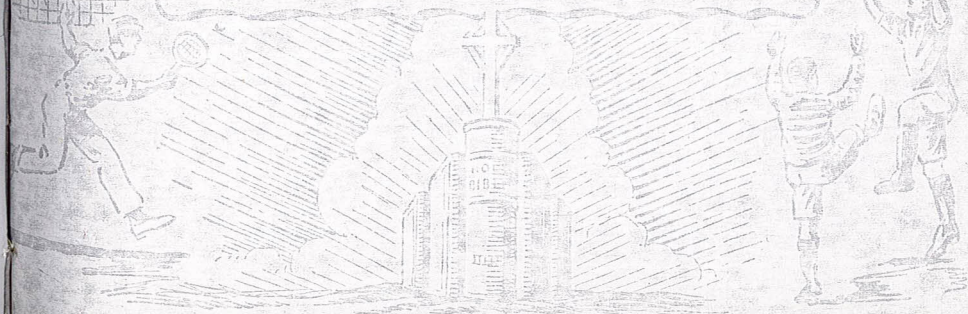
THE MAGAZINE OF
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SYDNEY.

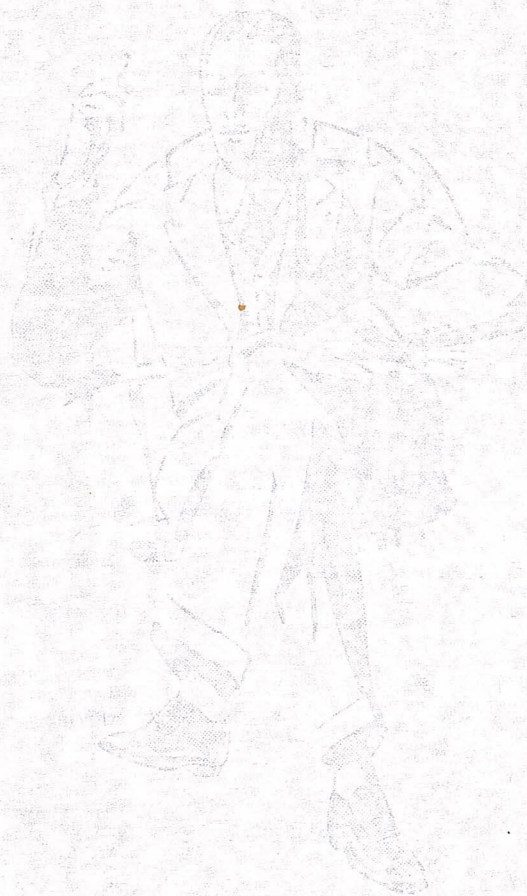
TRINITY TERM, 1930

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SOCIETAS

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EDITORIAL.

CONCENTRATION AND SYSTEM.

Within a few weeks many students of Moore College will be sitting for the Th.L. examination. It is now that the student realises the importance of concentration and system in his studies. As he views the past months of study he may be bewailing the lack of concentration or he may be thankful for the steady systematic method in which he has pursued his studies. In either case the lesson is brought home forcibly that success comes only by perseverance, concentration and systematic work.

This is not only true of the student, but it is equally true of the business man and the clergyman.

The clergyman must have system in his work. There is his increasing sick list unvisited, his sermon preparation and private reading, his numerous organizations and social activities for Church maintenance and for holding the people together. Baptisms, marriages, funerals, Parish Paper and countless other engagements. He wants to do his work thoroughly, but sighs under the heavy burden of manifold duties as he realises the impossibility of doing them all conscientiously. The remedy is—system.

The clergyman must have system not only in his work, but also in the arrangement of his personal life. He should set apart a definite time for rising in the morning, for prayer and meditation, for conducting correspondence, and for reading. Since there is no hour limit in the Ministry, and since there are so many things demanding attention, the possibility of these necessary things in private life being crowded out must be guarded against.

The feeling is that if students and ministers were to apply more system to their work, the obvious difficulties and failings would be reduced to a minimum.

During the last month or two, the Editorial Staff have been sending out circulars to those who are in arrears in their subscriptions to

"Societas." Allowing for the present depression and that in many cases it was just an oversight, we were surprised at the small response. However, we are hoping there will be a better response to this issue.

The Editorial Staff of "Societas" would appreciate any constructive criticism or suggestions from our subscribers, either with regard to the arrangement of the material or some literary contributions. In endeavouring to make "Societas" of interest to past students as well as present, we have included a section for Old Students.

We express our sincere sympathy to Mrs. Long, family and relatives of the late Bishop G. M. Long.

As we go to press we very much regret to hear of the death of the Rev. J. D. Martin, Curate of St. James' Church, City, following an accident. We extend our sympathy to his parents and to the Congregation at St. James.

We heartily welcome into our midst Mr. Hawkey. We hope that his stay at Moore College will prove a real blessing and afford him full opportunity for his preparation for the sacred ministry.

As you will no doubt have noticed a new staff has been appointed to the Editorial chair. Give them your loyal support and co-operation.

Do not forget to look at the last page to see if your subscription has been paid for this year.

DEALING WITH DEPRESSION.

What is the Way Out?

(By H. E. Doyle).

"A period of calm before an approaching storm," might not be an altogether inapt description of the present industrial situation. That the storm will eventually break, and sweep away much of what is good as well as evil in our modern economic system unless radical steps towards reform and improvement are immediately taken, is not for a moment doubted by many serious and earnest thinkers in all parts of our own and other countries at this present time. Perhaps the most common word in our English language in these days, the word that is on almost everybody's lips, is that hopeless, energy-sapping word, "depression." We hear it from members of all ranks and grades of society, on the ferries and trams and trains, in the shops and offices, from business magnates as well as from the lips of humble sons of toil, and its general effect is to paralyse industry, and to weaken individual effort in all directions.

The Cause of Depression.

The cause of the present state of affairs is not hard to find. There are many who would gladly fasten the blame for all the evils which mankind is heir to, on the members of one class of people or another, but this is not only an utterly unjust, but also a criminally short-sighted attitude to adopt. Mankind is one, and the individuals at the one end of the social scale are not essentially different in their hopes, aims, and aspirations, from the individuals who are to be found at the other end. Take them away from their normal surroundings, strip them of their rank and authority, and judge them purely as members of the human race, and one man differs but little from another; and in this basic unity of mankind may be found the justification of the statement that, on the whole, neither the one class or the other may justly be blamed for the present conditions of depression, dissatisfaction and distress.

Nor, on the other hand, can externals be held entirely responsible for the fact that we, as a nation, and as individuals, are faced with problems such as have perhaps never before confronted any section of the human race with such magnitude and intensity. We are told that the war has been all to blame for this calamitous state of affairs, and that the Governments have not squarely faced the problems of post-war settlement. True, this may have some bearing upon the problem, but this is not the only reason which can explain why on all sides men are out of work, families are destitute, and unrest and dissatisfaction are rampant. The real reason lies much deeper than that.

History has a queer habit of repeating itself. Not that the repetition is an exact copy of what has gone before, but rather it is a repetition of conditions governed by certain basic principles which in nature and application are co-extensive with the human race. One of these basic principles was enunciated nearly two thousand years ago by the Carpenter of Nazareth, when He said, "You cannot put new wine into old bottles." Yet, for all that, this is exactly what poor foolish humanity has gone on doing ever since.

Why Hopes are Not Realised.

We have but recently passed through the most devastating and degrading war of all history. In the midst of that great catastrophe men's minds were buoyed up with the hope that out of it all would arise, Phoenix-like, a new and redeemed earth. But the vision of the idyllic future, in all its rosy splendour, has faded before our eyes, and we are now faced with problems more baffling and bewildering than ever before. Our golden hopes of a new earth have vanished, wraith-like, before the hard facts of unemployment and distress. The blame is not with outward conditions, or with one section of the community rather than another; it is, primarily, with our individual and corporate

ideal of what constitutes the highest good. Ask any school child what he or she intends to do when old enough to leave school and assume the responsibilities of a free citizen, and in almost every case the answer will be, "Make a fortune so that I can enjoy myself!" No thought of self-discipline, or self-denial for the good of the race, or the uplift of humanity enters into the picture.

True, in actual experience, the popular conception of the highest good might well be expressed in terms of £ s. d., and the power which money brings. Men and women of all ranks in society are not constantly seeking ways and means of making life better, and living conditions easier for their fellow-men, but are seeking to "have a good time" at all costs. Wage-earner and employer alike, all are seeking their own selfish ends, and so the new world does not come.

Since the war we have been re-building the world upon its old foundations of racial and class hatred and distrust, until disillusionment and depression have become rampant everywhere. The great calamity passed, human life has gone on as before. The lessons of the war have not been learned, and men everywhere are narrowly looking at all chances of personal gain—honest half-honest, and dishonest—and squeezing them as dry as they can. Thus, not as the result of the activities, or otherwise, of any one class of the community, but through the universal greed of gain, has this present state of affairs been brought about.

How Improve Conditions.

It is easy to take a survey of present social conditions, and to show how selfishness may be proved to be the root of most, if not all, of the distress and depression which is so patent even to the casual onlooker, but to propound a reasonable programme for setting things to rights is quite a different matter. To begin with, we shall have to change our outlook on life, and learn to look at it from the point of view of the other fellow. Democracy, of which we are so proud, does not only mean political co-partnership; it means the right of all men to all the privileges the race has won. It means freedom of access to education, to leisure, and to economic self-control. It means co-partnership in industry as well as in government, and is rooted in a tremendous faith in human nature, and in the power of whole classes of the community long despised to achieve intelligence, self-mastery, and the co-operative spirit. And, to our shame be it spoken, we are not yet ready thus to put democracy into action.

All the doles in the world cannot possibly hope to meet the need of those suffering from the effects of industrial depression. Something bigger and more lasting in its effects must be brought forward to meet the exigencies of the times. To give a man sixpence, or even a meal

or a bed for the night, will not materially help to relieve the situation. Doles and dependence go hand in hand; misguided philanthropy and benevolence sap men of the latent urge towards individual self-realisation and self-respect. Rob a man of his self-respect, and you rob him of that which is as vital to his existence as the very breath he draws, and make him a parasite, a hanger-on, and not a responsible, worthy member of society.

The time has come for men everywhere to realise that only in a world-wide application of the basic principles of the religion of the Carpenter of Nazareth may be found a solution to the problems of industrial depression and unrest. There is no panacea for the debilitating, nagging illness of the world, save the remedy prescribed by Christ, for the fundamental failure of mankind is spiritual, and the basic need of man is inward life, abundant, undiscourageable, victorious. To give people things may leave them much as they were before, but to revolutionise living conditions, to bestow a dynamic power for personal achievements, to bring salvation from the deadening hopelessness of unbelief, and to proclaim a spiritual message sufficiently strong and deep to meet man's direct need, is to bring about a permanent transformation of human personality which will in turn usher in the new world, and this can only be done in so far as the teachings of the Master are interpreted by the lives of those claim-

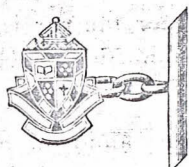
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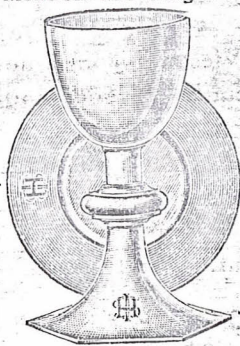
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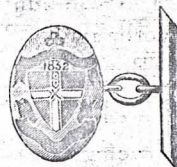
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ing to be His followers. Man is incurably religious. Deny it who will, the fact remains that God and man belong together, and creative character comes only from the deep fountains of spiritual life. Changed outward circumstances give it freedom of expression, but unless there is a definite inward mental change, and the great faiths are made more real, and the high ideals made more convincing to the great masses of mankind by the experience of a vital and transforming fellowship with Jesus Christ, social reform is virtually impossible of achievement. Whether for employer or employee, it is one thing to achieve outward leisure; it is another thing to achieve that quality of character which will make good use of it. Too often in the past men have enthusiastically sponsored outward reforms, only to find on achieving them that the race has been nothing bettered thereby, for outward reforms have permanence only when they proceed from, are sustained by, and issue in personality redeemed to wisdom and truth, to God and godliness.

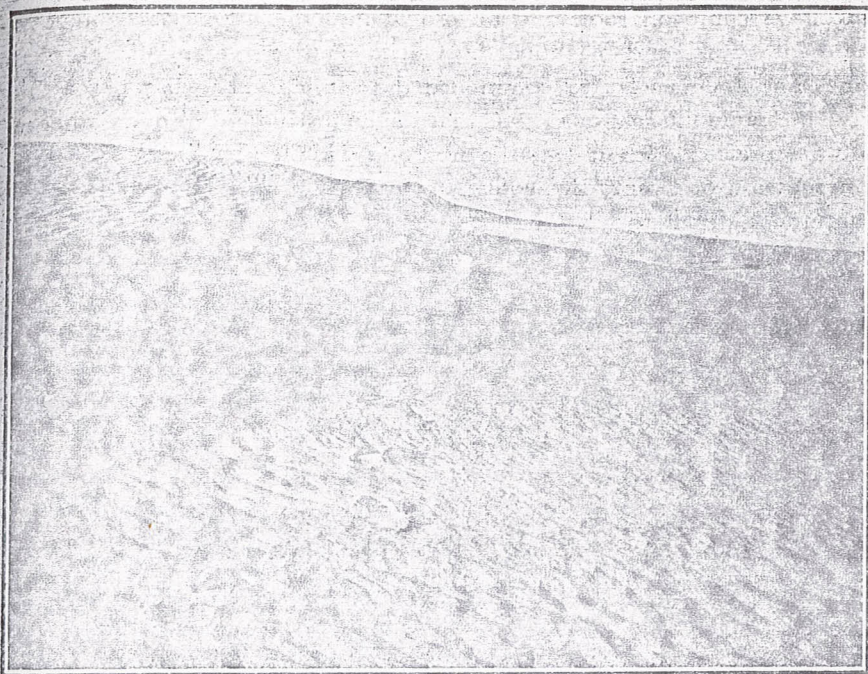
Thus, the practical outcome of this period of depression should be a fresh interpretation of the ageless verities of the Christian faith, and men's hearts be set on a new order of humanity where godliness, righteousness, and brotherhood shall have superseded the present reign of bitterness and wrath.

THE FAR WEST MISSION.

This high sounding title has often raised wonder, and it may, therefore, be of some interest to the readers of "Societas" to have a pen-picture of a week in the life of a padre in this isolated parish on the Great Australian Bight.

Travelling in the Far West Mission is not exactly a picnic, and it is essential that the padre's car be in good condition. Saturday morning, therefore, finds him in dungarees, with a set of spanners on the running board, a grease gun in one hand, and a hammer in the other (perhaps). This overhaul may, or may not, take a long time (for the car is not new). But eventually the job is done, and after a hurried lunch he departs on the fifty mile journey to P——.

A brief glimpse of the pretty bay is soon forgotten amid the monotony of the mallee scrub. The road runs dead straight through the bush for several miles over slightly undulating country; a slight bend, and then another straight stretch. It is a characteristic feature of the roads in this district, that they proceed in this manner. Fortunately, we have only one gate to open before reaching our destination, so, unless we happen to be bogged in wet weather (a very rare occurrence in this district) we shall not suffer many delays.



The sun is still high in the heavens when, running down a gentle slope, we see just ahead of us the little township of P——. Here in a pleasant limestone farmhouse we will spend the night. As we drive up to the homestead we see that we are expected, for our kind hosts are standing there to welcome us with the hospitality so characteristic of the outback people. It is one of the joys of a bush padre's life that he has so many opportunities for entering into the homelife of his people in a way quite impossible for the city clergyman.

Tea over, a quiet chat on the verandah as the moon rises over the mallee, and early to bed, for the morrow is our busy day.

After breakfast we proceed to Church and prepare for the Morning Service. From far and near the faithful come to this little House of God to join with the angels and archangels in praising and magnifying His Holy Name. Their hearty singing, their simple piety, and their earnest devotion, all help to make his congregation a source of constant inspiration to the bush padre.

But there is much to do, and we cannot tarry here. A quick lunch, and off we set on a forty-five mile run, hoping that our tyres do not blow out before we reach T——. As we drive up to the tiny school, what a sight meets our eyes. The ubiquitous "Lizzie," a couple of sulkies and a buggy tell of long journeys made to the glory of God. Other

folk have come on foot, and all crowd into the little classroom, complete with desks and blackboard. Outside, on the verandah, the padre robes and then enters to commence the service. The organ may not have the same musical quality as that of the instrument in our Cathedral, but the praise which it leads is not one whit less sincere. This little congregation of twenty-five souls is a true replica of the great Lausanne Conference, for here we have on occasions practically every denomination represented.

But more is still to be done, and so immediately after the Service we set off for K——, thirteen miles distant. Tea at a farm, Evensong and bed constitute the rest of the day.

A trip around the yard, calling at the forge and inspecting the horses, cows and pigs helps to settle our breakfast. It may be mentioned here that one of the annoying features of this area is the drift sand, and many times have we seen our host carting loads of sand away from his back fence.

Between 9 and 10 a.m. we set off on a day's visiting. All Christian folk, irrespective of denomination, along the road for about fifteen miles, receive a call from the padre. Important as the services are, we cannot but feel that this farm-to-farm visitation is the real backbone of the work of the minister in the outback.

Government Savings Bank of N.S.W.

Interest on Savings Accounts-Concession to Depositors.

The Commissioners of the Government Savings Bank of New South Wales have decided to grant a concession to depositors in the method of calculating interest.

Commencing on the 1st August, deposits made on the first business day of a month will be allowed interest for that month if not drawn before the last business day of the month. Interest will be allowed also on amounts withdrawn on the last business day of a month if they have been on deposit from the first business day of the same month.

Previously, amounts deposited did not commence to earn interest until the first day of the following month, and amounts withdrawn ceased to bear interest on the last day of the preceding month.

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Droughts, bad seasons, pests and all the other countless irritating difficulties are made lighter, and the outlook on life is brightened by the glorious message of the Gospel; and though at some farms the padre may not be given the opportunity to press home his message directly, yet his very presence is a silent witness to the grace of God.

At one farm we came across one of the tragedies of the outback—a bright young man, once keen and active, now a cripple through rheumatism, has to pass his lonely life in a bath chair. Unable to read or write, is denied even the solace of books. Should we not count it a priceless privilege to carry the Gospel message to one in such dire straits!

After traversing some thirty-five miles of road, and goodness knows how many miles of side tracks, we have arrived at C——. To-night is mail night, and letters must be written, so the service will not be held here until Tuesday evening. We spend the night with our good friend, the storekeeper, who is a Presbyterian. Tuesday is spent visiting around C——and W——prior to our Evening Service. The informality of our visits is a frequent inspiration. To ride around the paddock, standing on the drill beside the farmer, reminds us that we too have Seed to sow which will in its own good time reap a harvest of Everlasting Life.

Next morning, after travelling approximately south-east for about twenty minutes, we catch a glimpse of the ocean between the sandhills around F—— Bay. Words fail us when we attempt to describe the sheer loveliness of the scene, with its ever-shifting sand hills and the deep blue of the sea. From the top of these hills we see the little township spread out around one end of the bay—a store, a post office, a wheat shed, a school, the inevitable hotel, and about a dozen houses scattered here and there, make up this lonely outpost of the Empire. Only once a month, when the steamer arrives after its three hundred miles voyage from Port Adelaide, does this isolated town come into direct contact with the rest of the world. Another little bush service, this time in the public hall, and next morning we set off for B——, forty miles distant. After visiting in this district, yet another service is held, and then we set off for the twenty mile journey back to P——, where we spend the night.

Our service next day is at A——, thirty miles distant, and then we start on the last lap of twenty-five miles back to our home base at C——, tired, but thankful to God for all the blessings of this busy week.

—C. KEMMIS.

NEWS FROM THE SUDAN.

A Letter from a former student.

I am writing, as I promised, to tell the readers of "Societas" something of the life out here in the Sudan. My wife and I arrived here six weeks ago, after trekking 160 miles from the railway at El Obara, which is 24 hours' journey by rail from Khartoum. There is a very small village here, as most of the people live in the mountain which rises some two thousand feet above us. The mission premises consist of four missionaries' house, a school, a chapel and a dispensary.

The first missionaries were led out from Khartoum by Bishop Gwynne, who is still Bishop of Egypt and the Sudan, and who calls himself the father of the mission.

....The native people are very primitive. Their huts are built of mud, with grass roofs; and all the animals that they possess, including many pigs, have free access to them and sleep in them at night. The people wear no clothing, but are fond of beads for ornaments, and also regard pieces of glass as great treasures. These they stick in their lower lips as ornaments—quite big pieces, sometimes, which waggle about as they talk. Their hair is dressed in various styles by means of mud.

The mission buildings are all built of mud bricks with native grass roofs and cement floors. This is a cheap way of building, and the result is very satisfactory. Until the mission began work here the language had never been reduced to writing, and that great task has now been completed, for a translation of St. Mark's Gospel has just been completed and despatched to England for printing. We have a printing press here for doing odd jobs, such as school primers and small hymn books, but it can only be used in certain months of the year as the ink dries on the rollers at other times making printing impossible.

At present my wife and I are hard at work learning the language and looking after the dispensary. The language is not very easy—the verb is rather like the Hebrew verb in its formation, but it is made more complicated by a rule of abbreviation, which means that adjectives and verbs must begin with the same letter as the noun subject—or, in some cases, the same letter as the noun object when it is not actually expressed but only understood. For instance, "good" is "gwingir," but you may find it written "ngingir" or "linger" or "kwingir." As an example of a long word, the Nuba for "they will give them to you" is "ngwating-waigjillideda," of which "deda" is the verb to give and the rest of the word consists of tense, pronoun and prefixes.

The dispensary work is very interesting. We have about 40 to 50 patients every morning with all kinds of ailments. Most of the cuts are plastered over with mud, which sets so hard that it takes a long time to shift it, and it is a painful process for the patient. The other day a boy came with his head covered with long cuts. They had been made by his friends because he had a headache, and they wished to let out the evil spirit. When they have a headache, they come and say, "My head is eating me," and they use the same expression for other parts of the body in pain. Some of the worst cases that we have are tropical ulcers in the legs. These are often larger than a saucer, and as deep—great open sores which are very hard to heal. Some of our patients have one on each leg, and suffer a great deal of pain from them. A great number suffer from pneumonia, as the wind is sometimes cold on the mountains, and the people have no protection from it except by smearing their bodies with oil.

At present the ground is very hard and dried up, as there has been no rain since last September, and the shade temperature averages 100 degrees. The country is bare of grass, but immediately the rain comes, it will start to grow, and then it grows to a height of ten feet all round us, and the wild beasts begin to prowl.

In spite of the weather and the isolation, it is a beautiful spot, and the people are most loveable, although we have a difficult task ahead of us. They say our talk of the Gospel is "good talk," but are afraid to leave their heathen customs and to make a definite stand for Christ; and the building up of a church is bound, humanly speaking, to be a slow and arduous task. We rely upon your prayers to hasten in this work and forestall the Moslem influence, which is slowly but surely gaining a foothold. Please remember us constantly, and if you have a call to some pioneer work for Christ here's a grand opening and a tremendous need.

—STEPHEN E. JONES.

SPEAK TO US, LORD!

"Jesus . . . saith unto him, Follow Me!"
Speak to us, Lord, until our hearts are melted
To share in Thy compassion for the lost!
Till our souls throb with burning intercession
That they shall know Thy Name, whate'er the cost!
Speak, Lord, that those who gladly have obeyed Thee
May feel afresh the urge that drove them forth,
And yield themselves anew to loyal service,
Thy lips and lives may tell Thy matchless worth!

—I. M. FORDHAM, in "Regions Beyond."

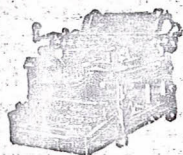
EVANGELICAL UNION IN THE UNIVERSITIES.

Great Britain.

It is now ten years since the first centre 'Varsity Conference of Evangelical Unions was held. At that conference only three Universities were represented; at this year's conference there were twenty-one. Well may we cry with the psalmist of old, "The Lord of Hosts is with us; the God of Jacob is our refuge."

The Universities now represented on the general committee of the I.V.F.E.U. include Oxford, Cambridge, London, Glasgow, and, indeed, practically every University in Great Britain. An advisory body, including Revs. J. Stuart, Holden, D.D., J. Russell Howden, D.D., W. Graham, Scroggie, D.D., and A. Rendle Short, Esq., M.D., B.Sc., insures the evangelical standing of the Fellowship.

The primary object of our union is not the mutual help and uplift of the members, but is rather that we may be an active weapon in the hand of our God in the winning of the world to Him. Our chief aim is to win others to the Saviour, to go out into the "highways and compel them to come in." Faith grows in use and love in service!



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To convey an idea of the activities of the individual unions, perhaps it would be well to reprint the summary from the magazine:—

Cambridge (C.I.C.C.U.).

Activities:

- (1) Daily Prayer Meeting.
- (2) Sunday Morning Bible Readings.
- (3) Sunday Evening Evangelistic Addresses.
- (4) Missionary Breakfasts, and weekly Prayer Meetings.
- (5) Sunday Schools, Bible Classes, Crusader Classes, Mission Halls.
- (6) College Study Circles and Prayer Meetings.

The activities of London University are now restricted on account of the scattered positions of the many colleges and hospitals.

However, the following are included and prayer apparently is not treated lightly.

Activities:

- (1) Mid-day Prayer Meeting.
- (2) Weekly Bible Readings or Evangelistic Address.
- (3) A terminal Missionary Breakfast.
- (4) A fortnightly United Prayer Meeting.
- (5) At least one United Meeting each term.

A great deal of work is done outside the universities. Missions are held during the vacations, both centrally and by tours, and C.S.S.M. work is very popular.

A certain amount of work, with encouraging success, has been done in the universities on the Continent by undergraduates from Great Britain. As yet, however, no very noticeable result has been apparent.

Canada.

The first Canadian Inter University Conference was held last year. Dr. Howard Guinness' work in Canada cannot be overestimated, and there is little doubt that the Fellowship there will grow rapidly in the strength of the Lord. An extract from the doctor's diary relating to Winnipeg says: "The Winnipeg Union is very much awake and souls seem to be brought to Christ constantly. Several were added to the Union during my stay, and several to the ONE family."

Compared with Great Britain, the work in Canada is in its infancy, but no power of the devil can prevent its rapid development while every man's eyes are fixed steadfastly on the Lord.

Australia.

Praise God for the work of Dr. Guinness here. The Sydney University Bible League had been in existence for six years, and during that time members had met in prayer regularly, but not much evangelistic work had been done. If no other result has been apparent, the doctor has helped each member to realise the extreme and immediate

need for personal and combined work. The name was changed to Sydney University Evangelical Union, and the spirit changed from evangelical to evangelistic. Still much more work is needed to be done. It would be hard to find a body of students including University "blues" and men and women of no small academic distinction who realised to such a degree the joy of Union with Christ. — May they ever shine for Him.

The activities for the Union are:—

- (1) Prayer Meeting four days a week.
- (2) Midweek Evangelistic Address.
- (3) Bi-weekly Bible Study Groups.
- (4) Sunday witness in the Churches.
- (5) Individual workers in the C.S.S.M. and the Crusader movement in the schools.

(6) A request was received by the rector of a parish for members of the Union to conduct the Church Service once a month.

We hope that the Union may be able to help many Churches around Sydney.

Two or three members intend conducting a tour in the country during the Christmas vacation. The prayers of readers of "Societas" are asked to support them in their task.

Membership at present stands between fifty and sixty, including those who have completed their course, and practically every faculty is represented.

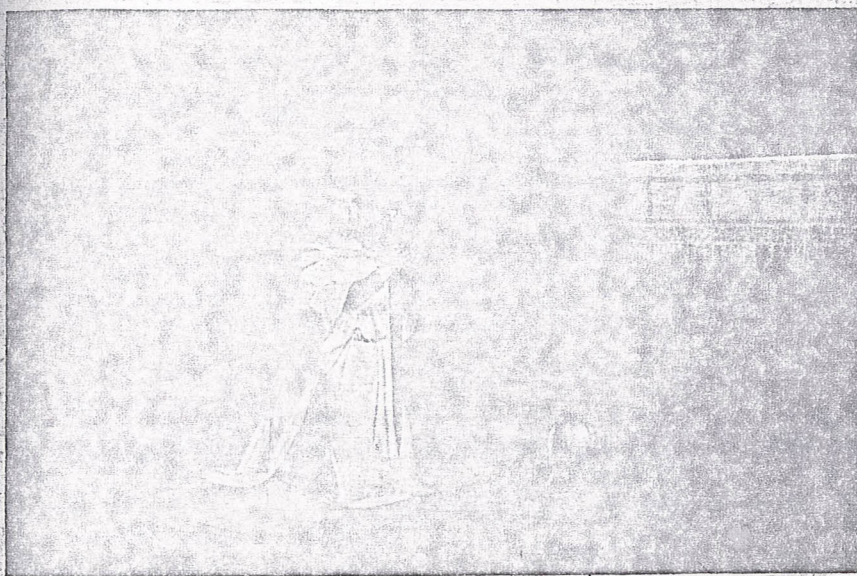
Greater, however, has been the success in Melbourne. The Union there has existed as a body only a few months, but groups had been meeting for prayer and discussion for some time. Sunday work is well in hand, and a private letter reveals much for which we may praise God. "We had glorious services last Sunday, and 28 decided for Christ as Saviour. Praise His Name! Things are beginning to move in the Churches down here, the Spirit of God is working mightily. Still, we cannot live on past reputation or achievement, so must take Philippians 3, 13-14, to heart."

Still more spectacular, however, is the account of the revival at Brisbane. Dr. Guinness, in his report, wrote: "I tried to dissuade them from becoming Christians, telling them of the difficulties of the life and the scorn of the world! However, they were determined, and one after another stood up and testified to having received Christ that night or to having re-consecrated their lives to Him. . . . Each residential College of the University was represented that night by those who stood to yield their lives to Christ. This means Prayer Meetings in each one! Hallelujah!"

—H.R.S.

THE VIGIL.

In this famous picture the artist has depicted for us a newly-elected Knight, in the robes of his election, and holding the hilt of his sword as a symbol of the Cross of Sacrifice, kneeling in prayer before the altar, keeping his vigil, preparatory to a life of Knight-errantry. His armour, dedicated like himself to the service of God, lies before him, ready to be donned at the break of day. In his eyes is a "far away" look, for he has caught a glimpse of the Vision Splendid, and sees beyond the altar of the earthly Sanctuary the glorious and radiant Hero and King, who, having made His own heroic Pilgrim's Way up a hill to a Cross, has achieved the Splendid Quest. And it is in the wake of the mighty conquest of Jesus that the young Knight resolves to follow.



This is the ideal which the Church should set before her in the preparation of candidates for Confirmation, that they should let their Confirmation mark for them the complete dedication of their lives to the service of Christ, and deliberately put on the whole armour of God to equip themselves for the warfare of life.

The Christian Life offers a Quest that is high and unsullied, calling men and women to a great adventure. And there are as many adventures for the Knight of the twentieth century as there were for the noble warriors of the famous Court of the Round Table. The reason why so few of us achieve them is that the first hard knocks send us home whimpering. The heroes of old had exciting adventures, because, when they started out on their Quest, they took all the risks and hazards.



OLD STUDENTS.

(The Editor is always glad to hear of the doings of the Old Students, and has set this section of "Societas" apart for keeping them in touch with the College and with one another.)

Heartiest congratulations to Bishop Langley, who on May 17th celebrated his 94th birthday. Seventy-seven years ago he landed in Sydney, and has a great record of Christian work to his credit both in N.S.W. and Victoria. He graduated from Moore College in 1873, and is now living at Kew, Victoria.

This year has seen the 65th anniversary of the Dedication of St. Jude's, Randwick, where the Rev. Canon W. J. Cakebread, B.A., whose association with Moore College dates back to the early "nineties," is the much beloved Rector.

It was with sorrow that we learnt of the "Home Call" of the Rev. Canon John Alldis early in July. He was a student of Moore in the days when the old buildings at Liverpool were its home, and was Ordained by the Bishop of Bathurst in 1879-80. He was successively Incumbent of Brewarrina (Dio. of Bathurst); Incumbent of Aramac and Muttaborra (Dio. of Brisbane); Rector of Molong; Rural Dean of Orange; and Canon of All Saints' Cathedral, Bathurst. For the last fifteen years he has been living in retirement at Parramatta. His passing removes yet one more living link with the Pioneers.

After some ten years' service on the staff of the Parish, the resignation of the Rev. J. F. S. Russell, Priest-Assistant at St. James', Sydney, took place recently. At a Parish Breakfast to bid him farewell, Mr. Russell was presented with a cheque for £71 subscribed by a large number of the parishioners as a small token of their affection and esteem.

The "Parables of the Sydney Harbour Bridge," recently published in book form by the Rev. Frank Cash, reflect great credit upon the author of this monumental work. Illustrated with numerous photographs of the progress work on the Bridge, this book, the object of which according to the author is "to give pleasure," will certainly rank high amongst its contemporaries in the field of descriptive literature.

We understand that the Rector of Lavender Bay is contemplating a second volume to be published on the completion of the Bridge.

We are glad to hear that the Rev. R. B. Dransfield, Th.L., who last year was appointed to the Curacy of Mackay, North Queensland, has returned to Sydney, and is now serving in the Parish of St. Matthew's, Bondi, in the capacity of Assistant Minister.

After a year at Oxford, where he obtained his Arts degree, the Rev. Stephen Jones, son of the late Canon Jones, a former Principal of Moore College, has been appointed to a position on the staff of the Sudan Mission. We wish him God's blessing in his new work.

During the month of March, the Rev. F. H. Hordern, Deputation Secretary of the C.M.S., visited the Goulburn Diocese, and carried out some very successful deputation work in a number of Parishes.

Recently the Rector of Canberra was installed by the Bishop of Goulburn as Canon of the Goulburn Cathedral. Canon Robertson was acting as Organising Secretary of the Canberra Fund last year, and we hear that he has met with good success in his new work as Rector of St. John's, Canberra.

The Rev. Leland Parsons, Rector of All Saints', Austinmer, has made a very vigorous protest in the daily press against Sunday Football, and other forms of desecration of the Lord's Day. Mr. Parsons is Hon. Sec. of the "Guild of the Lord's Day," and will be glad to hear from Clergy and others who are interested in upholding the sanctity of Sunday.

The Rector of St. Paul's, Wahroonga (Rev. R. J. Hewett) recently underwent an operation for appendicitis, and we are glad to be able to report that he is making a satisfactory recovery.

We are glad to hear that the Rev. P. J. Bazeley, Rector of All SS. Petersham is making steady recovery after his operation. We hope that he will soon be quite fit again.

Dean Talbot, who, in the past, was a Lecturer at Moore College, has been laid up with a severe attack of pleurisy, but is now quite recovered.

During July, St. Stephen's, Penrith, where our old friend, the Rev. H. N. Powys, is the rector, celebrated the 91st anniversary of its consecration. The Anniversary Services were conducted by another of our old Students, the Rev. H. S. Cocks, B.A., Rector of Holy Trinity, Erskineville, who was Catechist at Penrith many years ago.

It is good to know that Canon Langford Smith, who has been absent from his Parish (St. Andrew's, Summer Hill) for some time on

extended sick leave, has returned to his many arduous duties, having been restored to health once more.

May we congratulate the Rev. Canon H. S. Begbie, Rector of St. Stephen's, Willoughby, on being appointed Diocesan Missioner. We have heard good reports of a Mission which the Canon recently conducted in the Parish of Juneo.

While the Rev. S. J. Kirkby, B.A., Organising Secretary of the Bush Church Aid Society, is absent on deputation work in England, his place will be filled by the Rev. Neville Haviland. There are now so many old Moore College Students in the B.C.A. that we have come to regard it as one of our "College Activities"!

The "Diggers' Cathedral" (St. George's, Matraville) was recently declared free of debt. This is mainly due to the untiring efforts of the Rector, the Rev. P. R. Westley, Th.L., and we offer him our sincere congratulations. Two other old Students of Moore assisted him in the Special Thanksgiving Services held on the 29th July—the Rev. Canon W. J. Cakebread, B.A. (Rural Dean) preached at the afternoon Service, and the Rev. H. E. S. Doyle, Th.L. (one time Catechist at Long Bay and Matraville), preached at the Evening Service.

The usual Convention for the Deepening of the Spiritual Life was held at St. Paul's, Chatswood, on the King's Birthday. The Rector, the Rev. D. J. Knox, is to be congratulated on the efficient and helpful way in which he organises this Convention year by year.

We hear that the Rev. G. A. S. Shaw, Th.L., has gathered around him a very enthusiastic band of Young People since he took up work at St. John's, Ashfield, and has organised a large and inspiring Children's Service in which numbers of the Young Worshippers take different parts. Stick to it, Fred!

Speaking of Fred. reminds me of another Fred, the Rev. Fred. Jones, one of our B.C.A. representatives, is still keeping the flag flying

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at Croajingalong (Gippsland, Victoria). It is a long time since we saw him, but we believe that he still reads "Societas," and has made many good resolutions about paying his sub.

Rumour has it that the Rev. E. L. ("Pat") Millard has been nominated for the Curacy of St. Luke's, Mosman. This should be a welcome change from the flats of Waterloo. We wish him all the best of good things in his new work.

Congratulations are also due to the Rev. L. N. Sutton, R.A., the popular Precentor of St. Andrew's Cathedral, who, having but recently returned from England, has taken unto himself a wife! May they have a very happy and useful life together in the Master's Service.

Ceduna, South Australia, is one of the B.C.A. cum Moore College Parishes, and is now under the care of the Rev. S. G. Stewart, Th.L., who last year was Curate at St. Paul's, Chatswood. We hear that he is "doing well" down there.

The Rev. "Archie" Hodgson, who was in charge of Ceduna last year, has married and gone to Queensland. We offer him our hearty congratulations, and hope he will not forget us.

Have you sent in your subscription to "Societas" yet? We depend mainly on the interest and subscriptions of the Old Students to keep our magazine going. As our printing expenses are very heavy, we appeal to YOU to send along your subscriptions by return post, and hope that you will also make a handsome donation to help us meet our deficit.

The Bishop of Central Tanganyika (The Rt. Rev. G. A. Chambers) has been critically ill during his recent visit to England, and we were glad to hear that he is much stronger. The work in Tanganyika is very trying, and funds are not coming to hand as he had expected to enable him extend the work in this strategic outpost.

Amongst recent appointments is that of the Rev. F. E. Elliott, Th.L., to the Rectorship of Wyalong (Dio. of Bathurst). We have heard encouraging reports of his work since he went there.

Progress has been made in the Parish of All Saints', Hunter's Hill (Rev. M. G. Hinsby, Rector), for a recent press report states that after a long discussion on the work of the Church at the Fig Tree end of the Parish, the Annual Vestry Meeting authorised the Parish Council to take the necessary steps to form a new Church centre in that part of the Parish, and to remove the present Church thereto.

A most helpful ten days' Mission was conducted earlier in the year in the Parish of St. Mary Magdalene, St. Mary's (Western Line), to commemorate the 90th Anniversary of the dedication of the Parish

Church. The Rev. C. R. King, Rector of St. Mary's, reports that the results of the Mission have been most gratifying, 150 adults having solemnly renewed their Baptismal Vows, while 85 adults signed the Mission resolution, and 38 Juveniles accepted Christ as their personal Saviour.

The Rev. K. Brodie, Curate in the Parish of St. Michael's, Surry Hills, is most enthusiastic when you talk to him about his many duties in this progressive Parish. Religious Education in the State Schools occupies a goodly portion of his time, but he finds that this gives him a wonderful opportunity for influencing for good numbers of Young People who would otherwise not be reached by the Church.

The Church at Dural has taken a new lease of life since a second Old Student of Moore College in the person of the Rev. R. T. ("Bob") Hallahan, Th.L., has taken up work in that parish as a member of the permanent staff. You should just see Bob in his "Austin 7"!

The Rev. W. V. Gurnett has recently been appointed Rector of Harris Park. We trust that his ministry there will meet with much success.

From time to time several of our old Students have laboured in the "Apple-orchard" of Australia—we mean Tasmania—and the most recent addition from Moore College has been the Rev. R. A. Ezzy, Th.L., who was appointed Assistant Minister to St. George's, Battery Point, at the end of last year.

In a short time, probably during October, the Rev. H. D. Bagot, B.A., who has been Toc. H. Padre in Manchester (Eng.), will be returning to good old Sydney. They say that Harold has been Acting Rector of two or three English Parishes during interregnums this year. But he's the same old "Bags," for all that.

The Rev. R. K. Robinson, Rector of Balgowlah, is reported to be starting a Communicants' Fellowship in connection with his Church. In such a large and growing Parish this new movement should be of great value to the Church.

The Rev. C. C. Short (on furlough from Nairobi, British East Africa), has been appointed Locum Tenens in the Parish of St. Stephen's, Willoughby, during the absence of the Rector, who has undertaken the work of Diocesan Missioner.

During the absence in England of the Rev. Canon Garnsey, the Rev. F. A. Walton, M.A., Director of Religious Education in the Diocese of Sydney, is acting as Warden at St. Paul's College, within the University.

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SUCCESS.

I don't write as one qualified to deal with such a subject, and wish it was a more able pen than mine trying to expound it. We all realise that some make a success of life whilst others fail.

It must be a sad thing, after a lapse of forty years or so, for a man to find himself amidst ruined hopes; to sit down with folded hands, and say, "Thus far life has been a failure."

When consulting the dictionary, I noticed success described as, a favourable result; good fortune; and prosperity.

Observe a number of boys leaving school; some will soon be learning a trade; others will be continuing their studies at another school or college; some will enter our own University, whilst one or two may continue their studies at Cambridge or Oxford. How many of such a number will be lucky? Lucky! there is no luck about it.

The young fellow who will out-distance his competitors is he who masters his business, who preserves his integrity, who lives cleanly and purely, and devotes his leisure hours to the acquisition of knowledge.

If a young man who knew nothing of the rules governing—and to making—football, was selected to play in a team, he would be buffeted by the other players, and eventually sent off the field, with the impression

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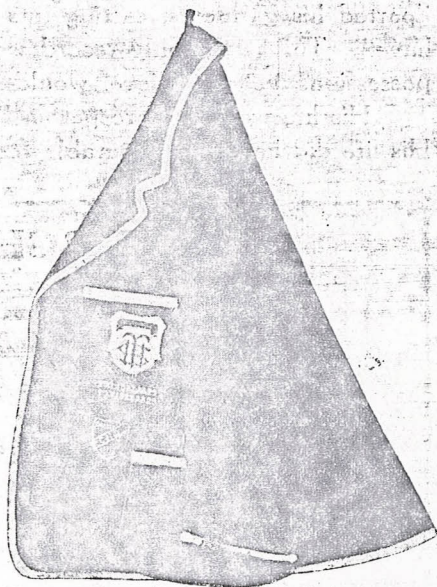
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that the game was rough, and that he had been unlucky. Such an illustration as this seems ridiculous, yet there are men in business—including those who are "about our Father's business—to-day who have no knowledge of, and disregard, the rules which govern business, and ultimately fail, claiming that they have been unlucky.

It is not human nature to admit failure; it is much easier and more comforting to attach the blame to circumstances.

Three rules may be suggested which are the secret of what we often—only because we have not given the matter sufficient thought—call luck.

1. He who would be successful must have an aim. If we have a noble end in view we will not despise the small beginning. Christ has left us a wonderful example:

He was little, weak and helpless,

Tears and smiles like us He knew.

2. He who would be master must be willing to be the servant of all.

3. If we forget that business is the method of earning wages, and remember that it is our way of serving mankind—it matters not what our occupation or profession may be—we will find that our wages will come to us, and we shall be repaid doubly by that joy which comes through service.

Surely all who are endeavouring to extend Christ's Kingdom should lead in this respect. The majority of people attribute success to the person who has acquired riches. St. Mark reminds us that the soldiers "parted his garments, casting lots upon them, what every man should have." This is the only record we have of Christ leaving any worldly possessions, yet no believer would say that Christ's life was unsuccessful.

His life was not "prosperous," not marked by "good fortune," but His life did have a "favourable result." —GOODWIN.

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THE LEAGUE OF YOUTH.

Recently there has sprung up in our midst a movement known as the League of Youth. So quickly has the League grown and so effectively has it appealed to the youth of our Church, that many are beginning to take notice and to ask, "What is this League of Youth? How did it start? And what is the purpose of its existence?"

The Church Missionary Society in New South Wales has for one of its organizations the "Missionary Band" or "Gleaners' Band." This is a parish organization chiefly among the adult parishioners, appealing to them to support, and to work for, the cause of Foreign Missions.

The Church Missionary Society has yet another powerful organization known as the "Young People's Mission." This is a definite appeal to the young children of our Church. They are taught about missions; they are trained to work, pray, give, and go, in order that Christ's Kingdom may be extended.

However, whilst the Church Missionary Society was making an appeal to the adults and to the young children, it was keenly felt that something ought to be done for the youth of our Church. Thus, the inauguration of the League of Youth was an attempt to utilise and direct the eagerness, enthusiasm, adventure and vision of the adolescent in the cause of missions. Accordingly, at the Austinmer Summer School in January, 1929, the possibilities and inestimable value of such a movement were discussed, and seven keen young men and women were chosen to set this League on foot. As a result, after eighteen months' existence, there are 156 members, of which over 50 are full members, and the remainder associate members. Already the League has a representative in the mission fields, in the person of Miss Nancy Walsh. Monthly meetings, quarterly rallies, and occasional camp conventions are being held, to which hundreds of young people are flocking. Such joy! such friendship! such atmosphere! such singing! that even the most pessimistic are forced to admit that here is a nucleus which is the cream of the Church and which is the embodiment of infinite possibilities.

An associate member promises to read about and to support foreign missions, but to become a full member is a serious undertaking. A full member pledges to pray regularly both God's guidance in his own life and for the missionary undertaking of the Church, to study diligently the Holy Scriptures, and to read missionary literature with a view to knowing more of God's work and will for mankind, to help, as opportunity arises, in any missionary work within his power, especially in his own parish and in association with other members of the League of Youth; to give of his means, as God enables him, for the furtherance of Christ's Kingdom.

The League of Youth is a fellowship of the young men and women of the Church of England who are between the ages of 15 and 30, and who are willing to further the missionary work of the Church. It is not a parish organization. In the League of Youth is wrapped the future dynamic of the Church, and one cannot more fittingly close this article than to quote the concluding sentence of the League's first annual report: "We face the future with hope and eagerness; trusting God to lead us into all the truth; relying on the Church's youth to fling itself into a crusade for Christ with that abandon and self-giving which make youth the hope of the world. We rely on your support—we challenge you for co-operation, for fellowship, for service of Him the EverYouthful Christ, the Master, the King."

THE CHILDREN'S SERVICE.

Sometimes we become a little over-wearied with the adverse criticism of our seniors in reference to the wayward ways of the modern child. Especially is this so when they say, "It was not so when we were young." One subject of complaint is the attendance at Sunday School. They consider it a sign of the times, that Sunday School in the morning has become so rare that it is difficult to find one surviving, and that attendance in the afternoon is far short of what it might be. Were they to seek the cause, perhaps they would become a little weary of their own shortcomings.

The monotonous routine at Sunday School kept inviolably monotonous owing to the lack of enthusiasm of the adult section of the Church offers no attraction to many scholars. Often they find it more enjoyable to stay at home and play than undergo such torment. The teachers are only human, and so need something more enticing to make them lose that last hour's sleep on Sunday morning. Those who are responsible for the training of the children become harassed by this morbid criticism, and pricked in their conscience. They seek a way out of the maze by which they hope to escape from all these troubles, and so arrive at an "Utopia," where even the most dissatisfied are pleased.

This problem faced one young student not long ago, and he determined to solve it. He conceived an idea which, when put into action, met with great success. His aim was to satisfy the needs of the child, and, if possible, the pessimistic minds of his seniors. The execution of his idea is known as "The Children's Service." The children were encouraged to attend a service in which they could feel they had a really live part. Of course, the name at first was associated with the service usually held on the fourth Sunday of the month, when the teachers took a holiday in order not to be overworked, and when the boys found much enjoyment in the use of pins, water pistols and chewing gum.

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The Sundays Communion in their P wise rece offertory choir is c who atten entity. I direction similar to express th grievances

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Even a student, however, could not allow such an idea to survive very long.

The service takes the simple form of Morning Prayer for two Sundays during the month. On other Sundays the Litany or the Ante-Communion is read. The children are encouraged to follow the services in their Prayer Books, which is good instruction that they might not otherwise receive. The lessons are read by two of the leading children. The offertory is taken up by two of the juvenile sidesmen. The junior choir is composed of the boys and girls who have suitable voices, and who attend choir practice regularly. The whole concern is a complete entity. It is governed by a Junior Church Council, which under the direction of the Curate, or next in charge, carries out the business similar to that of the adult Church Council. They elect their officers, express their wish in the allotting of the offerings, and voice their grievances.

This service was first used at St. John's, Glebe, and since its commencement five years ago, has met with wonderful success. It has been adopted in many other churches, and where fully practised has had unexpected results. Its important aspect is that it gives so many children an opportunity to do active Church work. They learn to appreciate the Prayer Book, and find the services a pleasant diversion from Sunday School.

—T.E.W.

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BOOKS.

Much has been written about books, and probably much more will be written. This article is one more contribution to the ever growing pile. In no way does it seek to be authoritative. It simply contains a few suggestions which may be of interest to those who have business with books.

Firstly, it is advisable to crowd our shelves with books? Some people get this habit like a disease. Every time they go out they are drawn to bookshops like needles are to magnets. Once inside they spend much valuable time and finally emerge with one, two, three or more books under their arms.

They do not really need them, the titles or the contents appeal to them at the moment. Their pockets are lighter, and their shelves become fuller. They may read the books through once, and then put them aside for years. A man said once that he had a private library of 2000 books. It sounded very wonderful, but was it sensible? Surely it is far better to have a restricted library of really good books, chosen purposefully, which can minister to the needs of the mind, than to have so many that they can be known but superficially?

Secondly, Books enable us to come into contact with other minds. In reading books, if we remember this, they become more interesting and stimulating. We are enabled to meet the greatest men the world has known, to appreciate their outlook, to widen our conception of life, and so to become greater ourselves. In order that we may do this, we must understand their environment, the world in which they lived,

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their needs of their time, and the current opinion and ideals. We realise this especially in reading the plays of Shakespeare.

Thirdly, Books are an introduction to history. Without a knowledge of history many of our present institutions, customs, and beliefs are but little understood. Our outlook is narrow, our minds not fully developed, and we are often strangers to tolerance.

It was said before that to appreciate a good book it is necessary to know the environment of its writer. It is through our interest in the writer that we are introduced to the wider issues of his day. We become interested in the social, political and religious questions of his time, in the way in which the people lived, and in the national progress. History then comes to mean for us, not a dry list of events such as we see in chronological tables, but the manner in which people like ourselves, lived, thought and spoke, believed, suffered and died in ages not far distant from our own.

These are three thoughts selected from the many which occur to one who considers books as companions. We often hear book learning criticised and sneered at by people who pride themselves on their practical minds. A little thought will convince any fair-minded person, that this criticism is very shallow, and that books, used in the ways which have been suggested, are essential in modern life, to anyone who would look beyond his own limited environment.

H. BROADLEY.

HERE AND THERE.

A Church in Liverpool, (Eng.) which has been troubled with an echo for 67 years, during which period various devices have been tried. It was accidentally discovered that if the preacher stood 18 inches higher in the pulpit the echo was appreciably diminished. So a false bottom has been installed in the pulpit.

Is there a higher title in the world than "Mother?" This title was actually bestowed upon Miss Susan Howland, of Uduvil, Ceylon, where she has been working for 56 years. It was the action of the South India United Church: "Resolved that this Council confer upon Miss Susan R. Howland the honorary title of "Mother" in recognition of the valuable services rendered by her in the training of good Indian mothers for our country."

A Thursday Prayer-Meeting has been held in the British House of Commons without a break since the reign of William IV., 1830-37.

A Hindu publisher in Madura has recently published a life of Christ written for children by the Christian headmaster of a school. He is selling it to Hindu schools, where it is being taught to Hindu pupils by Hindu teachers.

A Voice from the Past!—St. Gregory, who lived 538-594 A.D., once wrote these words to an archbishop: "Synods and conventions I salute from afar, for I know from experience that most of them are sorry affairs, to say the least," Shall we endorse his statement?

ON PRAYER MEETINGS.

It is with a feeling of incompetency that I write on a subject which, without doubt, is one of the first and foremost in the mind of every disciple who loves the Lord. However, the article 'Religious Dissembling,' appearing in the last issue of 'Societas' and written by Him who indeed is true in his nom-de-plume, demands brief comment.

Of necessity we must admit that there are many 'men of Islington' in the world to-day, many also like the Pharisee whom Jesus mentioned in Luke XVIII, but a few slangy phrases condemning these types will have less effect than did the words of Christ, spoken to the hypocrites of His time.

Examples such as the one quoted are not hard to find, and destructive criticism is easy. I remember a country family who had prayers after the morning and evening meals—a beautiful custom, alas, almost forgotten—but unfortunately the prayers were all learnt by heart, spoken at such a rate that anyone like myself had no hope of discerning more than a word here and there and finished, it seemed, with a universal and barely suppressed sigh of relief. Men of Islington truly.

On the other hand there are many who yearn for the company of two or three that they might gather together to offer up their simple and humble praises and thanksgivings to the dear Lord who has showered upon them so many blessings.

In the article preceding the one being discussed occurred the statement "George Muller wrote once 'I expect to see more souls in heaven through my praying than through my preaching.'" You may say that George Muller referred to secret prayer but countless instances occur where the humble petitions voiced at prayer meetings, have been answered. Of all things prayer must be personal; yet Paul longed to go to Rome, not only to preach the Gospel but also to have fellowships with the Roman Christians. What greater fellowships is there than that based on a combined as well as a personal contact with the Saviour.

To those who would refuse to attend prayer meetings because some of the participants are hypocrites one would ask why do they cling to their Church when they realise that some of its clergy are Pharisaic or why do they attend a religious service in which some of the people are insincere? Does it not occur to them that their presence and their prayers may, and can through Christ, have the effect of killing the others' hypocrisy? Surely we are to strengthen our weaker brethren rather than to criticise them. After all there is only One who is able to judge our prayers and whatsoever a man soweth He will give him to reap.

Finally, the writer advises "not to profess more than we possess." The exact meaning is rather vague. It is the aim of everyone who

knows Christ to possess Him fully, surely it is the utmost joy of every Christian to profess Him.

At an open air meeting one night a young man who had recently accepted Christ was called upon to give a testimony. After stammering unhappily for a while an onlooker called out, "You are a fine example. You ought to be ashamed of yourself." Realising the truth and the situation the youth quietly replied, "Yes sir, I am, but I am not ashamed of my Lord."

We are but weak instruments in the Master's hands—but Paul knew his own weakness and yet he was used mightily in the winning of souls. The God who was able to use Paul is just as able to use us if we are willing.

"I can do all things," said Paul. Perhaps we forget that those whom we criticise could do all things if we were to show them a helping hand instead of a criticising fist.

One of the laws of nature is that immediately any portion of land is elevated above sea level, no matter what is the form, all the forces of denudation contribute to wearing it down towards the level again.

No less true is it that as soon as a man comes a little closer to Christ, there are many who would endeavour to wear him down and play on his yet ungoverned weaknesses. Who knows whether he may be the one who may be used by the Master to win that soul completely to Him. Might we not commence our prayer meetings by singing (in the plural):—

"Breathe on us, Breath of God,
Fill us with life anew,
That we may love what Thou dost love
And do what Thou would'st do!"

"Observer."

An illustrative little booklet entitled "But"—(concerning the criticism of others), by Godfrey Webb Peploe, may be had at the Scripture Union Office and elsewhere for the price of about sixpence. Everyone should read it, preferably on his knees.

PUBLICATIONS RECEIVED.

The Editor desires to acknowledge with thanks the receipt of the following publications:—"The Morpeth Review," "The Church Standard," "The Church Record," "The Australian Christian World," "The Church Times" (England), "The Church Gazette" (England), "The Record" (England), "The C.M. Gleaner," "The A.B.M. Review," "The Australian Churchman," "Progress," "The Sydney Diocesan Magazine," "The King's School Magazine, and The Intercollegian; and the following Parish Papers:—St. Stephen's, Newtown; St. Paul's, Chatswood; St. Thomas, Enfield; St. Alban's, Ultimo; Christ Church, Lavender Bay; St. Alban's, Douglas Park; St. David's, Surry Hills; Christ Church, St. Laurence; The Herald of the Far West Mission; Holy Trinity, Erskineville.

COLLEGE ACTIVITIES.

Tennis.

Wet weather during the early part of this term caused several games to be postponed indefinitely. However, the result of the Leigh College v. Moore College match having resulted in favour of the unbeaten Leigh College team, it was unnecessary to play out the deferred games, since Leigh thereby won the premiership for 1930, with Moore College runners up.

The Intercollegiate Council organised a very successful Tennis Tournament Knock Out Competition, which began on Monday morning, June 30th. Some very good quality tennis was played, both singles and doubles alike closely contested. The title of Singles Champion went to Mr. Douglas, of Leigh College team. The Baptist College, represented by Messrs. Foote and Starr, had a victory over the Moore's doubles pair, Dillon and Ironside, thereby winning the doubles championship title.

* * *

Football.

Leigh College challenged Moore College to a Soccer Football match fixed for July 7th. After very hurried preparation, Moore College, with mostly unexperienced players, accepted the challenge on Leigh's playing ground at Enfield on the appointed afternoon. Leigh College won comfortably, 7 goals to 2, their much better team having both individual skill and studied team work. Scorers for Moore College were Vaughan and Payten, one goal each, scored in the second half of the game.

* * *

Debating.

The final debate to decide the 1929 series was held at the Y.M.C.A. Hall on evening of May 13th. The finalists meeting were Baptist College and Moore College, and the subject was, "That the Legislative Council of N.S.W. be abolished." Baptist College won, thereby retaining the shield. The series of debates for 1930 have now concluded in favour of Camden College, who will have the "Pearce Memorial Shield" presented to them at an Intercollegiate social evening in the near future.

M. A. PAYTEN, Hon. Secretary.

ACKNOWLEDGMENTS.

Russell, J. 5/-; Kingston, 10/-; Lepastier, 3/-; Dillon, 5/-; Bishop, C. J., 3/-; Maltby, 3/-; Williams, 3/-; Whitt, 3/-; Brown, 5/-; Young, 2/-; Rock, N., 3/-; Hineby, 3/-; Fielding, 2/-; Felton, 3/-; Knox, D. J., 3/-; Willcoxon, 3/-; Tate, 3/-; Gallop, 3/-; McKeown, 3/-; Doyle, C. J., 3/-; Tnewell, 3/-; Willis, 3/-; Ferrier, 3/-; Stewart, 5/-; Powys, 3/-; Roberts, 3/-; Reeve, 3/-; Charlton, 3/-; Williams, W. J., 3/-; Tomlinson, 3/-; Mitchell, 3/-; Westley, 3/-; Mann, 3/-; Pike, 3/-; McLeod, 1/-; Strudwick, 3/-; Robinson, 3/-; Moaley, 3/-; Mottram, 3/-; William, 3/-; Rogers, 2/-; Dunstan, 6/-; Darwick, 2/-; Begbie, 3/-; Begbie, C., 1/-; Shaw, H., 3/-; Wade, 3/-; Sutton, 3/-; Dillon, 6/-; Payten, 6/-; Johnson, 6/-; Smith, C., 4/-; Mottram, 6/-; Broadley, 4/-; Cea, 6/-; Vaughan, 1/-; Elliott, 2/-; Hammond, 1/-; Hawkey, 1/-; Faulkner, 1/-; Mainstone, 6/-; Brabrook, 6/-; Kemmis, 4/-; Gardner, 3/-; Burgess, 3/-; O'Brien, 6/-; Parsons, 2/-; Stomian, 6/-; Pettison, 3/-; Indera, 1/-; Ironside, 5/-; Hill, 2/-; Robertson, 1/-; Standen, 2/-; Baker, 5/-; Harris, 2/-; Dillon, 2/-; Hodges, 2/-; Poshar, 1/-; Couch, 1/-; Lowstein, 1/-; Fain, 1/-; Waring, 6/-; Principal, 6/-; Vice-Principal, 6/-; Matron, 1/-.

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