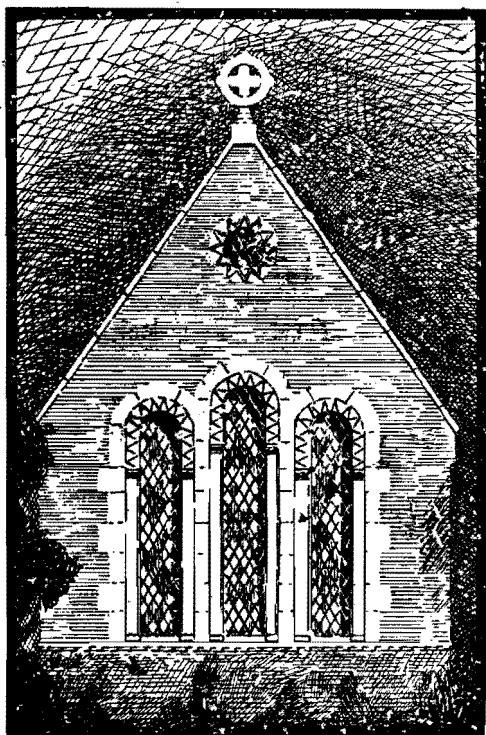


Societas



The Magazine of
MOORE THEOLOGICAL COLLEGE,
SYDNEY.

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Moore Theological College.

NEWTOWN, SYDNEY, NEW SOUTH WALES.

(Founded 1856.)

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A PRAYER FOR DAILY USE.

ALMIGHTY 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 those 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.

It has been said that school friendships do not usually last, but college friendships are the friendships which are more lasting. Particularly is this the case in a theological college, where young men are bound together with a common tie—Christ Himself. Our views of life may vary, but all of us have the one purpose in life, and that is to equip ourselves for service in God's sacred ministry. Probably when we have gone forth from here into that ministry we will realise more fully the privileges of student life, and the power that there is in fellowship together and "with Him."

"Societas" has always been the voice of the student, and I hope that this issue will echo fairly the voice of our present students. Naturally, there are students of different shades of thought and opinion, but there is at the same time a spirit of unity and a desire to proclaim the great fundamental facts of the Christian Gospel, which is still the only power unto salvation.

Moore College has no uncertain voice when asked where it stands. It is definitely an evangelical college which upholds the Reformed Faith as taught by the Book of Common Prayer and the Thirty-nine Articles. However, it would be wrong to assume that the presentation of the Christian Faith in this college is "one-sided." In the Principal we have a man of outstanding intellectual ability and sincere godliness. We see in him the true relation of learning with spirituality. He keeps himself well informed of the many branches of modern knowledge. Thus he is able to give to us a thorough introduction to the problems which we meet. Problems must go through the mill of the mind of the student before they can be of any permanent value. The Principal aims at that method of teaching, and does not endeavour to force interpretations upon students; but, on the contrary, endeavours to induce students to formulate their own opinions rather than assimilate those of lecturers and of text-books. It is better to agree in the majority and to differ in a few things, and be honest with our own consciences, than to be absolute replicas of some one authority.

That is the method of training we receive. Of course, we receive the best evidence possible to uphold the views of the Principal and the college—that is only natural; but not at the expense of omitting other points of view. This is the best way for any person to prove his case and gain support.

Since "Societas" was last published the number of students has increased considerably, and we now have twenty-three students studying the Th.L. course, six taking the third year course, five

reading for matriculation, and four taking the preliminary course at But-ha-gra, Croydon.

The college is attracting men from places further afield than merely Sydney. A glance at the list of students will show that men are drawn from England, New Zealand, and from other dioceses in Australia. The college maintains, at present, six graduate students; several others have passed very high examinations in accountancy and commerce.

Lent Term this year concluded with a week's Devotional Conference. The Rev. Baden Gilbert, from Melbourne, and the Rev. R. Bevington, from London, stayed at the college and conducted a series of meetings which were held every morning and evening. We very much appreciated having His Grace the Archbishop, who, in spite of his very limited time, came along and addressed the college. He gave an excellent and helpful talk on the meaning of the Blood of Christ. The week of the Conference proved a time of real blessing to us, and it was a time of dedicating and consecrating of lives to Christ. When occupied with college work and parish work, lives easily become spiritually weakened, but a time such as the last week of Lent Term proved to be one of spiritual revitalisation.

We hope that as this magazine is read that prayerful interest in the work of the college will be aroused, and that the link between old students and present students will be strengthened, and may we all be mindful of our Lord's command, which is to both clergy and laity alike: "Ye shall be witnesses unto Me."

"Woe is me if I preach not the Gospel."

THEN AND NOW.

Joy with subtle sadness blended,
Strength with weakness intertwined,
Faith which cast a doubting shadow,
Peace by discord undermined.
Firmly, gently, Father, lead us;
Guide Thy children to Thy path;
Softly, sweetly, help and cheer us—
For Thy plan we humbly ask.
Now our strength with peace is coupled,
Now our joy by faith made whole,
He has called us to His bidding,
Christ our purpose, Christ our goal.

R. B. B. GIBBES.

"VERIFYING YOUR REFERENCES."

By Rev. T. C. Hammond.

The words have often been heard in the classroom. They have become the catchword of the student. Nobody disputes their importance, and yet few, if any, can claim that they have invariably submitted to their authority. Failure to verify references has led to many amusing circumstances in the past, and it may not be altogether profitless to recount some of them.

Turrian, the Jesuit, is responsible for introducing to the notice of the public nine Canons, which he professed to have found in an ancient Greek codex. Turrian himself is a shocking example of failure to verify his references. He tells us that the document came from the martyr Pamphilus, who got it from the library of Origen. But Dr. Routh demonstrates that Turrian did not take the Canons from any work ascribed to Pamphilus, but from a certain document without title. Had Turrian, however, been gifted with a sense of humour, he might have delivered himself from the blunder in which his uncritical credulity involved him. The Ninth Canon of Antioch, supposed to be written by the Apostles, describes the synagogue of the Jews as "a synagogue of beasts." Apparently to carry out the simile with precision the Canon goes on, "even as the Prophet says, 'They are full of pigs, and leave the rest for their babes'." Had the good Jesuit verified his references he would probably have discovered the very non-Apostolic blunder which depends upon the fact that there is a difference of an "e" between "pig" and "son" in Greek. Our readers will probably remember the Prayer Book version of the psalm which the alleged Synod was attempting to quote: "They have children at their desire, and leave the rest of their substance for their babes." It frequently happens that verifying a reference exposes a forgery. It still more frequently happens that it reveals a blunder, and not infrequently saves from one.

Lest we should appear to give undue weight to one form of error into which zeal drives the unwary, we hasten to supply another instance of uncritical candour. An enthusiastic converted priest electrified his audience in the beginning of the nineteenth century by informing them that "The books of the Machabees are not canonical, but are complete forgeries; and were composed by monks in the dark and leaden ages of the Church." Had the gentleman in question studied even cursorily the writings of the Fathers he might have been delivered from this extraordinary misstatement.

Perhaps our modern students may be disposed to say, "These are the blunders of the past from which enlightenment has effectively delivered us." Let us not be too sure. The pathway of knowledge is strewn with unverified references. How often we hear the quotation delivered with unction: "As the great Augustine says, 'In essentials unity, in non-essentials liberty, and in all things charity.'" It is very flattering to Augustine, but there is no evidence that he ever said it. He would be a daring man who would make a positive assertion on the matter, as Augustine wrote voluminously, and spoke far more than he wrote; but who of the unctuous millions who cite Augustine to this effect have verified the reference? How many times we are exhorted to seek "fresh fields and pastures new" where "apt alliteration's artful aid" assists us in disregarding our obligation. There is no such quotation in the classic poet Milton, but in Lycidas, from which the perversion is derived, there is a salutary warning that "Fame is no plant that grows on mortal soil," so we are wise not to boast ourselves against our forbears in this matter of misquotation. How many who quote Augustine's saying, "To what purpose should I confess to men who cannot heal my wounds?" are aware that it constitutes part of his defence for making public the secrets of his life in his immortal "Confessions"?

Misquotations concerning biographical and historical facts are very common indeed. The present Archbishop of Canterbury, for example, informed his readers that Cardinal Newman had been brought up in an atmosphere of intense and devoted evangelicalism. This produced a correction from the Rev. F. W. Mozley, nephew of the Cardinal, in "The Church Times" of January 10, 1902. Amongst a great deal of corroborative matter he drew attention to Newman's own admission that his father was not a religious man; on the contrary, was inclined to scepticism. Francis Newman, brother of the Cardinal, as is well known, drifted possibly further than his father in the sceptical direction. He bears testimony to the fact that his mother and grandmother taught the boys simple piety, the non-controversial points of Christianity on which all agreed. Newman's own language, apart from his positive declaration on the matter that "he never had been a genuine Evangelical" (see Letters, I., 122, 123), ought to be quite sufficient to prevent a cautious investigator from making a statement of this kind. It is unfortunate that statements uttered in good faith, but without verification, if they have the authority of a distinguished name behind them, creep into our text-books and find perpetuation because of the natural indolence of students. Here is an amazing

nest of errors that may serve to illustrate this particular point. Bishop Sparrow, one of the earliest commentators on the Book of Common Prayer, gave the date of the Advertisements of Elizabeth as 1564. Strype, the distinguished historian, accepted the date without further investigation. Now, it so happened that an early draft of the Advertisements had been prepared and forwarded to Sir William Cecil. Cecil had endorsed this draft with the words "These not authorised nor published." Strype confused this unauthorised draft with the actual Advertisements published in 1566, and so propounded the view which has since been urged with great earnestness that the Advertisements of Elizabeth lacked due authority under the Statute.

There is an old saying that it is difficult to catch up to a lie, and historical instances of this kind operate deleteriously against a true conception of the history of the Church of England at the present moment. These facts offer an interesting illustration of the truth of the proverb.

We should always bear in mind that our public utterances, whether in the pulpit or in print, are invested with a measure of sacred responsibility, and we should not, if opportunity presents itself, fail to verify our references.

DEBATING.

The regular debating competition was entered by Moore College last year, but owing to several difficulties arising only two debates were actually held. The inability of Leigh College to secure an adjudicator led to a forfeit being given to Moore College, while a misunderstanding concerning the date of the debate with the Baptist College led to Moore allowing them a forfeit.

In July a team from Moore College, consisting of Messrs. R. Ogden, K. Shelley and C. Sherlock, visited St. John's College, Morpeth, where a most interesting debate on the equality of the sexes was held. This issue was keenly contested; the adjudicator (Rev. W. E. Burkitt) separated the teams by only one point. St. John's College, represented by Messrs. G. Thelwell, N. Pullen and F. Wood, won a most interesting and enjoyable debate.

The last debate of the year was with Camden College, the subject being "That the passing of the aspidistra, anti-macassar and bulstle is to be deplored." Messrs. R. Ogden, K. Shelley and C. Sherlock affirmed for Moore College, assisted greatly by the humour and realistic imagination of R. Ogden, were successful in carrying the day. The display of exhibits was an outstanding feature of this debate.

MEDITATIONS ON TRUTH.

By J. A. Dahl.

Truth—Love—the two great components of God. If God were not truth He would be but a shadowy, skeletonless being, a fantasy, a subjective image of man's desire for a spiritual king ; the result of the desire for leadership in the spiritual world, as he finds leadership in the physical world.

Without love, God would become an awe-inspiring being before whom man could only prostrate himself in fear, and with whom he could have no real fellowship.

Man, all down the centuries, has been busy investigating truth, an explorer wandering through a vast domain—at one time on the mountain tops amid the pure white snow of undefiled truth ; at another time miserably lost in the slimy morass of error. Never content with the land possessed, but always endeavouring to map new land, to reach higher summits.

This domain of truth has gradually, for practical purposes, been divided into two regions, science and religion, until to-day their original unity has been lost from view.

The difference between them is only apparent, for fundamentally they deal with the same thing—truth ; unless a dualism is maintained where truth is divided against itself.

The division is practical, and is based on sound principles, and is valuable so long as their inner unity is realised. Science in this usage is limited, whereas in the widest usage it includes religion. A convenient definition of science would be : Science is the integration of the knowledge of the physical world ; religion is the integration of the knowledge of the spiritual world.

Ethics, philosophy, metaphysics and psychology are left as an intermediate group. The special feature of science being the fact that it is based entirely on experimental knowledge, whereas religion is based on revealed knowledge.

These two great branches of knowledge are not developing independently. There is this difference : science is continually extending its basis by bringing new facts to light, while revelation gives a fixed basis for the Christian religion. Their connection can be seen by examining their histories. A theory that becomes dominant in one sphere soon exerts its influence in the other.

Scientists who proved the earth was round soon convinced theologians who tried to maintain that it was flat, and to-day a religious system that maintains that the earth is supported by four

elephants standing on the back of a tortoise is as unacceptable to scientists as a scientific system of the universe as a mechanical machine is to the Christian.

Theories come and go with advancing knowledge in science, being disregarded as better ones can be propounded, so that science has reached a position of considerable skill in checking the value of a new theory and the validity of old theories.

As it is of vital importance in the search for truth to be able to do this, a close examination of the methods is necessary. When a scientist propounds a theory he has a certain number of facts before him, and to these he applies a certain number of theories and hypotheses, and the resulting theory is the best explanation of the facts that he can produce under these conditions; and if he is wise he will have used all relevant facts and theories—the task of the critics is then to examine this theory.

The first and obvious method would be to examine it point by point. This is the worst method to use when trying to disprove a theory, and is usually only used when a theory is held to be substantially correct and minor improvements are being sought. The reason is that if it has been propounded by a skillful person it is the best theory under the given conditions and suppositions. Any attack along these lines then appears either to be forced or to be a quibble.

There are two great fundamental methods which are used : (1) Are the suppositions underlying the theory correct, and are they correctly applied ; (2) Are there any new facts which have been ignored and how do they fit into the theory ?

If the premises are false the theory is without foundation and can be rejected. So the first step is to discover what are the real premises of the theory, and then examine them closely to see if they are true. Then the question arises, Have the deductions been made logically and completely ? If not, how must the theory be modified ?

All other relevant facts are now applied. Do they fit in with the theory or must it be modified, or does it fail to stand up to these facts ?

The interesting result is now arrived at that the theory can be shown to be false without attacking any of its explanations. Take any of the great theories of the past, and, using the facts they embraced and their basic suppositions, and they will seem to be adequate explanations, and they were not overcome by attacking them within those limits.

These two methods, which have demonstrated repeatedly their value in science, can be employed with equal success in examining the truth or error of religious theories of all kinds, and especially to theories concerning religious literature.

Science should be the handmaid of religion, and together they should be used in the appreciation of truth and in the service of God, Who is Truth.

FRESHERS, 1939.

*"Oh, ye heavens be kind, and feel thou earth
for this afflicted race."—(WORDSWORTH.*

SHERLOCK.

"Priests, Altars, Censers dazzle before me." (Lamb)

PALMER.

"Of little body, but of lofty mind,
Round bellied for dignity designed." (Dryden)

RIDLEY.

"He cannot sit at ease on an old bench,
O his bones, his bones !" (Shakespeare)

CALDER.

"Who to himself is law, no law doth need." (Chapman)

SLATER.

"He hopped about with gait devout." (Barnham)

SANDS.

"Away with silks, away with lawn !
I'll have no cross, nor curtain drawn." (Herrick)

NEWTH.

"Some people could say what they think and still be silent." (Dewar)

TURNER.

"He is starke mad whoever sayes
That he hath been in love an hour." (Donne)

GIBBES.

"His face was trustful and childish,
And he had a most innocent eye." (Bret Harte)

WOODHART.

"You strange, astonished-looking, angel-faced" (Hunt)

HARDING.

"Nor, despite all, did he find any difficulty in getting a wife"
(Yeats)

SHEVILL.

"Poor prattler, how thou talkest !" (Shakespeare)

HALLGRIM PETURSSON

Icelandic Poet of the Passion

By the Right Rev. C. V. Pilcher.

The traveller who sails from Reykjavik, the modern capital of Iceland, to visit the first fiord to the north, the Whalefirth, will experience hours of unfolding beauty, which he can never forget. As he leaves the harbour, full in front of him to the north, like a crouching lion, looms the long, solid mass of Esja. Beyond, and to the left, the lighter scarp of Akranes springs from the sea ; and then, on the far horizon, as the eye travels westward, mountain peak after mountain peak rises from the ocean floor, their bases hid beneath the verge ; until at last, seventy miles away to the north-west, Snæfells towers heavenward—a cone of spotless white, climbing towards a sky of cloudless blue. After a run of about ten miles to the north, the boat is turned to the north-east, and, passing between the two sentinel mountains of Esja and Akranes which guard the mouth of the fiord, moves on over the enclosed waters of the inland sea. To the left, beyond the sloping grass-land and its farms, the serrated snow-streaked ridge of the Skarthsheithi bounds the view. But it is the panorama ahead, with its element of exquisite surprise, which captures the traveller's gaze. The end of the fiord is encircled by an impressive girdle of hill and fell—the peaks of Súlur rising conspicuous amongst the rest. But Iceland holds a crowning wonder in store. Through a notch in the skyline, away towards the mysterious centre of the island, like a white angel-shield held heavenward, gleams the stainless dome of Ok.

After traversing about half the length of the fiord, you will notice on the northern side, perched on the grassy slope which rises from the water's edge, a little church of corrugated iron, with its rectory hard by ; and then, about a mile further on, and higher up the hill, a lonely white farmhouse. The church is the church of Sourby, the lonely farmhouse is the homestead of Ferstikla. Here let us land and meditate. The centuries roll back and we find ourselves standing on that hillside in the world of dreams. It is the year of grace 1674. Already the autumn days are darkening into winter, and the storm winds are rushing inland from the cold, gray Greenland Sea. And in that lonely homestead a leper lies dying. Around him all is cheerless and gloomy. The house is old and damp. The primitive membrane-window rattles in the

gale as, in his locker-bed, 'midst the heart-breaking squalor of his disease, the sick man awaits the end. But look ! his lips are moving, and in hushed awe we listen to his dying prayer, uttered in solemn triumph—

Come, Lord, Thyself, in all Thy grace ;
Mine utmost need thine eyes can trace :
Thou, Lord, through life's long way my guide ;
Let not my last tired footsteps slide.

Upon mine eyes dark dawns the day,
The sounds of earth fall far away ;
None, none can aid ; by death's lone door
I leave man's help for evermore.

None, none can aid but Thou, dear Lord ;
I stay me on Thy faithful word ;
Let earth decay, heaven's glories pale,
Jehovah's word can never fail.

Within Thine arms I sink to rest,
Washed in the stream from Jesus' breast,
The life Thou gavest now defend,
To Thee my spirit I commend.

Let the last psalm my voice can raise
Extol Thy kindness, hymn Thy praise ;
Let the first notes my lips can frame
Amidst the glory laud Thy Name.

First, midst and last through that bright day
I would my Saviour's grace display,
Praising with all the ransomed host—
Thee, Father, Son, and Holy Ghost.

It was the man's swan-song. Not long afterwards he fell asleep and was laid to rest just outside the door of the little church at Sourby, as the Church throughout the world was preparing to celebrate All Saints' Day.

Such must have been, as in imagination we reconstruct the scene, the passing of Hallgrim Petursson, the sacred singer of Iceland. It was a notable example of the victory of the spirit over the flesh, of the triumph of the Christian in his hour of deepest physical need. Nor can we be surprised that this was the man who out of his poverty left to his countrymen one of the most precious legacies which they have ever received—those Passion-Hymns which Iceland hearts will cherish "as long as the sun shines upon the cold Jokull."

Hallgrim Petursson was born in the year 1614. Economically, the seventeenth century was a period of suffering for the northern island ; but spiritually, the Reformation, in spite of the worldly manner in which it had been originally enforced by the Danish,

Government, had brought a new awakening. Hallgrim's father was a bell-ringer at the cathedral of Holar, where in 1584 Bishop Gudbrand had printed the first complete Icelandic Bible. Here the youth of the poet was spent, until, for some unknown reason, he was sent out of the country to Denmark. There, in the great city of Copenhagen, the boy's talents were in imminent danger of being lost. But divine providence was watching over him. Brynjolf Sveinsson (later to become one of the most famous of Icelandic Bishops) found him in a blacksmith's shop, and, with quick eye discerning the gold beneath the grime, put him again to school.

His education in Copenhagen was continued until an event occurred which was to cast its influence over his whole life. In the year 1627 four ships from North Africa, three of them being corsairs from Algiers, had fallen upon the defenceless coast of Iceland. The main attack was delivered against Heimaey, the chief of that wonderful group of islands which rise like great rock-bastions off the south-west coast of Iceland, and which have been called, ever since the days of the first settlement—the Westmen's that is—the Irishmen's Isles. Jon Thorsteinsson, the pastor of the island-parish, himself a hymn-writer, perished among the victims. Between three and four hundred survivors were taken captives—most of whom were sold as slaves in the market at Algiers. Many suffered great cruelty, largely in the form of persecution for their faith. At length, however, the pirate-city offered the miserable remnant for ransom, and in 1637, ten years after the raid, a party of thirty-four was sent back to Copenhagen.

The Danish authorities felt it necessary to have these men and women re-instructed in the Christian faith. Ten years spent in the midst of Mohammedanism had caused much to be forgotten, and it is here that Hallgrim again comes into the story. He was chosen to be the religious teacher of his rescued compatriots. Among the captives was a lady, Gudrid by name—a woman of alluring beauty. In spite of the fact that she was some sixteen years older than himself, the teacher fell deeply in love with his pupil. Such was the infatuation of the unfortunate man that, although Gudrid had been a married woman in Iceland before the raid, and although, for all that was known to the contrary, her husband was still living, Hallgrim determined to leave Copenhagen and to sail back to Iceland with the object of his passion. Upon their arrival in that country they remained together, and at length, after the husband's death, were married.

The years that followed were spent in utmost poverty on the barren Reykjanes peninsula, in the extreme south-west of Iceland.

Our poet's lot was indeed miserable. At length even the sweet fruit of marriage became bitter to his taste. If Icelandic legion be trustworthy, the Mohammedan leanings of his wife were through long years a grief to his sensitive nature. Nor did conscience keep silence.

Lord, I have sown sin's deadly seed ;
Hideous the mischief of my deed :
What time the harvest draweth near
My soul is racked with guilty fear.

So he sings in one of his Passion-Hymns, and it has been thought that the words bear a special reference to this outstanding failure of his life.

But the prodigal came home to the Father. Brynjolf Sveinsson, his old benefactor, was now Bishop of Skalholt, and, seeing the deep repentance of the man, ordained him priest. His first charge, to which he was appointed in 1644, lay near the barren home of his outcast days. In 1651 he was transferred to Sourby, on the Whale-firth.

It was on the shores of this beautiful fiord that Hallgrim determined to devote his high gift as a poet to the singing of that Passion of Christ through which had come to him his soul's renewal.

The latter half of the sixteenth and the seventeenth centuries formed the golden age of hymnody in the lands reached by the Lutheran Reformation. In Germany had arisen a great succession of hymn-writers, among whom were numbered Luther himself and Paul Gerhardt. Denmark later learned to love the strains of Bishop Kingo. The movement reached Iceland, and there, too, men began to chant the heavenly themes. Amidst this solemn music the most arresting voices were those which sang the Passion of Christ, which Hallgrim now determined to present to his countrymen. For years he toiled. The work was not hurriedly dashed off ; it was finished with minute and detailed care. The manuscript of the hymns was at last complete in 1659, and an early copy, in the author's own handwriting, was sent in 1661 to Ragnheith, the daughter of Bishop Brynjolf. This copy, after passing through several hands, is now preserved in the Museum of Reykjavik. Hallgrim died, after a seven years' battle with the dread disease of leprosy, in the year 1674.

The Passion-Hymns are fifty in number. They tell the story of Christ's last conflict from the moment when the Master sang the Pascal Hymn with his disciples in the Upper Room, until the military watch was set and the seal made fast upon His tomb. Each hymn consists, as a rule, of from fifteen to twenty stanzas.

The Passion of Christ is the adoring poet's theme. He begins by paraphrasing the biblical narrative of that incident in the story with which he is about to deal. He then passes on to meditation. He isolates each particular suffering which the Redeemer underwent, and shows the gain wrought for man thereby. Now in homely teaching, now in pathetic prayer, now in rapturous praise, he "placards" Christ Crucified before his countrymen. He raised, as it were, a mighty crucifix of song over Iceland, and thither, for two centuries and a half, the weary and the heavy-laden have turned their eyes. He sang the theme of the ages, and his song has become immortal.

Soon after the poet's own triumphal passing, disease and famine scourged his native land. It was with Hallgrim's words that men and women cheered themselves to meet the last dread foe. From lip to lip there passed among the stricken people such strains as—

For, through that pierced heart upgazing,
Mine eyes all heaven's expanses see ;
The glory of that love amazing,
Enthralled, I scan unceasingly,
Until my soul's dark night greets, praising,
The dawn of God's eternity.

Hallgrim had not lived and died in vain.

It has been the custom in Iceland, in the scattered farmhouses, to sing the Passion-Hymns through during Lent. The implements of work would be laid down, and then, the spinning-wheels being hushed, the father would lead the household in sacred song. Thus the Story of the Cross, in Hallgrim's deathless setting, has for centuries sounded forth beneath the Northern Lights and the arctic stars. Our poet has become the more-than-David of his people, for he sang not a coming but a present Christ.

And for us, too, he has a message. It is true that the readers of Hallgrim Petursson will look in vain for any of the distinctively modern aspects of the Christian appeal. Like all his brother ministers of the Icelandic Lutheran Church, our singer was a farmer as well as a shepherd of souls. He lived long ago, in at least relative poverty and isolation, far away, "at the gates of the world." He knew nothing of the aspirations, international, industrial, social, which make our twentieth century so unquiet. But he sang one theme which can never become old, because it is the divine response to a universal human need. "Godly meditation on the Passion and Death of the Lord Jesus is indeed precious." So Hallgrim wrote in his own foreword, and the Christian Church of our land and day can still reply, "Amen."

THE BROADCAST GOSPEL.

By Vernon K. Turner.

Many years ago the Gospel was given a pair of overalls and a kerosene rag and told to go into print. People read it in print and were converted to God.

To-day people **won't** read it in print, so the Gospel has been asked to face the microphone and wait for the little green light. But it seems that just here occurs a breakdown.

When Professor Humpadine puts anthropology over the air, hundreds listen. When Uncle Billy talks to the children, thousands listen. When Rufe Nail-'em tells the latest from Randwick, hundreds of thousands of ears are glued to the loudspeaker. And when the Prime Minister says, "Friends, Aussies, Countrymen," there's a national hookup—all stations take it! But when our friend the Gospel of our Lord Jesus Christ goes over the air—"Click!" go **half a million sets on to another station.**

Must we give him back his script and tell him to call another day when we might be interested? Are we to conclude that radio is of **no use** in spreading the glad tidings?

What is on the Air To-day?

From Monday to Friday every national and relay station in the Commonwealth devotes fifteen minutes to a Devotional Hour, given from the studios in each State by representatives of all the recognised Christian denominations (including of late the Roman Catholic). The devotional hour is purely undenominational, comprising a prayer, hymn, address, and benediction, and lasting approximately twelve minutes, excluding recorded music.

Each Sunday the Commission broadcasts morning and evening services in every State, the frequency of whose appearances on the air is proportionate to the number of adherents to their particular denomination. A roster is drawn up by a representative council of nine members, which also allocates the Devotional Hour broadcasts. The Anglican representative on this council in N.S.W. is Rev. E. J. Davidson, of St. James', King Street, a man of considerable broadcasting experience and ability. He takes the Devotional Hour on the A.B.C. approximately every nine days.

The commercial stations give far less time to religious broadcasts on the whole, and far less representation to the Church of

England. In consequence, although we are bound to appreciate the means already afforded us, we are grossly neglecting the magnificent opportunity offered by radio.

An Anglican Station ?

There are two faults at present. We don't get enough time on the air, and when we are on we by no means use it to the best advantage.

The daily transmissions are greatly appreciated by numbers of people, especially the sick, but what about the millions of working people who sit at home on Sunday evenings and will not listen to the ordinary broadcast service? Are not these the people we are trying to reach with the Gospel?

Suggestions are frequently made that we should inaugurate a station controlled entirely by the Church of England. This would, of necessity, have to be on a commercial license, and would cost in the vicinity of £40,000 to put on the air. In view of the present state of finance in our Church in general, and the lack of public faith in such an enterprise, we are forced to abandon the ideal and return to the practical present.

The Unwelcome Truth.

Why is the Gospel message unwelcome in the vast majority of homes when it comes through the loudspeaker?

First, because the average listener expresses a healthy contempt for the clothes in which the Gospel is dressed when he stands before the microphone. What time has the ordinary working man for the ponderous, affected, parsonic voice using ecclesiastical terminology which conveys exactly nothing to him? The artificial, "stained-glass-window" attitude has absolutely no appeal on the air. But a vigorous, courageous presentation of Jesus Christ as the Victorious Conqueror of human sin and difficulties has a tremendous appeal. The universal demand is for STRAIGHT talks on the problems which affect the very human listener-in (who is more interested than you imagine in his own life and soul).

"Putting it Over."

How are you going to reach those listeners? What are the essentials in an ideal broadcast service?

You who face the microphone must first of all make yourself acquainted with it. Don't imagine that anyone who can talk

can broadcast successfully. The Broadcasting Commission is only too happy to give instruction in correct microphone technique, which is an absolute necessity.

Next you must realise that, although YOU are a specialist in theology your listeners are NOT. You must avoid as the plague ecclesiastical terminology on the air. It doesn't go over. People will only listen to ordinary, everyday language, illustrated from their own ways of living. For proof of this, look at the tremendous following of "Dad and Dave" broadcasts! Take Jesus as your example, talking to the fishermen. It is your job to **get into the room**. The listener has nothing to see—but everything to hear. Your voice is the only medium for projecting your personality. There may be a church full of people before you—but you are speaking at the same time to a single individual in an ordinary drawing-room. You must, therefore, use the personal pronoun and the "Frank Sturge Harty" direct-appeal method. Chat to the listener—don't PREACH at him—about matters concerning his everyday life. Assure him, as friend to friend, that Christ can help him to LIVE, can solve his difficulties, and bring a new joy into his life.

The Word of God is sharper than any two-edged sword—once it gets into people's minds. Never water down the revealed truth, but make sure you approach it in a friendly and appealing way.

Radio Technique.

Every detail of the broadcast religious "session" must have the same thorough preparation as a radio play or musicale—continuity, a continuous appeal, brightness, what the Americans call "swing," without, of course, destroying one iota the devotional, "Spirit-charged" atmosphere. A slow, dull service irritates and drives listeners away. Popular, well-known hymns, short, familiar lessons, a "chatty" sermon, and simple prayers will attract, help and inspire people; and, if your message has Christ the Saviour as its centre, it cannot fail to cut deep. The "Wireless Key" is complete in every detail of ordinary broadcasting technique; it is the only key which can open the door of that room where one or two people are listening.

Your Turn Will Come!

It is, therefore, worth your while to acquaint yourself with the facts about going on the air, for it is becoming an increasingly

powerful means of bringing sinners into vital contact with the Christ Whom to know is FREEDOM and LIFE, full and rich, in this world and the next.

We of the rising generation must be prepared to use the microphone in a nation-wide campaign for Christ, and when we do, to clothe our message in such a manner that it will GO OVER, attract, appeal, **hit home**, and cause that half-million radio sets to stay ON to hear more of it!

BUT-HAR-GRA BIBLE TRAINING COLLEGE.

Through the kindness of Mrs. Hamilton Grant, the house and spacious grounds of "But-har-gra," George's River Road, Croydon Park, have been placed at the services of the Church. One of the conditions that govern this generous gift is that the house and grounds must be employed for some branch of Church of England activity.

More than a year ago the Standing Committee decided to permit the establishment of a Bible Training College located at "But-har-gra." Members of the Church of England who have been accepted by the Committee of Moore College, on condition that they complete a course of one year's preliminary training, are given residence at the rate of £50 a year.

There is also an opportunity of setting free students who intend to sit for matriculation from exacting commercial duties, so that they can devote themselves unreservedly to study, and thereby qualify in a suitable atmosphere for admission to Moore College. Further, men can be trained for lay service in the Church of England, either at home or in the mission field. Already this venture has proved its usefulness, and several young men have profited by the courses of instruction provided.

If the Bible College is to reach full efficiency, adequate help from interested Christian friends must be forthcoming. The very modest fees which are charged for board and residence are all that can be reasonably demanded of the students, but they are not sufficient to meet the entire expenses connected with the carrying out of the project. Some friends have already generously helped this work, and we confidently appeal to members of the Church of England to further a project which must have far-reaching consequences for the future of our Church.

Those who wish to help are invited to communicate with the Principal, the Ven. Archdeacon A. L. Wade, The Rectory, Pymble, or the Warden, Mr. N. M. Gelding, But-har-gra, George's River Road, Croydon Park.

WIREMU TAMIHANA—CHRISTIAN STATESMAN.

By Rev. A. W. Morton.

The greatest Governor in New Zealand's history, Sir George Grey, left the colony in 1853, after his first term of office. It was a time of painful adjustment between Maori culture and European civilization. When Grey's influence was withdrawn, the Maori tribes became hopelessly disunited. Ruinous feuds broke out. There was constant bloodshed. European magistrates failed to stop illegal sale of rum to the natives. Proud, sensitive chiefs smarted under continual insults from officials and settlers. Most serious of all to the Maori was his rapid loss of land. Great tracts were bought by the white men for a few axes and blankets. Many thoughtful chiefs felt that unless they had their own native government they would continue to suffer insult and spoliation.

Wiremu Tamihana saw his race standing on the threshold of a new destiny. For it he had one ambition. Could not the tribes be united and the Maori people, as a great nation, peacefully realise a civilization worthy of its genius? To Tamihana, the struggle of the Maori for adaptation was doomed to fail. While his people seemed weak and hesitant, the European—the Pakeha—was confident and domineering.

Tamihana was a sincere Christian. It grieved him to see that his people were slow to grasp the ethical significance of the Gospel. Because of this the old pagan beliefs were more powerful in restraining evil. Tamihana believed that only in the reassertion of "mana"—the supreme personal authority of the leader—could the degeneracy appearing among the tribes be arrested. Little did this Christian statesman realise that a revival of "mana" would seriously challenge the authority of the European government.

How often has the dream of Utopia intrigued the spirit of man! Wistfully anxious to give expression to Maori genius, Tamihana organised the building of a model village, called Peria, in the atamata Valley. Here were erected sturdy wharves and storehouses, a church, a post-office, a flour mill, and a school where Tamihana taught scholars of every age—tattooed chiefs, boys and girls. Plantations of wheat, maize and kumeras (sweet potatoes) were worked with the aid of European farm implements. Native art and craft found embodiment in an imposing Council Hall where

affairs of importance were discussed with the fervour, action, humour and dignity typical of Maori eloquence.

Every morning and evening a bell called the orderly villagers to prayer. Here was a Christian community indeed! For twenty years, between 1840-1860, Peria was a charming example of idyllic life. But the clear-sighted patriot saw that there could be no permanent peace while the unrestricted sale of rum promoted lawlessness among the neighbouring tribes. Universal authority was needed.

Tamihana was a devout, assiduous student of the Scriptures. He drew up a code of laws based on the Pentateuch. Inspired with high hopes, he went to Auckland in 1857 to place his code before Governor Gore-Browne. Imagine the episode! The long journey over, the dignified chief stands before Government House. He expects courtesy, guidance, co-operation. His mind is filled with thoughts of the representative of the White Queen. Will he be quick of understanding? Will he impute evil motives? Will the One Great Spirit guide both His sons upon a common path of peace? The door opens—not upon a wise, sympathetic Governor whose intuitive grasp of the situation will inform him that this is no ordinary man or moment, but upon a stupid subordinate who seeing a native sees but a native, unbidden and unwelcome, whose very presence is an affront. He insolently refuses Tamihana admission. The door is slammed. The hour of destiny has passed. Tamihana returns to the Waikato heavy of heart and burning with anger. Ere long bloodshed and agony are to be the price of that churlish reception.

Throughout New Zealand other thoughtful chiefs also recognised the need for authority. Anarchy was imminent. Bishop Selwyn said, "I never knew or read of any people so desirous of law as the New Zealanders." A crusade for a Maori king began. Tamihana called for a united effort to prevent the Pakeha usurping "mana" and acquiring land. "The land," said the king-ites, "is our mother's milk. It is all we have. Without it we are as birds whose tree has fallen and who have no resting-place. It is our life to us from childhood, our mother's milk." Becoming known as "the king-maker," Tamihana also advocated education, agriculture and temperance. He quoted the Old Testament scriptures in support of his policy. He claimed that the adoption of a flag was no gesture of disloyalty to the English Crown. "The Queen and the King, they are one," said Tamihana. "Each is on the piece which belongs to each, but love and law surround them, and above is God." Noble words!

In 1857, Potatau, chief of the Ngati Mahuta tribe, was chosen as the first Maori King. Thus, due to Tamihana's leadership the aspirations of the chiefs were realised. Tamihana saw nothing in the king movement to merit European disapproval. Who could cavil at the unity and civilization of the Maori under the control of a Christian King? Spared from the misery of inter-tribal slaughter his race would advance to its destiny. Alas! Tamihana's vision was not shared by the majority of his European contemporaries.

Then came the Waitara crisis. In 1839 Colonel Wakefield had bought 60,000 acres in Taranaki. The Maoris deemed the sale invalid. Prominent citizens, such as Bishop Selwyn and Sir Wm. Martin, supported them. A chief called Wiremu Kingi formed a Land League. He forbade any further sales of Maori land, and demanded the Waitara estate. Tamihana felt that Kingi was in the right, and that his claim should be investigated by the Governor. Bloodthirsty and atrocious land feuds broke out among the natives. Some opposed and others favoured selling more land. Tamihana used all his influence for peace. When Governor Gore-Browne sent troops to attack Wiremu Kingi, Tamihana went to Taranaki wishing to arbitrate. He asked that the troops be withdrawn. Gore-Browne refused, threatening Tamihana with war if the King movement were not abandoned. Tamihana returned home disgusted at such unconciliatory treatment. It led to disastrous warfare lasting more than a decade. Tamihana's followers were in revolt, lamenting his ineffective interference. Though responsible for the subsequent two years' truce, his prestige had fallen.

The Waitara question was unsettled when Sir George Grey was re-appointed Governor. Firm, able, and subtle, Grey was respected by the Maoris. He treated them with courteous sympathy. He attempted to introduce a system of law and administration in the Kaikato, the home of the King movement. He would not give his opinion of the King. He made a road through the Hunua forest and placed the gunboat "Avon" on the Waikato River. Tamihana felt the Governor meant war, but he continued to advocate moderation and restraint. He pleaded for an investigation of Waitara. At last Grey conducted a personal inquiry. The Maori claim was upheld; but restitution was delayed too late. For many days the tongues of war had been murmuring. Tamihana could not restrain the warlike section of the King party; however, he did prevent them from attacking Auckland, the capital. In the subsequent hostilities the lower Waikato tribes, led by Rewi, suffered heavily. Yet the Maoris were elusive foes, and the

British troops could not hope for a speedy victory. As the war dragged on Tamihana's reputation continued to fall.

At Orakau the Maoris, under Rewi, made an amazing stand. The fortified "pa" was only 300 strong, while the British troops numbered 3,000. The defenders were poorly armed, with no water and little food. For three days they endured heavy bombardment and many assaults. General Cameron called for their surrender and received a memorable reply: "Ka whaiwhai tonu ake! Ake! Ake!" ("We will fight on for ever, for ever, for ever!") When requested to send out their women and children, the answer was: "The women will fight on with the men!" The Maoris made an unexpected withdrawal after the most famous fight in New Zealand's history.

The King movement was broken. The war continued elsewhere with horrible and revolting results due to the influence of Hau-Hauism, a cannibalistic, religious cult. In the Waikato, Tamihana was persuaded to make peace.

At Tomahere, General Carey and Tamihana met. A breakwind of ti-tree and flax had been erected. In the centre was the British Ensign. Sixty chiefs followed Tamihana as he advanced with silent dignity to meet the General. Taking off a gold-band cap which he had worn as a token of submission, Tamihana stooped slowly down and laid his "taiaha" at the general's feet. This was his surrender. Though none present could realise fully the extent of his sacrifice, all knew from the convulsive grasp he gave the General's hand something of the hopes and plans that had collapsed.

Tamihana returned to Peria, the scene of his former joys. He felt his labours had been fruitless. He had been called the Waikato rebel, and credited with the instigation and continuance of the war. Yet his submission received little attention. He was unjustly accused of sympathy with Hau-Hauism. He petitioned Parliament to investigate his conduct. None would listen. A pathetic melancholy came over him. A true Christian statesman, his career had been unstained by a crime, hardly dimmed by a fault. Strong in purpose, singular in simplicity, Tamihana had given himself with a warrior love to the service of his race.

His British friend, J. C. Firth, was with him at the last. It was sunset. The purple mountains kept their eternal watch over the Matamata Valley. The dying chief lay feebly under the shadow of a remnant of the primeval forest. Hundreds of his weeping followers surrounded him.

To Firth his last words were : "Do not leave me. Continue to be the friend of my people." Then, turning to his own he said, "My children, I die ; but let my words remain. Obey the laws of God and man." Next morning, in the warm sunlight, with the blue sky above, his gentle loving spirit departed.

But a life lived in earnest does not die—it goes on for ever. "Every man is a cause, a country, and an age ; all history resolves itself into the biography of a few stout and earnest persons." Wiremu Tamihana was one of those stout and earnest persons whose name is carved for ever in the annals of his land. His piety and statesmanship are an inspiration to all who read of him. His life is an epic of sincere Christain personality. He was a father to his people and a true lover of God.

ANTHROPOLOGY FOR THE MISSIONARY

By Dudley A. Ridley.

"Go ye, therefore, and teach all nations," was the command given by our Lord. Let us consider how the missionary may best equip himself for this commission.

An individual who receives the missionary "call" has, perhaps, found that the Christian faith has raised him from a low moral standard of life, and, viewing native life as one of degradation, immorality and superstition, hastens to deliver the native, by means of the Christian faith, from what he considers a devilish existence. The policy of such a missionary, though sincere in his faith, may lead to the disruption of the native society, because of an ignorance of native life. A few souls may have been won, but a diminishing remnant of a race wanders helplessly into extinction.

It behoves a missionary, then, to have a thorough knowledge of the language, mythology, ritual, religion, and law of a people before attempting to evangelise them. Some claim that they cannot wait until they have received either an anthropological training at home, or even the more practical training on the mission field, before preaching the Gospel. This results in a policy of "shock" tactics, and the native offers himself for baptism and confirmation in order to satisfy the missionary when he apprehends what is

desired of him. In such cases the native seldom understands the meaning of his acceptance of the Christian faith, and at least has no determination to separate himself from his former manner of living.

The missionary undertakes a tremendous responsibility when he decides, whether by shame or "shock" tactics to destroy the customs, laws, beliefs and rites of a people who, according to their needs in life, have been adapting themselves to a particular environment which accords with their historical development. A native has a strong love and loyalty for his own beliefs and customs, and when a missionary uproots a native from the continuity with his past and invests him with Christian ideals from without, the native finds himself no longer able to meet a life in his native setting. But if at the same time there is effected a change in the social and economic environment, then the native is able to adjust himself as the new religion is forced upon him.

It is the wiser policy to modify and build upon the old religion of the native rather than destroy it. This necessitates a training in anthropology, sociology and psychology, that the native soul may be the more readily understood. On the mission field the missionary should study the language and observe the function of the old religion in relation to the society as a whole, and, by means of his previous training, gain a thorough understanding of the thought, social life and religion of the native, and also come to understand the principles of social cohesion and culture contact. Then the missionary is able to guide and direct the natives through the period of transition so that they remain distinctly themselves, although transformed and Christianized. For during this period the native must retain an appreciation of his own culture and continuity with the past. This has only recently been achieved with great success among the Maoris of New Zealand.

To-day, governments and mining companies, in their contact with native peoples, find it expedient to employ anthropologists. How much more, then, do missionaries need to have training in anthropology? For missionary work must not only aim at winning individual souls and preaching the Gospel; it must guide and preserve a society while passing through that period of transition caused through contact with European civilization.

Surely only trained anthropologists can successfully carry out such a mighty work and such a Divine command.

THE GARDEN TOMB.

By Rev. Marcus Loane.

It is perhaps impossible to locate with final certainty the actual sepulchre, or even the burial-ground, where the body of Christ was laid after its removal from the Cross. For centuries many people throughout Christendom have venerated the Church of the Holy Sepulchre as the site. To this day most Churches—the Roman and the Russian, the Greeks and the Copts, the Armenian and the Ethiopian—cling to the traditional belief and rank this spot first among the Holy Places. Few indeed, save members of the Reformed Churches, would dare to think otherwise. But despite every endeavour to remove it, one insuperable objection remains. It is impossible to see how the site occupied by the Church of the Holy Sepulchre could ever have been outside the city walls. The most recent excavations in 1938 severely diminish any likelihood of a satisfactory answer to this problem. It has been found that exactly underneath the Damascus Gate there stood the gate of an older wall, possibly that of Nehemiah's wall. At all events, this discovery means that, almost beyond doubt, the walls of the city in Gospel days enclosed the traditional site of the tomb of Christ. The fact destroys the value of the tradition.

However, within the last sixty years there has been a growing body of opinion in favour of another site known as the Garden Tomb. Its discovery was due to General Gordon, who was stationed in Palestine for two or three years prior to his fatal expedition to the Sudan. He acted upon various hints gleaned from the New Testament and conducted the excavations which revealed its existence. His first clue for the location of the Sepulchre lay in the statement that when Christ was led forth to die He "suffered without the gate" (Heb. 13 : 12). That was in accordance with Hebrew law. The Jews did not bury their dead within the precincts of the city, neither were criminals put to death inside the walls. And the execution of Christ was no exception to the rule. Thus that fact took Gordon outside the city. His next clue lay in the description of the scene of His death as "a place called Golgotha, that is, a place of a skull" (Matt. 27 : 33). This skull-shaped hill has been identified almost beyond question on the north side of the city, just opposite the Damascus Gate. On the green summit of that memorable hill He was crucified. Thus that fact took Gordon to the place of His death. His third clue lay in the declaration that the place where

He was buried was not far distant : "For the sepulchre was nigh at hand" (John 20 : 42). It was easy of access from the Cross. The full force of this fact is brought to light by a glance at the previous verse : "Now, in the place where He was crucified there was a garden, and in the garden a new sepulchre" (20 : 41). Thus the place of burial was so close to the scene of death that the Cross and the tomb were not merely "nigh" each other, they were in the same garden, on the same plot of ground. That fact led General Gordon to excavate along the cliff-face of Golgotha. The digging had not proceeded very far before the spades broke through into the empty space of a tomb. The adjacent land was then excavated and the discovery of an ancient wine-press proved that in Roman days it had been a garden. Here, then, was a tomb outside the city wall, close to the scene of the Cross, and in a place where there was a garden ; and many believe, with Gordon, that this is the sepulchre where they laid Him.

We may trace the hints in the Gospel records which confirm this belief by a study of the kind of tomb they depict. There are three definite marks mentioned by the Gospels. First, it was a rock tomb. Each of the Synoptic Gospels speaks of the fact that the sepulchre was hewn out of the rock (Matt. 27 : 60, Mark 15 : 46, Luke 23 : 53). Caves were often turned into vaults and used as tombs. But Joseph of Arimathea had hewn his sepulchre out of the living rock. And this fact corresponds with the Garden Tomb, for it was cut out of the virgin rock in the face of the cliff. Then it was a new tomb. Matthew describes it as "his own new tomb" (Matt. 27 : 60). Luke and John both enlarge the description to say that it was a tomb "wherein never before man was laid" (Luke 23 : 53, John 19 : 41). No corruption had ever defiled that sepulchre. And this fact corresponds with the garden tomb, for it bears the marks of a sepulchre not only unused but not quite finished. And it was a sealed tomb. Matthew and Mark both describe how Joseph, before he departed, "rolled a great stone to the door of the sepulchre" (Matt. 27 : 60, Mark 15 : 46). Mark also mentions the query of the women among themselves : "Who shall roll away the stone from the door of the sepulchre ?" (Mark 16 : 3). All the Gospels note that they found that the stone had been moved, but Matthew alone tells us how, after the earthquake, it was an angel who rolled it back and sat upon it (Matt. 27 : 2). And this fact corresponds with the garden tomb, for outside there is a groove for a rolling stone to be moved to or from the entrance to the sepulchre. The Crusaders, who did not understand the significance of these facts, used the stone ridge of the groove for

tethering their horses. Thus the garden tomb has the true credentials of the Gospel sepulchre, for it is characterised by the three marks there denoted. It is a rock tomb ; it is a new tomb ; it is a sealed tomb.

But there are three other notes which characterise the Gospel sepulchre. They are not expressly mentioned, but they are tacitly implied. The fourth Gospel describes how John outran Peter and arrived first at the tomb : "And he, stooping down and looking in, saw the linen clothes lying ; yet went he not in" (John 20 : 4). From the mouth of the tomb he was able to see what it contained without the aid of artificial light ; therefore it must have been a light tomb. That agrees with the tomb Gordon found. High up to the right of the doorway there is a deep shaft cut through the rock as a window. The light streams in so clearly that a good photograph can be taken inside without a time exposure. This is very remarkable, because no other light tomb has ever been discovered near Jerusalem. The tombs of the kings are shrouded in darkness, and the so-called tomb of Lazarus at Bethany is like the disused shaft of an ancient mine. But the garden tomb admits the light of day so freely that everything can be seen at a glance. Then Luke's account describes how the women assembled inside the tomb (Luke 24 : 3, 10). Three are mentioned by name, and "other women with them" are also denoted. These women all entered the tomb, where they beheld "two men . . . in shining garments." There were then at least six people inside the sepulchre at the same time, and therefore it must have been a large tomb. That also agrees with the tomb Gordon found. There is a porch inside the doorway where mourners could stand, and it was large enough to receive at least six people without discomfort. Again, two of the Gospels describe how the women came to the tomb laden with spices in order to embalm the body (Mark 16 : 1, Luke 24 : 1). When Christ was taken down from the Cross His body had been wound in linen clothes and spices had been wrapped in its folds. No decay would take place within three days at that season of the year. But to undo the winding-sheet and embalm the body would require space ; and that also agrees with the tomb that Gordon found. There is a large, flat stone on the floor between the shelves for the bodies which would provide ample room for the embalment. Thus in every point the garden tomb tallies with what we are told of the Gospel sepulchre.

The sepulchre has the appearance of a family vault. Provision was made for three bodies, evidently for a man and his wife on either side, with a smaller shelf for a child at the back.

Each tomb has two ledges—one projects from the wall above and one runs along the outside edge of the actual shelf. Two slabs would fit into these ledges in order to cover the body. The perpendicular slab would rest in the lower ledge and the horizontal slab would rest on the upper ledge. Only one tomb, that opposite the doorway, was actually finished. The head would lie towards the west, and the rock is chiselled into a slope for the shoulders. This would explain why there was a separate napkin for the head apart from the winding-sheet for the body. A man who stood at the door and looked in could see the whole length of the grave except the head, which was hidden behind a stone seat. That would explain why John did not see the napkin as well as the linen clothes until he had followed Peter into the tomb. There is a stone at either end of the grave which would provide a comfortable seat. That would explain the reference in the fourth Gospel to Mary who saw two angels sitting, one at the head and the other at the feet of the place where His body had lain (John 20 : 12).

There need be no surprise that the scene was not regarded as sacred by those who must have known the site. Archæology shows that it was. There are two early Christian tombs in the neighbouring garden. One bears the Latin inscription, "Buried near his Lord," and the other, "Onesimus, Deacon of the Church of the Resurrection." Thus we have a twofold hint as to the accuracy of Gordon's discovery. But, further still, archæology shows that an early church was in fact built over the very site. In front of the tomb are the remains of an ancient church floor. Over the entrance to the tomb is an ecclesiastical arch. A long cut to the left indicates the site of ancient cloisters, and a deep basin with a drain indicates the site of a font for immersion. It is known that Herod Antipas erected a wall that encircled this site for a brief period between 43-70 A.D. This is conclusive that the tomb must have been built before that time. Sir Flinders Petrie, in Christmas, 1937, examined the site, but declined to date it unless complete excavations were carried out. However, he said that the tomb itself undoubtedly belonged to Herodian times. The church was probably built between 43-70 A.D., and was destroyed after the fall of Jerusalem. Holy places were consistently desecrated by the erection of temples to Venus on the sacred sites. The dove-cotes over the garden tomb and the "tree of life" of Adonis traced in the wall show that such a heathen shrine was raised in place of the church. Thus the site was desecrated and then forgotten.

Thus tradition grew up eventually round the Church of the Holy Sepulchre as the result of Queen Helena's dream in the

fourth century. No one thought of looking elsewhere from that time forward. The Crusaders were so ignorant of the character of the other place that they used it as a stable for their horses. It remained for General Gordon to excavate it and to reveal the garden tomb. After his death, the plot of ground was bought by subscription, and the ownership is now vested in the hands of Evangelical trustees. No church or building has been raised on the site since then, but the ground is preserved in its original character as a garden, where the visitor may muse and read. Those who believe that this tomb is the sepulchre of the Gospels have met with virulent opposition from advocates of the traditional site. But the positive evidence in its favour from Scripture alone is far more convincing than the legends about Queen Helena and the Church of the Holy Sepulchre.

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THE MYSTERY OF THE STIGMATA.

By Ian Shevill.

Konnersreuth is just another of those little Bavarian villages where flop-jowelled old burghers suck hubble-bubbles, dauchhounds drag their continuations around corners, and cuckoo clocks chirp. Here to-day lives the only extant ecstatic who displays the marvel of the stigmata.

The stigmata is a phenomenon which reveals itself by inflicting on the victim the wounds of Christ, the scars of the thorn crown, the bruised shoulder, bleeding back and pierced feet.

The Past.

Some authorities claim that St. Paul was the first person marked in this strange way, and quote to substantiate the theory such texts as Galatians vi., 17 or xi. 20. However, we are quite sure that Saint Francis of Assisi was stigmatised, and the Roman Church has on record 321 authenticated cases, 47 of which are men. This large mass of evidence cannot be lightly passed over, especially when we remember that each—even the Mediæval cases—was carefully investigated by an *Advocatus Diabolis* who set out to reveal fraud and banish tricksters.

During the last century a certain nun, one Catherine Emerich, discovered that she bore on her body the marks of Christ. Blind fanatics immediately shrieked "witch," and accused her of devil possession; doctors were called, who bound her lacerated hands and feet until she fainted; hot pokers were tried, and other abominable instruments of ignorance let loose.

The baffled fanatic never admits defeat, and so she was carried to the court and there underwent a rigid civil investigation, but even judicial commands would not stop the wounds playing their fountains, and so in indescribable agony she died in 1856, while various showmen haggled for her body.

The Present.

Humanity has advanced a little since then, and so to-day the only case of stigmata in the world is carefully guarded from the prods of the curious horde.

The story is weirdly mystical. Theresa Neuman is the daughter of a Bavarian tailor, who grew up in such great poverty that, at

the age of twelve, when on one occasion the family became possessed of an onion, she was forced to beg flour from her friends with which to make batter. Her intelligence at school was below normal.

After a fall, which paralysed her, such complications appeared as blindness and a twisted leg ; but after a visionary visitation of St. Theresa the paralysis went, also the blindness, and slowly the leg healed. Being "born away in spirit to Gethsemane," she found a bleeding wound in her side. This she tried to hide, but when Good Friday came she had a vision of the whole Passion and wounds appeared in her hands, feet and forehead, and since then she has followed the church year, developing the signs on Fridays, rejoicing and cured on Sundays, and enduring agony sublime on Good Friday, on which day dropsy is added to her tortures.

There are several amazing things about this woman. She has eaten nothing except the Communion bread for thirteen years. Given a book when in ecstasy she is able to tell you the contents without looking. She has discerned a visiting bishop in mufti, and also a mock-clergyman. At Communion her face becomes luminous and her haggardness turns to beauty, and she can always sense the presence of the reserved Sacrament when driving through a city in a car.

She believes that her tortures help to expiate the sins of men, and having been told of a drunken revel in the city she immediately vomited and the smell of liquor pervaded the room.

This can probably best be explained as a psychical disease. Psychology certainly cannot explain her ability to speak Aramaic (which she had never heard before), but it can offer certain interesting observations.

A hypnotic subject whose arm has been seared in imagination with a red-hot poker, and the imagined wound bound up, will really develop a burn scar ; this is the effect of mind on body. There are cases of functional, as distinct from organic, blindness which may be cured psychologically, and many cases of paralysis are also of a mental nature. This was shown by a ward of helpless paralytics who bounded out of bed at a London hospital when the cry of fire was raised. Mental conflicts have physical expressions ; these were conflict cases.

Thus the case of Theresa Neuman, and also her wound appearances have a possible psychical explanation. Nor is it wise to neglect the recent investigations into biological light

Like most earlier cases, the subject is weak physically, having been under-nourished, and having passed through the gnawing hunger of the war period ; and, secondly, her mentality is weak.

Both physical and mental resistance are necessary to withstand hypnosis, thus it may be suggested that this peasant girl whose whole life has been coloured by the exaggerated Roman emphasis on the physical crucifixion, has become obsessed, or even self-hypnotised, and this mental state has its strange physical manifestations. She says that she could stop the phenomena at any moment, and yet she prefers the sadistic experiences, as do so many neurotic cases.

If the disturbances were not bound entirely to the sphere of mental disturbance, she would surely in her visions be able to tell a little more than the Bible narrative, but when in ecstasy Professor Würst asked her to describe the houses by which Jesus passed she told him not to ask idle questions; and when he asked her how many disciples were with Jesus she was unable to say twelve, but uttered "One and one and one" until twelve was reached. Counting to twelve is part of many intelligence tests given to children; thus in ecstasy she has a mentality of a child of about five.

So Theresa Neuman is one of the museum specimens of the world. Her case, it has been said, has been authenticated by medical men and professors. A hundred years ago, like Catherine Emerich, she would have been trailed by the bloodhounds of persecution; to-day we grow more tolerant of those things which are seen through a glass darkly, and we hope that in another hundred years the handmaid of religion—psychology—may have advanced sufficiently to effect a cure for this disease of the pious.

"SQUASHES."

A new feature this year is the holding of "squashes" at the Principal's residence on Saturday nights. We have had several enjoyable and helpful evenings.

These meetings are of a student nature, and Moore College students and friends, students from other theological colleges, Teachers' College, University Colleges and Women's Colleges are invited.

The Principal, in spite of his limited time, is always present and delivers an address on some vital subject of the Christian faith. At the conclusion of his address the meeting is open for discussion. This has proved very profitable.

We appreciate very much the efforts of Mrs. Hammond, who on each occasion has kindly provided supper.

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THE WOMEN'S AUXILIARY.

The students appreciate very much the work of the Moore College Women's Auxiliary. The members of the Auxiliary have worked unsparingly to improve the furnishings of the college and make the place more comfortable for the students.

By the opening of the 1938 college year the lecture room, lounge, students' rooms and bathrooms were completely reconditioned and refurnished. All the students' rooms have been dedicated as gifts from various donors, whose names are indicated by a small brass tablet placed on each door.

Since last August the Committee has focussed its attention on the needs of the hostel. The rooms have been improved and made much more comfortable.

In numerous ways the Women's Auxiliary is labouring to improve the domestic side of college. Much has been done already and much more is being attempted, thus "Societas" would not be complete if a record of this valuable work were omitted. The students are very grateful for all the benefit received as a result of the excellent work of the Women's Auxiliary.

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SPORTING ACTIVITIES.

1938.

The College has played a prominent part in the sporting activities arranged by the Council of the United Theological Colleges.

This year we succeeded in retaining the Wilbur Chaseling Cup for athletics. Although five teams were engaged, only the Baptists and ourselves had any chance. By winning the 100, 220, 880 yards, shot-putt and tug-of-war, together with some minor places, they gained a good lead at half-time ; but in the second half we won the 400 yards relay, 440 yards, hop-step-and-jump, and high-jump, and this brought us one point behind them, with only the medley relay to be run. Victory in this gave us the lead in the point score by a margin of one. Successful competitors for Moore were : J. Eglington, 1st in 440, 2nd in 100, 220, broad jump, hop-step-and-jump ; G. Parker, 1st in high jump, hop-step-and-jump, 3rd in 880 ; J. Holt, 2nd in shot-putt ; N. Gelding, 3rd in 100 ; G. Parker, J. Mills, N. Gelding and J. Eglington, 1st in 400 yards relay and medley relay ; C. Kerle, J. Holt, J. Mills and N. Gelding, 3rd in tug-of-war.

We were not so successful in the tennis competition, which was played during the first and second terms. We defeated Andrew's and Camden, but lost to Baptist and Leigh on both occasions that we met them. With a little more luck we might have won, as Baptists only beat us by five sets to four on each occasion.

However, we managed to acquire one cup for tennis. Every year singles and doubles championships are held, each college entering two singles players and two doubles pairs. G. Parker and J. Eglington won the doubles, our other pair, E. Harding and J. Mills, being defeated in the semi-finals. E. Harding was runner-up in the singles to E. Bennett, of Leigh, who also defeated G. Parker in the semi-final.

The only other tennis fixture was the match against St. John's College, Morpeth, on the occasion of the visit of a party of Moore men to St. John's in July. We gained a victory by 13 sets to 9.

We have not the time to engage in any other sport except cricket. Early in the first term we played an unofficial match against Leigh and defeated them. Later, a competition match was played, the scores being Moore 141 and Leigh 41. There were no outstanding scores, but L. Morris, J. Holt, J. Eglington and G.

Parker made useful contributions, while J. Mills created some excitement with two mighty sixers. Leigh's star batsman allowed himself to be run-out, and the rest could offer no opposition to the excellent bowling of Eglington and Parker.

The annual match with the clergy was not quite such a happy event as in previous years. Owing to some misunderstandings, the clergy did not have a full team, and thus some outsiders had to be brought in and some of the men had to play for both sides. The outsiders included a first-grader, and a second-grader from University. Rev. F. J. Camroux was the most successful batsmen, making 64, and R. Johnstone, batting for the opposition, amazed his team-mates.

1939.

For the third time in succession we won the William Chaseling Cup for athletics. The Carnival was held on St. Paul's Oval on Monday, May 1st. Moore won all but one event, scoring 63 points—a margin of 39 over the second team. Place-getters for Moore were: J. Eglington, 1st in 100, 220, 440 yards, 2nd in hop-step-and-jump; G. Parker, 1st in high jump, broad jump, hop-step-and-jump, 4th in 880; E. Harding, 1st in 880, 3rd in 100, 4th in 220; J. Dahl, 2nd in shot-put; J. Mills, 3rd in high jump; R. Gibbes, 3rd in broad jump; E. Harding, G. Parker, J. Mills and J. Eglington, 1st in 440 relay and 1 mile medley relay; J. Dahl, R. Gibbes, A. Palmer, and A. Morrisby, 1st in tug-of-war.

There was not the excitement of the previous carnivals when the last event decided the result, but there was some excellent running on a wet track.

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OPEN-AIR ACTIVITIES.

The students of the College are actively engaged in open-air services every week. Activities are directed by a committee elected by the members of the Students' Union. During Lent term services have been held regularly in the parish of Holy Trinity, Erskineville. Friday night is "open-air night." At these meetings the screen and organ is provided by Holy Trinity, and the lantern slides by the Rev. R. B. Robinson. The services have been made very effective, and, we trust, more helpful in leading some to a knowledge of our Lord Jesus Christ.

At the invitation of His Grace the Archbishop, the students were responsible for the open-air services in connection with the Day of Witness in the parish of Sans Souci and Langlea; also during the term students have assisted at a meeting conducted in the parish of St. Silas, Waterloo.

The Open-air Committee would like to express its appreciation for the helpful co-operation of students during the past term and for the wise guidance of the Vice-Principal. The committee

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would also like to thank Rev. R. B. Robinson not only for his practical assistance in the loan of lantern and slides, but also for his sympathetic and prayerful interest at all times.

THE MATRON.

Since "*Societas*" was last published, Miss Clinch assumed a most important position in the College—that is, of course, looking at things, as St. Paul says, through "the eyes of your stomach (*kardias*)"—students' version.

We appreciate not only her excellent efforts in the kitchen but also her matronly interest in all the students, and her kindly administrations to those who are indisposed.

To matron and her staff we offer our sincere appreciation for all that is undertaken in making College life happier for us.



REV. F. A. WALTON.

We are all very sorry to lose from our lecturing staff Rev. F. A. Walton, M.A., Dip.Ed. His lectures were always appreciated by the students, and he shall always be regarded as a man of distinctive ability. We wish him every blessing in the new work he has taken up in Melbourne Diocese, where he is acting as Director of the Board of General Education.



REV. M. L. LOANE.

We congratulate Rev. M. L. Loane, M.A., Th.L., on his appointment as Vice-Principal of the College. Formerly he was a lecturer at the College. During 1938 Mr. Loane was on leave in England, where he spent a very happy time. He has come back with a greater wealth of experience for his work, and with a broader vision of the Church. Mr. Loane visited many churches and most of the leading theological colleges at home. He is convinced that Moore College compares favourably with any college abroad. We welcome him back again and wish him every blessing in his work at the College.

OLD STUDENTS' UNION.

Moore College Refresher Course (March 6-10).

The evening of the reception and welcome turned out to be wild and stormy, but eighteen of the brethren foregathered in the library of Moore College on Monday evening, March 6th.

The Principal, in his address of welcome, said he hoped the men would feel that they might express themselves freely and frankly in discussion. They were there to help each other, and he hoped the course would prove very helpful to all. The Rev. Canon Denman, who represented the Archbishop, said His Grace desired him to express his apologies, and regretted his inability, owing to rural deanery meetings, to be present. The canon said the study set down for the mornings was very appropriate for Lent, and especially as we neared the day of the Great Sacrifice. He hoped the course would be of great value in every way.

Morning Sessions.

We are greatly indebted to the Principal, the Bishop of Armidale and Rev. O. W. Cooper (in the order of their coming) for their leadership at the morning sessions, taking respectively the following chapters from Dr. A. B. Macaulay's "The Death of Jesus": (a) The Will of Man in Relation to the Death of Jesus; (b) The Will of Jesus Himself in Relation to His Death; (c) The Will of God in Relation to the Death of Jesus.

Evening Sessions.

The evening sessions were devoted to a study of practical parochial problems under the subject-title of "The Priest and His People." We are most grateful to W. G. Coughlan for filling a vacancy at very short notice, and giving us an excellent paper on "Worship and Modern Needs." The most sparsely attended evening was Wednesday; due, no doubt, to the fact that Wednesday evening services in the parishes precluded many from attending; but those who did come heard a most interesting paper from Mr. Norman Lindsay (Master of Music at The King's School) on "Music in Worship," and gained some valuable suggestions from the speaker. We can only hope that Mr. Lindsay will not consider the attendance in any way indicative of the clergy's interests in the musical side of their services!

On Thursday evening the Bishop-Coadjutor gave us, in a delightfully informal way, a valuable talk on "The Conduct of Public Worship," from which came much helpful discussion on this most important subject. It seemed to the writer that discussion was more free at the evening sessions when parochial problems were under examination. Possibly some of us, realising our limitations in matters dogmatic, were not so ready to speak upon the theological subjects of the morning sessions.

The course concluded on Friday morning, March 10th, with a celebration of Holy Communion in the College chapel, at which His Grace the Archbishop was the celebrant. The Principal, in a few concluding words, reminded us that while other branches of knowledge have a definite value, we must not lose sight of the fact that we were ordained to preach the Gospel.

Well Worth While.

The refresher course was an experiment, and one learns by experiments. It may be that if the Old Students' Union decides in the future to hold another such course, a period of the year may be chosen which would prove more convenient to a greater number ; but one feels that although it might have been better attended (thirty was the highest number at any one session), the course was well worth while. If its discussions prove an urge to further study and understanding of our problems, both theological and parochial, it will not have been held in vain. One can record with pleasure that there was an excellent spirit shown throughout by men of widely differing views.

We wish to record our thanks to all who assisted in any way to make the course possible, and, as a committee, we leave ourselves in the hands of the Old Students' Union as to whether another course shall be arranged at some future date.



CANON CAKEBREAD MEMORIAL.

At the last meeting of the Committee the matter of a suitable memorial to the late Canon Cakebread was discussed. It was suggested that a fund be established, the interest from which would provide an annual prize, to be known as the "William Jowers Cakebreak Prize," which will perpetuate the name of one who for over twenty years was Secretary of the Old Students' Union ; and which would be an appropriate and practical tribute to the memory of his unfailing interest in the work of the College and the welfare of its students.

All Moore College men have been notified of the above suggestion. Donations are invited to the Canon Cakebread Memorial Fund, and may be sent to the Secretary at All Saints' Rectory, Petersham; or, if more convenient, might be handed to the Principal.



THE ANNUAL REUNION.

Opportunity is afforded in this issue of "Societas" of giving timely notice of the Annual Reunion which will be held on the Wednesday in Synod week—October 11th. His Grace the Archbishop has kindly consented to be the Celebrant at the service of Holy Communion at half-past ten, and will preside at the Annual Meeting to be held at the conclusion of the service. It is "up to us" all to make this a real Reunion; we can best do so by making a special effort to be present at the Communion Service.

C. E. ADAMS, Secretary, O.S.U.

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