The Australian Church Record 1949

Australian Church Record

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CHRISTIAN CONSECRATION

It was Matthew Arnold who said, "Conduct is three-fourths of life." But what of the other fourth? Conduct is what we do. But this is commonly controlled by motives that we do not see. In the case of our Australian gum, the visible part, the trunk and branches, make up a good three-fourths of the whole, and yet the character of what we see is determined by the part hidden in the ground. Our Lord said, "Make the tree good and its fruit will follow." It is the root that ultimately determines the fruit.

In the New Testament there are two words translated "life." The one denotes life in its inner nature, or essence, the other life in its manifestation or conduct. Both these are important, but the second depends upon the first and stems from it.

Consecration Primary.

The Apostle Paul, writing to the Christians at Rome, when he comes to the question of conduct, begins by exhorting them to a full consecration of themselves to God. In the practice of the Christian religion this is where the work of sanctification begins. His words are, "I beseech you, therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy acceptable to God which is your reasonable service."

"Conduct is the fruit of a full surrender to God and a continuous adjustment to His will."

It seems clear that the Apostle in writing the words we have quoted had before his mind the ordinances of that religion in which he had himself been brought up. These ordinances had now passed away because the substance of which they were the shadow had come. These ordinances contained reality but they foreshadowed and prefigured a greater reality.

The Levitical directory of worship begins with the law of the burnt offering. This is found in the first paragraph of the book Leviticus. The Apostle sees in this a figure of Christian things. This burnt offering is the Christian in type and symbol. At the time the Apostle was writing the Temple had not yet been destroyed. The ordinances of Old Testament worship were still being observed by the members of the unbelieving synagogue. Just as their predecessors hoped to re-establish those ordinances on the Temple Area in our own day.

It would be easy for the Apostle and those of his readers who, like him, had been brought up in the worship of the Old Testament to draw the parallel between the old and the new. This was its special characteristic. True it was to be cut in pieces but "the whole" was to be offered. Nothing was to be reserved, held back, or used for other purposes.

Again the burnt offering was entire. All was consumed on the altar. The apostle entreats and beseeches. Our offering of ourselves to God must be voluntary if it is to be accepted by Him and also if it is to carry within it any promise of permanency.

Further the burnt offering was a voluntary offering. This is why the Apostle entreats and beseeches. Our offering of ourselves to God must be voluntary if it is to be accepted by Him and also if it is to carry within it any promise of permanency.

The Jerusalem Scrolls  5
Dr. Rumble Answered  8
The Jerusalem Scrolls  8
B.C.A. Rally  9

ON OTHER PAGES.

Printed
its condition was to be "without blemish." This, of course, referred to the absence of any moral defect in the offering made. The believer cannot be morally and spiritually without blemish. We can only be viewed as such in Christ. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. But this involves on our part the adoption of that perfection as the aspiration of our hearts and also would serve to imply on God's part the promise that He will ultimately bring this perfection to pass.

In this connection it is interesting to note what Jude writes in the ascription of praise with which he closes his epistle: "Now unto Him that is able to without blemish in exceeding joy." This, of course, referred to the union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God.

Proper Psalms and Lessons

September 25. 15th Sunday after Trinity.
E. Dan. v or vi; Matt. xxviii or Ephes. iv-25 verse 21.

September 26. 16th Sunday after Trinity.
E. John viii 20 or vii 1-15; Luke xi 1-28, or xvii 5-14; Luke xi 29 or I Cor. vii 1-15.

October 2. 16th Sunday after Trinity.
E. Jer. v 20 or vii 1-15; John viii 12-30 or Eph. vii 22 verse 9.

October 9. 17th Sunday after Trinity.
E. Jer. xvii 5-14; Luke xi 28 or Titus ii 1-11.

Sydney Church of England Grammar School for Girls

FORBES STREET, DARLINGHURST


The School stands in its own grounds on the heights of Darlinghurst.


BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss B. M. Chisholm, B.A.
devout cwerkman of his church. "I have always on principle been turning over the List Table arranged for a Communion Service. I see you have two services of the Church Sunday next, what am I to do?" "Keep your rule of course," was the reply. This is an instance of an unthinking custom that would limit a man a spiritual freedom and probably lead him to blame for Sunday attendances at the 11 a.m. service.

The following news item is to be found in a recent issue of an Australian church paper: "Secularising abuse of our broadcasting system. It would be better 'thrown out.'"

"In the 11 a.m. service.

"We in Germany are not nearly as wor-ried about political matters in our foreignen as the Christian Church. They were unemployed and a potential source of social hygiene for the Christian Church. There was no hatred of England, but the feeling towards U.S.A. was not quite so gen-eral.

"The Pastor said that the changes in world and social conditions in Germany today were due to the fact that the German peoples would willingly enjoy our friendship and welcome our help. Only thus can we in any real way win the peace.

"THE AUSTRALIAN CHURCH RECORD.

"Editorial Matter to be sent to The Editor, "The Australian Church Record," 115 George St., Sydney.

"Advertising and Business Communications to be addressed to the Secretary, A.C. Marketing, The Newcastle House, George St., Sydney, N.S.W.


"WANTED—Small portable organ required, any price. Reply to "Catherine," c/o Church Record Office.

"The Rt. Hon. W. J. Jordan, High Com-missioner for Canada, has purchased a piano at the High Cross, London. Past Com-missioners of the Toronto Church have contributed towards the purchase of the piano."

"The Pilgrim's Progress of John Bunyan was written in the reign of James I (1603-1625)."

"The Discoveries of the MSS. The MSS. of the Hebrew Bible are a series of manuscripts that are the oldest known written records of the Bible. They were discovered in a cave near the Dead Sea by a Bedouin tribesman in 1947. The cave contained over 900 manuscripts, including 500 copies of the Book of Isaiah, 50 copies of the Book of Jeremiah, and 10 copies of the Book of Jeremiah."

"The discovery of the MSS. is in Aramaic."

"The MSS. are available for study and preservation.

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September 22, 1949

**DATE AND ORIGIN OF THE MSS.**

All those who have examined the MSS. are agreed in dating them prior to the Chris-
tian era. They are the oldest known Hebrew Biblical MSS. (which belong to the eighth or seventh century B.C.). They are written in a script which has been described as "Hebrew cathedrical" or "Hebrew capital" script. This is a form of writing which is characterized by a large, ornate lettering style, with decorative flourishes and embellishments. The oldest MSS. are thought to be from the first half of the first century B.C., while the youngest are from the first century A.D. The MSS. are generally agreed to be copies of the Hebrew Bible, although some scholars have suggested that they may have contained non-canonical material.

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**MUST FOR ALL WORKMEN AMONGST CHILDREN**

Published by CHRISTIAN PRESS, 20 GOLDBURN STREET, SYDNEY

September 29, 1949

**PERSONAL**

The Archbishop of York is at present visiting Churches in New South Wales.

We desire to offer our congratulations to the Rev. G. M. Rix, who has been appointed Chancellor of the Diocese of Grafton. Bishop Rix is the right Reverend G. M. Rix, who was in residence last month. He will now take up his duties in the diocese. Bishop Rix was educated at the University of Sydney and holds the degrees of Bachelor of Arts and Bachelor of Divinity. He has previously served as an assistant priest in the Diocese of Grafton and has been appointed to the Bishopric of Grafton.

Bishop Rix is the son of the late Bishop Rix, who served in the Diocese of Grafton for many years. He is married and has four children.

THE LATE MR. W. J. G. MANN

The Diocese of Sydney has lost in the death of its long serving Chancellor one of its most distinguished sons.

Mr. Mann was a long serving and well known member of the Diocese of Sydney. He was born in New South Wales and was educated at the University of Sydney. He was ordained to the priesthood in 1910 and served as a vicar in the Diocese of Sydney for many years. He was appointed Chancellor of the Diocese in 1949 and held the position until his death.

Mr. Mann was a respected and well loved member of the Diocese of Sydney. He was a man of great integrity and was known for his dedication to the Church and its teachings.

We express our deep sympathy to the family of Mr. Mann and to the people of the Diocese of Sydney at this time.
Dr. Rumble has recently directed his attention to the English Prayer Book. He has written about the service in the Church of England and the Anglican Prayer Book. He has also studied the history of the Prayer Book and its development. Dr. Rumble finds it interesting to explore the different versions of the Prayer Book and their significance.

However, Dr. Rumble also notes that there are some who have been critical of the Prayer Book. Some have criticized it for being too difficult to understand, while others have praised it for its simplicity. Dr. Rumble believes that the Prayer Book is a valuable resource for Christians, but he also acknowledges that it can be difficult to understand.

In his book, Dr. Rumble offers a detailed account of the Prayer Book and its history. He explores the various versions of the Prayer Book and how they have evolved over time. Dr. Rumble also provides a critical analysis of the Prayer Book and its role in the Church of England.

Overall, Dr. Rumble's book is an excellent resource for those interested in the history and development of the Prayer Book. It is a comprehensive and well-researched work that provides insight into the significance of the Prayer Book in the Church of England.
CHRIST has no HANDS or FEET but those of MEN and WOMEN

HIS WORK OF EVANGELISM NEEDS AT ONCE FOR NEW GUINEA AND PACIFIC ISLANDS

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Get in touch with the AUSTRALIAN BOARD OF MISSIONS in your Capital City.

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THE BISHOP OF CHICHESTER ARRIVES IN SYDNEY.

The Bishop of Chichester was entertained at a reception at the Chapter House on Friday, 9th September. He was welcomed by the Archbishop who referred to the many services that he had rendered during his visit to Australia, both as Chaplain to the late Archbishop of Canterbury, Doctor Randall Davidson (the Bishop is the author of "The Oecumenical Movement"). The Bishop also expressed his admiration for the work of the World Council of Churches.

Lord Davidson (the Bishop is the author of "The Oecumenical Movement") gave notice that on the 21st September at 2 p.m. the Organising Missioner would give a lecture to the community, both as Chaplain to the late Archbishop of Canterbury, Doctor Randall Davidson (the Bishop is the author of "The Oecumenical Movement").

Dr. Bell had very many interesting stories to tell us of his past experiences. He made the acquaintance of Lieutenant Nielson when the Nazis were in control of the country and felt that they were isolated and strangers in a strange land. Dr. Bell told us how the Nazis were in control of the country and how he had to change his way of life to fit in with the Nazi regime. He also told us how he tried to keep the faith alive in the hearts of the people, but it was not easy.

The meeting concluded in the heartiest manner.

THE GERMAN BULLETS OF DEATH.

At the conclusion of the Bishop's address the Organising Missioner introduced a German waiter who spoke of his experiences in the war. The waiter told of how he had seen many things that were terrible and how he had been forced to work for the Nazis. He also spoke of how he had managed to escape from the Nazi regime and how he had finally come to Australia. The waiter's story was very moving and many of the audience were moved to tears.

The exhibition which was opened by Mrs. J. Rehfeld (wife of the Chancellor) at 3 p.m. on Saturday, 18th September, was a large wall space and three tables. It included many hand-made objects, such as hand-knitted items, hand-painted pictures, and hand-carved woodwork. The exhibition also included a large wall space and three tables. It included many hand-made objects, such as hand-knitted items, hand-painted pictures, and hand-carved woodwork.

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Dear Sir,

I am writing you regarding the Annual Moore College Emblem Appeal which this year is to be made on Sunday, 25th September.

In connection with this matter the following facts may interest your readers. Already you are fully aware of the great shortage of clerical and church workers in this country. In New South Wales, where there are 30 Ordinaries, there are at the moment only 15 Ordinaries. It is estimated that 20 Ordinaries are needed, and that church personnel demand, which has accumulated over the past years, to maintain those requirements the Sydney College needs 70 students each year.

The fees of each resident student are £100 per annum, but the committee has only £650 available each year for bursaries. To give each a bursary of £30, would mean a further £1,150 annually. Every student as you can see has to be prepared to contribute largely to the cost of his training. Already the number of men eligible who could benefit from the Commonwealth Assistance is rapidly diminishing.

There will be 77 rooms in the new wing not paid for. These could be donated by a parish or individual and would be an appropriate memorial for a loved one, and would be an appropriate memorial by any lover of the Church.

I trust all will do all in their power to forward the Emblem Appeal.

Yours sincerely,

S. G. STEWART

Hon. Director, Annual Sydney, Moore Theological College.
St. Andrew’s Rectory
1 Bencraft Ave., Roseville.
Phone: JA 2535.

DISUSED CEMETERIES.

(The Editor, “Australian Church Record.”)

Dear Sir,

I am custodian of the historic cemetery of the Church of St. Peter, Cook’s River, Sydney. After four years work I have got first stage of all the graves, and all other graves by an expert.

There is not, now, a grave that has not been moved by me. This work cannot be from young growth by means of a light Dusting. I have got the same spot where it was.

The condition of this sacred spot had reached such a scandalous state that it was

DO YOU LOSE YOUNG NEW AND OLD?

A menace to public health and morals. I found a small child who had been given to me to be in a place of utter horror.

The graves of long-nagged churchmen are a menace to the growth. There is not, now, a grave that has not been moved by me. This work cannot be from young growth by means of a light Dusting. I have got the same spot where it was.

The condition of this sacred spot had reached such a scandalous state that it was.

INTER-COLLEGE VISIT.

MOORE STUDENTS AT BRISBANE.

Eight students from Moore Theological College, New South Wales, recently spent a week in Brisbane as guests of St. Francis’ College, the diocesan Provincial Training Centre.

The students were allowed to enter into the general College routine, and a very pro

A VERY DEFINITE COURSE OF ACTION IN THE NEAR FUTURE.

In this it will be the co-operation of local Churches and their members.

The plan is to be revealed by the Alliance Executive Committee at the opening function of the

SEND YOUR NEXT HOLIDAY ON

THE MOUNTAINS.

As a member of the Council of The Home Mission Committee to consider ways and means of raising money, etc. This has been the subject of critical investigation by the General Committee, which has certainly suggested to the Standing Committee and it was

SUNDAY SYDNEY STANDING COMMITTEE.

The following are some of the important matters dealt with by the Sunday Standing Committee at its meeting held on the 12th September last, as noted in our journal:

1. The Most Reverend the Archbishop, rector of St. John’s, Birmingham, has informed me that Mr. W. J. G. Mann, M.A., Chancellor of the Diocese of Sydney, died on 15th September last, after a long illness. He was 72 years of age and had been a member of the Diocesan Synod for over 60 years. He had a thorough knowledge of Ecclesiastical Law and took a prominent share in the debates on the proposed new Constitution for the Church in Australia.

2. After the death of Mr. W. J. G. Mann, Chancellor of the Diocese, the Council for the Church in Australia, has met and decided upon the following matters dealt with by the Standing Committee, and it was

ANNUAL MEETING.

The Council of the Temperance Alliance, representing all Protestant Churches, has met and decided upon the following matters dealt with by the Standing Committee, and it was

SUNSHINE FAIR.

In the Sydney Town Hall, on

SATURDAY, 30th SEPTEMBER.

In the meantime preparations are proceeding, and details will appear in next month’s Bulletin, in this monthly magazine.

PLEASE WATCH FOR THIS IMPORTANT ANNOUNCEMENT.

NOTE.—The Sunnbine Fair will be open to the public from 10 a.m. to 9 p.m. (B.A., President Methodist Conference, Sydney)."  

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(a) St. Catherine’s Duggara’s Daughters Home, Ashmead, Mrs. J. J. Hewett were elected to fill the vacancies of Mrs. Balahane and Mrs. Urn.  

(b) Council of the Home Mission Society (The Rev. Norman Fox was elected as the new Archbishop of H. S. Strong, now being ex officio).  

6. Cumberland County Council.—Object of this block is to increase the number of Local Option Societies by 1000 available each year for bursaries. To £105 per annum, but the committee has only

7. The Synod in 1948 after voting certain important motions, said that it would be satisfactorily dealt with.  

8. The St. Aidan’s Longueville Mortgaging of certain lands for the purpose of A.B., and was defeated at tennis, and (with an important member) in industrial areas.

9. The plan is to be revealed by the Alliance Executive Committee at the opening function of the

10. Two vacancies were declared on the Council of The Home Mission Committee, and it was

11. The usual form of Declaration of Trust is adopted in the Anglican churches between Sydney and the Bishopsthorr Estate.

12. The Synod in 1948 after voting certain important motions, said that it would be satisfactorily dealt with.  

13. In connection with the second Session of Synod which would open on the 7th November, 1949, it is to be pointed out that the last day for receiving notices of motion for being put forward on Sunday September 12th, 1949, is to be pointed out.

Spend your next holiday on the mountains!

At "GOOBIJA"

87 North Mail, LEURA, Blue Mountains, N.S. W.

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Book Early! Miss E. Rankow.
CALL TO YOUTH

C.M.S. YOUTH PEOPLES UNION.

At the 34th Annual Convention of the Young People's Union of the Anglican Church in Australia, held at the New South Wales Synod Hall on Saturday, the 15th October, the Rev. G. H. Sidman, Vicar of St. James', Flinders Street, addressed the gathering. He spoke of the importance of youth work and the need for young people to be involved in the life of the Church. The convention was attended by representatives from various dioceses across the country.

NEW SOUTH WALES.

CHURCHES' CRUCIFIX UNION.

The Life—the Friend that sticketh closer than a brother,

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The Australian Church Record

September 22, 1949

APPOINTMENTS AND PREFERENCES.

GREENWOOD, Canon W., has been appointed to the Vicar of the Church of St. John the Baptist, Newmarket (Dio. of Melbourne).

LIMINGTON, Rev. G. E., has been appointed Vicar of the Church of St. John the Baptist, Bicheno (Dio. of Hobart).

PULLIN, The Rev. N., as Assistant Minister at Holy Trinity, Oakleigh (Dio. of Melbourne).

CHILDREN'S RELIGIOUS BROADCASTS.

On and after September 11, the A.B.C. is arranging two new features, for the half hour devoted to children's religious broadcasts. The first will begin this period with a story addressed to the younger children entitled "Fifteen"—and Then?"

At 5.50 p.m. there will be a talk to 'teen-age children entitled "Fifteen"—and Then?" and at 6.00 p.m. Eastern time, 5.00 p.m. South Australian time, "The Sunday School Bible Stories with a Christian Message." The first is for the younger children, the second for older children. Each will be addressed to a different audience. The talks will be addressed to boys and girls who are thinking about choosing a career. On September 11, Dr. W. L. Carrington gives a talk entitled: "So you want to be a doctor?" On September 12, Dr. T. H. Bush will speak, "So you want to be a lawyer?"

At 9.30 p.m. on October 15th Major General the Rev. A. G. Horsley will address the audience on "So you want to be a soldier?"

ON THE PRECARIOUS ART OF MAKING A SUCCESSFUL RADIO BROADCAST.

Broadcasts are more elusive than the chameleon or the kaleidoscope, more changeable than the weather. They are not only the most elusive, but the most pernicious form of advertisement. No one can be sure that his message will be heard by the right people.

Passing your advertisement to the chief announcer is a little like handing over a parcel to a postal clerk. He knows a great deal about radio and records, but little about the stations themselves, and the people who will listen to what you have to say.

To begin with, you have the problem of catching the attention of the announcer. You have to find someone who will support your cause. You have to be able to get access to him. You have to make sure that he will be in a position to do his best for you.

The next problem is to make sure that the announcer will put your message across. You must be able to communicate with him. You must be able to talk to him. You must be able to persuade him. You must be able to give him the confidence to use your message.

The final problem is to make sure that the announcer will not alter your message. You must be able to control him. You must be able to prevent him from using your message in a way that will undermine your cause.

The only way to overcome these problems is to have a good selection of announcers. You must have a good selection of announcers, who will be interested in your cause, who will be able to use your message, who will be able to communicate with you, who will be able to persuade you, who will be able to control you.

The best way to do this is to have a good selection of announcers, who will be interested in your cause, who will be able to use your message, who will be able to communicate with you, who will be able to persuade you, who will be able to control you.

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