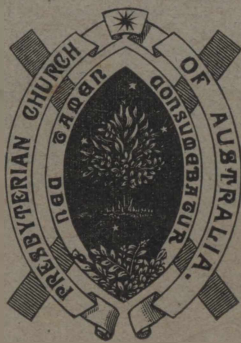


2275

Mr John ...
①

MINUTES
 OF THE
GENERAL ASSEMBLY
 OF THE
 Presbyterian Church of Australia,
 AND OF
THE FINAL SESSION
 OF THE
FEDERAL ASSEMBLY
 OF THE
 Presbyterian Churches of Australia and Tasmania.



HELD IN SYDNEY, JULY, 1901.

12th & Final Session of Fed Assembly
1901 Sydney

SAMUEL E. LEES, PRINTER AND STATIONER, 81 CLARENCE STREET.

1901.

MINUTES
OF THE
GENERAL ASSEMBLY
OF THE
Presbyterian Church of Australia,
AND OF
THE FINAL SESSION
OF THE
FEDERAL ASSEMBLY
OF THE
Presbyterian Churches of Australia and Tasmania.



HELD IN SYDNEY, JULY, 1901.

Sydney :

SAMUEL E. LEES, PRINTER AND STATIONER, 81 CLARENCE STREET.

1901.

CONTENTS.

| | PAGE. |
|------------------------------------|-------|
| Minutes of Federal Assembly - - - | 5 |
| Minutes of General Assembly - - - | 13 |
| List of Committees - - - - - | 52 |
| Historic Roll of Ministers - - - - | 56 |
| Addresses of Delegates - - - - - | 68 |
| Communications - - - - - | 80 |
| Deed of Union - - - - - | 84 |
| Enabling Acts of Parliament - - - | 88 |
| Overture - - - - - | 93 |
| Reports - - - - - | 94 |
| Returns - - - - - | 103 |
| Financial Statement - - - - - | 107 |
| Index - - - - - | 109 |

GENERAL ASSEMBLY

OF THE

Presbyterian Church of Australia.

Right Rev. the Moderator:

THE REV. JOHN MEIKLEJOHN, M.A., D.D., Dorcas Street Church,
Melbourne.

Clerks of Assembly:

REV. JAMES S. LAING, D.D. (Senior), Muswellbrook, N.S.W.
REV. GEORGE TAIT, M.A. (Junior), South Yarra, Melbourne.

The Procurator:

MR. JOHN GARLAND, M.A., LL.B., Sydney.

The Law Agents:

MESSRS. DAVIES & CAMPBELL, Melbourne.

Treasurers:

THE TREASURERSHIP COMMITTEE OF THE NEW SOUTH
WALES CHURCH,
Scots Church, York Street, Sydney.

NOTANDA.

Special attention is directed to the following matters:—

DATE of Meeting of next General Assembly—At Melbourne, on Wednesday, 17th September, 1902, at 7.30 p.m.

INSTRUCTIONS—

To CLERKS OF STATE ASSEMBLIES AND PRESBYTERIES.

| | |
|--|--------------|
| Anent List of Representatives of Assemblies and Presbyteries | Minute 64 |
| Anent Nominations to Standing Committees by State Assemblies and Returns ... | Minute 135 |
| Nominations to Judicial Commission and Board of Missions | Article III. |

To CONVENERS OF COMMITTEES.

| | |
|-------------------------|----------------------|
| Finance... .. | Minute 142 |
| Home Missions... .. | Minute 140 |
| Social Questions | Minute 139 |
| Theological Hall | Minutes 131 and 150. |

REMITTS—

To PRESBYTERIES.

| | |
|---|------------|
| Amendment of Articles V. and VII. of Articles of Agreement | Minute 103 |
| Designation of Assemblies in Articles of Agreement | Minute 104 |

Presbyterian Church of Australia.

MINUTES

OF

Final Session of the Federal Assembly.

*At Sydney, and within St. Stephen's Church, Phillip-street, on Tuesday,
the twenty-third day of July, 1901, at 7 o'clock p.m.*

THE FEDERAL ASSEMBLY of the Presbyterian Churches of Australia and Public Worship
Tasmania convened by appointment of the Executive of the Union Committee,
in terms of the instructions of the Federal Assembly at its meeting in Mel-
bourne, in June, 1900.

Public worship was conducted by the Moderator, the Rev. Alexander Sermon.
Yule, M.A., who preached from Ezekiel xxxvii. : 19,—“They shall be one in
Mine hand,” the following discourse :—

The symbolic action of joining the two sticks or rods in the prophet's hand signified that the separated kingdoms of Israel and Judah were at the approaching Restoration to become one in God's hand, and so to become the rod or sceptre of His power, by which He was to bless mankind.

It is not needful for us at present to consider at length how far the return from the captivity under Ezra and Nehemiah fulfilled the promise of the text. Partly it did so; and important consequences ensued from that partial union of scattered Israel. The cause of truth and righteousness in the world was strengthened. The separation of Israel from the heathen, their attachment to one another, and their closer adherence to their great traditions, were secured. Consequently, their power to bless the nations with Abraham's blessing, and to prepare the way for Messiah, was likewise increased. From being like the dry bones, disjointed and scattered, they rose to be a living nation and a rod of power in the Lord's hand.

Now, we cannot say that the Union to which we are looking forward is in all respects quite parallel to this ancient union of Israel and Judah. Our Union is but local in relation to the Churches of Christendom, and it is but partial in relation even to the Christians of Anstralia. It is not the healing of a schism, nor the removal of an inherited division, like the recent Presbyterian Union in Scotland. We have healed our

Presbyterian divisions years ago, and our scattering into these widely-separated Australian colonies has been, we trust, in obedience to Christ's commandment to be His witnesses to the ends of the earth. It was our duty to follow our enterprising people and to organise Churches as best we could. But now, because of the rapidity of communication and because of the political union accomplished in the Commonwealth, we are practically much nearer each other than in former days. Our experiment in the Federal Assembly has taught us the great good to be gained from brethren of all the States meeting for conference and prayer. And after long consideration we are convinced that the closer organic union which is to be formed is so highly expedient that it has become duty. Reasons of expediency, when numerous and converging, and when looked at with prayer and watching for the guidance of the Holy Spirit, form a most binding kind of obligation; and it is no presumption to think and say that the Lord is leading us. Our Union is, we believe, matter of expediency in just the same way as the going forth of the Apostles and early evangelists by two and two was a matter of expediency: as the collection made by the Churches of Macedonia and Achaia for the poor saints at Jerusalem was a matter of expediency, and as the public recognition of the Gentile liberty with respect to Jewish ceremonies became recognised, first as expedient, and then as necessary. But for such arrangements, the integration of the early Christian Churches and their equipment for service would have been seriously hindered.

We are living in an age of great Empires and wide national combinations, when small States are in danger of being neglected and left behind, if not also of being crushed out of existence. All the Churches are involved in this movement. The sentiment of it pervades them, and in these lands particularly, because of our frequent migrations, the inter-mixture and inter-marriages, and the distribution of our families and friends over the whole continent. A small Church, unless it were the sole custodian of some vital truth, or the propagator of some very plausible delusion, must certainly decay and die out. Even a large historic and national Church like our own is apt to lose members. Some of them are taken away by what may be termed the predatory sects, and, what is worse, some of them become, as the Psalm says, "mingled among the heathen, and learn their way."

We are, therefore, making this Union in the interest of Christ's cause in the Commonwealth, and of our Presbyterian people, that the Church of their fathers may meet them wherever they go, with her evangelical teaching, her sober liberty, her reverent worship, and her great traditions of faithfulness to principles.

But, if our Union is practically to be for good, some great objects and ideals must be kept in view: and what some of them are is suggested by the Reunion and the Reformation of Israel referred to in the text.

I. First, we ought carefully to study to make our Union contribute to *the maintenance and defence of truth and righteousness.*

The irreligious indifference of the day is constantly excusing its own lazy unbelief and neglect of serious thought by saying that religion is a matter of taste and feeling; that truth has centre everywhere, and is to be found in all the creeds. They might just as well say that righteousness has centre everywhere, and is to be found in all the practices. All of us who are really Christians have found the truth in Christ, and we know that through Christ is the one way of enlightenment and salvation for mankind. In our experience and long history we have seen the truth of the Gospel made effectual to save from sin and misery innumerable multitudes. We stand together, therefore, for the great evangelical doctrines of grace; we put them in our confession, and train our ministers rightly to understand and preach them. We do so, side by side with other evangelical Christians; but we are necessarily apart from Sacerdotalists and Sacramentarians, because, by their dominating doctrine of a priestly caste and *opus operatum*, they preach another gospel, which diminishes the sense of personal responsibility to God, and seriously impairs Christian intelligence, liberty, and capability.

We are also necessarily apart from those who doubt the supernatural, or deny the Divine Christ and the hope of eternal life. *That* when it comes into any Church, is not another gospel of any sort: it is decay—the beginning of the end, the tuberculosis of Christian life, which if latent, was dangerous, and if active, speedily fatal. We see before our eyes the effects of these antagonistic systems on those who follow them, for, on every side in our mixed Australian population, there is plentiful evidence of the kind of Christians or non-Christians which they produce. Therefore, we maintain the old Gospel “Way” in all its essentials; aye, and even as to its circumstantials, the explanations, the theologisings, and arrangement of truth, we do not abandon the old statements till we are sure of something better. The Church had always acknowledged that from time to time these subsidiary doctrines may require modification and re-statement; but she does not listen to every cry for change, nor at all approve of tearing down the fine old temples of the Reformed Faith to build its carved stones into the rubble walls of a temporary shelter for unbelief. The Church of God, when led by the Holy Spirit, does know the truth, is the pillar and ground of the truth, and has constantly within her, in the hearts of the believing, the testimony of the Holy Spirit to the great Gospel facts and teachings.

Equally important with the maintenance of truth is the maintenance of righteousness in our Churches and among our people. And especially the Church must ever strive to have a ministry and office-bearers of spotless character, sanctity and intelligence, who can be a credit to the Christian name and to our Presbyterian traditions. We must, in addition to being personally sober, righteous and godly, also help on the cause of practical holiness of life, by a faithful and capable ministry, and by the wise administration of a fair and kindly government. If we can stand forth in the midst of the world as a Church distinguished by devotion to God and consistent righteousness of character, that is something which all men can see and appreciate, even if they are largely ignorant of our doctrines.

The maintenance of truth and righteousness, therefore, must be one of our chief objects in the Union, and our being united may in several ways be helpful. If our power is small in one region, it may be reinforced from another. If a wider union of evangelical Christians ever becomes practicable, we shall be able to go into it as a whole and with full regard to our faith and history, and not in helpless, broken detachments. If modifications of teaching and discipline are contemplated, we shall make sure of full consideration and general acquiescence before they are adopted.

II. But another object and ideal to be set before us in the Union is *the fostering of personal religion, brotherly love and fellowship among us who are ministers and elders*, and so helping the religious life of the Church. The building of the temple and the setting up of the whole Levitical ritual after the Restoration, and especially the reappointing and keeping of the great Jewish festivals in the restored city, did much to promote in the resuscitated nation the spirit of loyalty to God, patriotism, and brotherly love. The central nucleus of the nation was never very large, but the scattered Israelites of the dispersion, who came up to the feasts from the countries round were always representative of many more who could not attend. The central city and the festivals formed a powerful factor in promoting Jewish brotherhood. They helped to keep the people separate from the degradations of idolatry and to inspire them with love to the law and hope of Messiah. Now, may we not have some help of this kind from our United Assemblies. All our brethren who “dwell deep” will be able from time to time to come up to these Assemblies, which ought to be made Feasts of Christian Fellowship, interchange of thought, and brotherly kindness. We can and we ought to make our Great Central Gathering subservient to securing these high ends. It is true that in the new Assembly we are likely to have business to transact, and authoritative decisions to come to, which will require time and attention. Differences of opinion and discussions are sure to arise. But will it not be possible to devote much more of our time to the great work of edification and mutual spiritual helpfulness than we have usually been

able to do in our Presbyteries and Local Assemblies on account of the press of business? Many of the lesser matters will never come before the central Court, and with them will be excluded the raising of little points of order, which waste time and give to small differences about small things an appearance of wrangling and strife. Our open discussions and our great liberty of speech are an inheritance from our Mother Churches, and I trust we shall always retain them; but they impose upon us the obligation not only to avoid personalities and provocation, but also of continual care not to waste the time and disappoint the hopes of those who have come from lonely places and at great expense with the expectation of getting intellectual stimulus, Church experience, and spiritual good. The Church is the Temple of God, and in any court of a temple the great object of edification and worship should never be forgotten. Church Courts are not Parliaments to advise the King, but audience chambers in which to hear His voice and carry out His will.

III. Once more, Our Union ought to fulfil the great function of working for the propagation of the Gospel and the extension of Christ's Kingdom. The old Jewish Church prepared for that, but the Christian Church has it as her first duty to carry it out. The Revival of Religion in Ezra's time greatly helped to prepare the way of the Lord. Our Union will be of little profit unless by a similar revival of Religion we help on the cause of the World's Evangelization, and so prepare for the Return of our Lord and Saviour Jesus Christ. We are specially taking the Heathen Missions of the uniting Churches under the care of the Union Assembly. It is a great responsibility to undertake, and it may help us to discharge it better if we remember that our Presbyterian Churches have a peculiarity in regard to Missions. They manage them as Churches and not through a Society. That is a great advantage, but it has its own risks—namely, that sufficient importance may not be assigned to the subject in our Assemblies and in our congregations. Our Foreign Mission work has been fruitful and is very hopeful; but we cannot forget that in our principal field of the New Hebrides its success more than ever before menaced by French aggression. Our United Church will have to give herself immediately to prayer and effort to prevent the suppression of justice and liberty in these fair islands, which the self-sacrifice and martyrdom of our missionaries have made safe for the strangers who now are eager to prey upon them. We have to remember also that large portions of our own territory are as yet but a Mission field. It is a happy thing that some of our people, go where they may, are like Abraham, blessed and made a blessing. But others alas! like Lot, pitch their tent toward Sodom, and soon thereafter sit with the elders in the gate of the heathen city. Church feeling speedily dies down if not fostered by fresh conversions and newness of life. Love for the old land and the old Presbyterian ways influenced many in the past years of our history; but the children do not completely share these feelings; and in several of the States the banishment of the Bible from the Public School is a powerful hindrance both to national intelligence and to effective religious instruction. Our young Australians, like young people of other lands, find it easy to see that the zenith is just over their own heads, and pay no more attention to the distant and the unseen than to the hidden stars at noon day. Many of them find themselves in a current of thought and opinion that cares more for sport and amusement than for anything else in heaven or earth. Besides, is it not the talk of all the ignorant politicians that the way to Australian greatness is to forget the religious differences of the old countries, and to hate the Chinaman? This is really their form of avowing, with the unjust Judge in the parable, that they neither fear God nor regard man. Now, only by obtaining from God, in answer to prayer, an earnest self-sacrificing native ministry, and sending them out into the lonely fields of rural enterprise, and into the Vanity Fair of business and pleasure in our cities, can the United Church do anything at all adequate to bring before our younger fellow-countrymen the awful seriousness of life and the infinite greatness of the Salvation of God. Many of us see the present condition of things and say, there is a great problem to solve, and so there is. It needs much thought; but it requires prayer and self-devotion far more. It

needs believing, Christ-like preachers and workers baptized with the Holy Ghost and with fire. It needs an outpouring of God's Spirit, a revival among those who are now Christians—conversions to God, and *real* consecration among those who bear Christ's name—not merely propriety of living. If our Union is to be a blessing to Australia it will have to be accompanied by a Resurrection such as described in the earlier part of this Chapter (xxxvii). Organization—bone coming to bone is not enough, nor even the comeliness and beauty produced by sinews and flesh covering the bones. There must be the breath of God breathed, and life imparted. Then may we be an army to fight the Lord's battles. Then shall the united rods become in God's hand the Sceptre of His great power to work His gracious will.

Is it possible that for such a purpose and destiny God is bringing us together? Let the possibility of it stir us up to pray and watch unto prayer. All who have even a particle of life are commanded as surely as Ezekiel was, to prophesy to the Breath. Let us humbly and believingly do it—pray for the Spirit, and continue to pray, till He bring us out of these graves of ours from having dead or half-dead churches, poor resultless ministries and little hope of better, to the gay and delight of being filled with the Spirit, and endued with power and used of the Lord Jesus Christ to do His work till He call us home to the rest of God, or till He Himself come in power and glory to claim the Kingdom for His own.

THE MODERATOR constituted the Assembly with prayer.

THE MINUTES of the Eleventh Session of the Federal Assembly (March, 1900) and of the adjourned meeting (June, 1900), as engrossed in the permanent Record, were laid on the table by the Clerk, and being taken as read, were confirmed and signed by the Moderator. Minutes confirmed.

THE REPORT on Foreign Missions was submitted by Rev. James Gibson, *Convener*. The Report was taken as read, and Mr. Gibson having addressed the House, moved :— Report: Foreign Missions.

Receive the Report, thank and discharge the Committee, and remit the Report to the General Assembly of the Presbyterian Church of Australia.

The motion was seconded by Rev. J. Walker and carried.

Report: Union

THE REV. J. MEIKLEJOHN, *Convener* of the Union Committee, submitted the Committee's Final Report, to the effect that the consent of all the Churches of the Federation had been given to the terms of Union, and that the necessary Acts of Parliament had been obtained in all the States except that of Western Australia, which was being carried through the Parliament of that State. Mr. Meiklejohn moved :— Motion.

Receive and adopt the Report.

Agree to discharge the Committee; thank them for their work, and express gratitude to God for the successful termination to the Union negotiations.

The motion was seconded by Dr. Scott and carried unanimously.

DR. SCOTT, on behalf of the Union Committee, submitted a resolution of thanks to the Rev. John Meiklejohn, drawn up by a Committee appointed for the purpose, as follows :— Resolution of thanks to Rev. J. Meiklejohn.

The members of the Federal Assembly, at its last Sederunt, desire to place on record their appreciation of the services which the Rev. John

Meiklejohn, M.A., for nearly nine years the Convener of the Committee on Union, has rendered to the Churches of Australia. They desire, further, to express their thankfulness that under the Divine blessing the Union, for which he has toiled with such unwearied devotion, is so near its consummation, and that the many complicated difficulties which had to be dealt with have at length been triumphantly overcome. This happy achievement, they feel, has been accomplished in large measure by the energy, wisdom, tact, patience, and unfailing courtesy so habitually manifested by Mr. Meiklejohn during the numerous conferences necessitated by the importance of the issues involved. The members of the Federal Assembly join in the fervent prayer that their beloved brother may long be spared to the United Church to guide it by his counsels, to witness the realisation of his hopes, and to reap the fruits of his labours. Dr. Scott moved:—

Adopt the resolution, and direct that it be inscribed in the permanent Record, suitably engrossed, framed, and presented, at a convenient time, to Mr. Meiklejohn.

The motion was seconded by Hon. W. Anderson and carried by acclamation.

Intimation.

The Moderator informed the House that on the occasion of the death of our late beloved Sovereign, Queen Victoria, he had sent to London a cablegram expressing the sorrow of the Presbyterian Church.

Moderators
sign Declaration

The Moderators of the several Assemblies then took their seats on the platform, and each read and signed the following Declaration, and in the order here set down:—

New South
Wales.

I, James Cameron, Moderator of the General Assembly of the Presbyterian Church of New South Wales, do hereby declare that on the fourth day of October, 1900, the said Assembly did adopt the Scheme of Union as proposed by the Federal Assembly at its adjourned meeting, held in Melbourne in June, 1900, and did authorise me to sign the Deed of Union, and I am prepared to do so, in the name and on behalf of the Presbyterian Church of New South Wales.

(Signed) JAMES CAMERON.

Victoria.

I, George Tait, Moderator of the General Assembly of the Presbyterian Church of Victoria, do hereby declare that on the fifteenth day of November, 1900, the said Assembly did adopt the Scheme of Union as proposed by the Federal Assembly at its adjourned meeting, held in Melbourne in June, 1900, and did authorise me to sign the Deed of Union, and I am prepared to do so, in the name and on behalf of the Presbyterian Church of Victoria.

(Signed) GEORGE TAIT.

I, Alexander Hay, Moderator of the General Assembly of the Presby-^{Queensland.}terian Church of Queensland, do hereby declare that on the seventh day of November, 1900, the said Assembly did adopt the Scheme of Union as proposed by the Federal Assembly at its adjourned meeting, held in Melbourne in June, 1900, and did authorise me to sign the Deed of Union, and I am prepared to do so, in the name and on behalf of the Presbyterian Church of Queensland.

(Signed) ALEXANDER HAY, D.D.

I, George Davidson, Moderator of the General Assembly of the Presby-^{South Australia.}terian Church of South Australia, do hereby declare that on the eighth day of May, 1901, the said Assembly did adopt the Scheme of Union as proposed by the Federal Assembly at its adjourned meeting, held in Melbourne in June, 1900, and did authorise me to sign the Deed of Union, and I am prepared to do so, in the name and on behalf of the Presbyterian Church of South Australia.

(Signed) GEORGE DAVIDSON.

I, David Matthew, Moderator of the General Assembly of the Presby-^{Tasmania.}terian Church of Tasmania, do hereby declare that on the twenty-second day of March, 1901, the said Assembly did adopt the Scheme of Union as proposed by the Federal Assembly at its adjourned meeting, held in Melbourne in June, 1900, and did authorise me to sign the Deed of Union, and I am prepared to do so, in the name and on behalf of the Presbyterian Church of Tasmania.

(Signed) DAVID MATTHEW.

I, Robert Hanlin, Moderator of the General Assembly of the Presby-^{Western Australia.}terian Church of Western Australia, do hereby declare that on the ninth day of April, 1901, the said Assembly did adopt the Scheme of Union as proposed by the Federal Assembly at its adjourned meeting, held in Melbourne in June, 1900, and did authorise me to sign the Deed of Union, and I am prepared to do so, in the name and on behalf of the Presbyterian Church of Western Australia.

(Signed) ROBERT HANLIN.

The signing having been completed, the Moderator said:—The Declarations form our warrant for dissolving the Federal Assembly in favour of the General Assembly of the Presbyterian Church of Australia.

MR. W. WOOD, Financial Secretary of the New South Wales Church read ^{Financial Statement.} the Statement of the Federal Assembly's Expenses Fund submitted by the Treasurership Committee of that Church, and moved:—

Receive the Report. Thank the Treasurership Committee for its diligence.

Resolution.

Authorise the Treasurership Committee of the Presbyterian Church of New South Wales, as the Treasurers for the Federal Assembly, to transfer the credit balance of £178 17s. 5d. to the credit of the Assembly Expenses Fund of the General Assembly of the Presbyterian Church of Australia, and empower the Treasurership Committee to collect the outstanding balance due under the Federal Assembly Account.

The motion was seconded and carried on the voices.

The Union
Resolution.

THE CLERK moved :—The members of this Assembly, being also elected as representatives of the General Assembly of Australia, agree to meet for the consummation of the Union at the Town Hall to-morrow, at 3 o'clock.

The motion was seconded and carried unanimously.

Thanks.

ON the motion of Dr. MacInnes, a cordial vote of thanks was accorded to the Moderator for his excellent Sermon.

Minutes
confirmed.
Assembly
dissolved.

THE MINUTES of the Sederunt were read and confirmed.

THE BUSINESS being now concluded, the Assembly united in praise and prayer, and thereafter the Moderator declared the Federal Assembly of the Presbyterian Churches of Australia and Tasmania dissolved, and pronounced the benediction.

ALEXANDER YULE, M.A., Moderator.

JAMES S. LAING, D.D., Clerk.



Presbyterian Church of Australia.

MINUTES

OF THE

CONSUMMATION OF THE UNION

AND OF THE

FIRST GENERAL ASSEMBLY OF AUSTRALIA

1. AT SYDNEY, and within the Town Hall, on Wednesday, the twenty-fourth day of July, one thousand nine hundred and one years, at 3 p.m., the Representatives of the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, Tasmania, and Western Australia, elected according to the third of the Articles of Agreement, met pursuant to arrangement, for the purpose of consummating the Union of the Presbyterian Churches of the States of Australia, and the formation of the First General Assembly of the Presbyterian Church of Australia in terms of the Scheme of Union, agreed upon by the Federal Assembly at its meeting held in Melbourne in June, 1900, and adopted by all the federated Churches.

*Meeting of
Representatives
of the Churches
of the States of
Australia.*

2. On the motion of Dr. Hay, seconded by Rev. R. Hanlin, the Rev. James Cameron, D.D., Moderator of the General Assembly of New South Wales, was appointed to preside.

*Dr. Cameron
elected to
preside.*

Dr. Cameron took the Chair, supported on the platform by the Moderators of the other Assemblies, viz.—Rev. George Tait, M.A. (Moderator of the Assembly of Victoria), Rev. Alexander Hay, D.D. (Moderator of the Assembly of Queensland), Rev. George Davidson, M.A. (Moderator of the Assembly of South Australia), Rev. David Matthew, M.A., B.D. (Moderator of the Assembly of Tasmania), Rev. Robert Hanlin (Moderator of the Assembly of Western Australia).

*Moderators of
the State
Churches.*

Opening Exercises.

3. THE MEETING was opened by singing the 100th Psalm, reading Ephesians iv., 1-16, by the Rev. George Tait, and prayer by Rev. George Davidson.

Interim Clerk appointed.

4. ON the motion of the Rev. John Russell, Clerk of the Tasmanian Assembly, seconded by Rev. Richard Kerr, Clerk of the Queensland Assembly, the Rev. James S. Laing, D.D., was unanimously appointed Interim Clerk. Dr. Laing briefly acknowledged the confidence of the brethren.

Documents tabled.

5. THE Interim Clerk laid on the table the following Documents :—

The Scheme of Union.

Extract Minutes of all the State Assemblies, certifying to the adoption of the Scheme of Union.

The Enabling Acts of Parliament—The Presbyterian Church of Australia Acts of New South Wales, Victoria, Queensland, South Australia, and Tasmania.

Preamble read.

6. THE Interim Clerk then read the Preamble of the Basis of Union, and on his motion it was agreed to take the Basis and Articles of Agreement as read.

Solemn Assent to Scheme of Union.

Thereafter, at the Chairman's request, the Representatives of the several Churches stood and held up the right hand in token of their acceptance of the Basis and Articles of Agreement.

Deed of Union signed.

7. THE Deed of Union, comprising the Preamble, the Basis and Articles of Agreement, engrossed on parchment, was then signed, in duplicate, by the Moderators of the State Assemblies.

The Chairman then said :—

Union declared consummated.

"In the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of the Supreme Courts of the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, Tasmania, and Western Australia, I declare the Union of the Churches now consummated and the Presbyterian Church of Australia duly formed, and that the Assembly now to be constituted is the First General Assembly of the Presbyterian Church of Australia."

Assembly constituted.

8. THE Assembly was constituted with prayer by the Chairman, who then said :—"The First General Assembly of our United Church having been duly constituted, it is now my high privilege, in the name of the Presbyterian Church of Australia, and in token of our Union, to extend the Right Hand of Fellowship to the Moderators of the several Churches entering into this Union," whereupon the Chairman and Moderators gave to each other the right hand of fellowship, and the Chairman said :—"And may the Almighty God, Father, Son and Spirit abundantly bless the Presbyterian Church of Australia"—to which the Moderators responded.—"And make her a glory to

our Lord and a blessing to Australia and to the world"—and all the brethren said "Amen."

At the conclusion of the Solemn Ceremony, the members and the vast Praise. audience present united in singing these words (Ps. lxxii., 17-19):—

His name for ever shall endure ;
 Last like the sun it shall,
 Men shall be bless'd in Him, and bless'd
 All nations shall Him call.
 Now blessed be the Lord our God,
 The God of Israel :
 For He alone doth wondrous works,
 In glory that excel.
 And blessed be His glorious name
 To all eternity ;
 The whole earth let His glory fill,
 Amen, so let it be.

9. THE CALLING of the Roll was postponed to next Sederunt.

10. THE REV. DR. BRUCE moved :—That the Rev. John Meiklejohn, M. A., Election of Moderator. Minister of Dorcas-street Church, Melbourne, be elected Moderator of this Assembly.

The motion was seconded by the Rev. Peter Robertson and carried by acclamation.

The Right Rev. the Moderator, accompanied by the Moderators of the Moderator's Address. State Assemblies, was received by Dr. Cameron, and took the Chair amid the enthusiastic applause of the brethren and audience, all present standing.

11. THE Moderator delivered the following Address :—

FATHERS AND BRETHREN,—

I have to thank you, and do sincerely thank you, for the honour you have conferred on me in appointing me Moderator of this, the first General Assembly of the Presbyterian Church of Australia. Much as I appreciate the honour, the gratification it affords me would be greater if I felt less the responsibility of the position that yields it ; and had more confidence in my ability to discharge in a worthy way the duties connected with it.

But any hesitancy I had in accepting your invitation was broken down, partly by the unanimity with which this invitation was given, and partly by the knowledge that you gave the invitation, not in view of the future, or in any expectation of the work to be done by me as Moderator, but in view of the past, and as the expression of a feeling generously cherished that I had not proved unfaithful to the trust reposed in me by the Federal Assembly when it appointed me Convener of the Union Committee.

But if on this day, when we are celebrating the event which marks the successful completion of the work of that Committee, it is felt that the service of anyone who was a member of it should receive recognition, it is only fair that we call to mind those into whose labours some of us entered, and the fruits of which all of us are reaping.

To find the beginning of the Union negotiations, we have to go back to a time prior to the arrival on Australian shores of some who have taken an active part in them. The records of the Church show that it is 20 years in the month of May last since the movement began whose happy issue we are celebrating to-day. At that time a deputation was appointed by the Victorian Church to go to Sydney to confer with brethren there on the subject of a "closer Union of the Presbyterian Churches of Australia." Happily, there are brethren—of whom the Moderator of the New South Wales Church is one—who are still with us, and we hope will long be with us, who took part in these early conferences, and who, throughout the whole history of the negotiations, never ceased to take an interest in them, and to show their willingness to further the end they had in view.

But there is one no longer with us who deserves to be gratefully remembered by all of us, and to be specially mentioned by me: I refer, as you know, to Dr. Nish, the late Clerk of the Victorian Assembly.—a man of statesmanlike ability and a loyal son of the Presbyterian Church. To him, it would appear, more than to any other, is due the credit of having initiated the Union movement, and of having laid down the lines which have so largely guided us in carrying it on. The Federal Assembly, which was the practical outcome of these early conferences, and whose history we have this day brought to a close, helped, by the stimulus it afforded, the brotherly feeling it promoted, and the knowledge of the Church's work it disseminated, to keep alive the desire for a closer union, and by making that union, as in later years it did, the chief theme of its discussions, did much to prepare the way for it.

Of those who interested themselves in the matter, when it was a live question before the Federal Assembly, no one was more helpful, while he was still with us, than the late Dr. Steel, of Sydney. At a critical juncture in the negotiations, when the question of having two smaller Unions,—the one embracing the Churches in certain States, and the other the Churches in the other States,—was being discussed, it was due in no small measure to his zeal and eloquence that the question was definitely settled. And when, at the meeting of the Federal Assembly at Adelaide in 1892, the final settlement of that question took place and a new beginning in the Union negotiations was made, the Convenership of the Committee which was then appointed, instead of falling into other hands, would have gone into his, had not his physical disability of dulness of hearing prevented him from accepting the office.

From then till now not a few members of this Assembly have laboured assiduously in the cause of Union, and it only becomes me here to acknowledge my own indebtedness for the great assistance which, as Convener of the Committee, I have received.

That we this day, after these years of preparation, and all the difference of view and feeling they brought—that storm and stress of controversy which is inevitable when great questions of Church policy are discussed by those who have the Church's interests at heart, and believe that great interests are at stake—should be celebrating that event which marks the completion of our negotiations and should be doing so without, I think, any reason to cherish unhappy memories of things said and done in connection with them, or occasion to regret the loss of a single congregation or even any office-bearer, is something on which we may not only very well congratulate ourselves, but for which, too, we should be profoundly thankful to God, the Author of Concord, and the Source of all good.

Grateful to Him, first and specially, we should be, and we shall be, as we believe that the issue we have reached is due not merely to human efforts and human wisdom, and one likely to command the Divine blessing as something which is in accordance with the Divine mind, but one, too, which gives evidence of His presence and gracious guidance. It is as we cherish this conviction, and only as we cherish it, that we have any good ground for that hope which gladdens all our hearts, as from that new vantage point we have gained through the Union, we look into the future to see what promise of blessing it contains. We have laboured in vain, have spent our strength for nought,

have misused the Divine gifts of time and means, if God has not been with us in the deed we have done this day, and led us to the doing of it. Except the Lord do build the house they labour in vain who build it.

But as we believe that the Church to which we belong, the great Presbyterian Church, together with those branches of it which we have to-day seen merged into one, bears the marks of a true Church of Christ, and has given evidence throughout its history, in its struggles and victories, in the fruit it has yielded, in the manner and in the measure in which it has helped to further the Kingdom of Truth and Righteousness, not merely by what it has in common with other Churches, but by those principles which are its distinctive features—and surely our main reason for belonging to that Church rather than to any other is found in our holding this belief—so we believe that in this Union, as in other Unions which have taken place in the Presbyterian Church, we have a token of the Divine presence, and an evidence of the Divine favour.

But with this conviction, hope cannot fail to come to our hearts that the purpose we have had in view in forming this Union will be attained, and that through those arrangements into which we have entered and which bind us together, beauty and strength will come to the United Church, and make it a more worthy place of the Divine indwelling, and a more efficient instrument of the Divine purpose.

How far indeed the arrangements into which we have entered are the best possible for the end we have in view, we shall have to learn by experience. The lessons it brings, and which it will be our duty to endeavour to learn, may teach us that a greater measure of Union than we have by the Scheme is desirable. We have entered into this Union because we believe that the work of the Churches which form it—respecting the attainment of these moral and spiritual ends which it is their duty to seek and for which they exist—is a matter of common interest, and should as far as possible be done by united effort as being likely, in that way, to be done most effectively. If our Union means anything, and is to have any value, it means the expression of a conviction that the aggressive work of one of the Churches is not the work of that Church alone, but the work of the United Church; and that it is the duty accordingly of the United Church to make those arrangements through which that work may be most successfully done.

A union of States or of Churches in these States, widens the sphere of interest without diminishing the intensity of that interest at the centre, breaking down mere provincialism in the one case, and mere parochialism in the other; and if the future should make it clear that other arrangements than those we have made for Home and Foreign Mission work can be made through which the several Churches of the Union will, without weakening their interest or lessening their work in their own spheres, better help those in other spheres, we shall, in making them, only be carrying out the spirit and aim of our Union, and be acting strictly within the limits of the constitution of the United Church.

It is this view of the Union which may well make the event of this day a special source of hope and stimulus to the weaker branches of the Church, and give comfort and encouragement to the bush minister and the bush missionary, those agents of the Church who are labouring in the spheres which are most distant, most lonely and most difficult.

But it is not enough for the success of the United Church in carrying on its mission that we try to perfect or even succeed in perfecting the machinery of the Church or the ways by which its work is done, and shall have in doing so ground for cherishing the conviction that the spirit of Christ is in the heart of the Church, and is guiding her in her work. The Church is an organism, and like other organisms, such as a body of a plant or animal, its health and development depend upon the action of two sets of forces. In a physical organism, physiologists tell us, there is not only the germ of life which animates it and gives direction to the developing process, there are also forces of a constructive kind that act upon the various parts or members of the organism. Of these forces the main one is heat. And for the welfare of the Church, it is not enough

that there be dwelling in her the Spirit of Him of whom it is written "He is Life, and the Life the Light of men," but there must also be activity amongst her members, arising from the influence of spiritual forces operating upon them, of which here, too, the main one is heat. And if we—and not only we who are members of this Assembly, but all who are associated with us in the Church—had more heat, more of that glow which has source in Him who is the Sun of Righteousness—had we such a baptism of the Holy Ghost and of fire as would enkindle whatever holy love dwells in us into a purer and brighter flame, begetting in us new fervour and more zeal, and a greater readiness to labour, and if need be, to suffer for Christ's sake, a more successful career, and a more glorious future than perhaps any of us anticipate would await the United Church.

It would be well, brethren, if to-day were made by us a day not merely of rejoicing and congratulation, but also of humiliation and consecration, in view of the Divine goodness and the poor acknowledgements which we as individuals and Churches have made of it, as is too clearly testified by our failures to meet more fully the demands of Christ, and to fulfil more perfectly His purpose. If the gratitude which we who are members of this Assembly profess to feel towards God for the way in which He has led us and blessed us as a Church were embodied, not merely in a resolution to be recorded among the proceedings of this Assembly, as will be done, but were embodied, too, in the deeds of a consecrated life, on the part of all who are members and adherents of the Churches represented in it, we should in our happy experience come to learn the truth underlying the principle expressed in the words of the old prophet: "Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

But if the event which we are celebrating this day has that in it which is fitted to bring hope to our hearts with regard to the future of the United Church and the Mission it has to fulfil, we have it, too, in the circumstances of the time in which this event has taken place. No doubt there is much in these circumstances calculated to bring discouragement rather than encouragement. The forces that are arrayed against the Church are numerous and strong, and so has it always been. Mammonism, worldliness in its many forms, the lust of gold, the love of pleasure, that selfish devotion to the things that are seen and temporal, and which blinds the vision to the reality, and the beauty and the abiding worth of the things that are unseen and eternal, are perennial sources of evil, and have always been at work as hindrances to the Church's growth; and were it otherwise the Church would not itself exist or have been founded by Him who is its King and Head. It was because of the evil that is in the world He came, that He might by the power of His love overcome it, and lead those who were held captive by it into captivity. And the mission of Christ is the end and aim of the Church. And if in our day evil in some of its phases is deepening and spreading, as some good and observant people fear and think, and showing itself in such ways as a diminishing feeling of attachment to the Church and interest in its ordinances on the part of believing men, in an increasing laxity in the sacred observances of the Lord's Day, and a growing shamelessness on the part of evil-doers in doing shameful deeds, the Church, so far from being discouraged by such facts, will only be following in the Spirit of her Lord and doing His will when it interprets them as a call to greater earnestness and to more prayerful effort.

No doubt, too, there is a prevailing scepticism which is all the more widespread, and all the more insidious because so much of it is due to the influence of men who are within the Christian Church and pledged so long as they remain there to maintain her doctrines, and which is depressing the heart and weakening the faith, and chilling the zeal of many in the Church, and keeping outside of it not a few honest and earnest men and women who are in sympathy with the Church's aims. But scepticism itself is no

new thing, and if there is more of it at present than there has been in some past ages, the increase is not to be attributed to moral causes or to a process of degeneracy, but to that growth of knowledge and that greater intellectual activity which are features—and features which are surely good, rather than bad—of the age in which we live. Moreover, of the scepticism of the present time, taken on the whole, and as a phase of human thought, it can be said that in relation to the great truths of our Christian faith, its attitude is more reverent, and its teaching is less hostile than was the scepticism of any previous time. The trend of thought, as that can be gathered from the writings of those whose teaching is most in opposition to the doctrines of the Church, and who have had the greatest influence upon thoughtful people, is in the line of establishing the reality of the spiritual world, and of finding the solution of the problems which concern human life in its deepest interests, and which most perplex the human mind, in spiritual phenomena. And in this greater approximation to the great truths held by the Church in the teaching of those who are unbelievers in these truths which is seen, there is surely at least some ground for cherishing hope with regard to the Church's mission.

Brethren, if the Church is to succeed in this mission, it is needful above all things that we who are preachers of the Gospel, if I may be suffered to say so, should be sure of the ground on which we stand, and that we speak the things which God has revealed, and which we are called upon to declare, as those who believe them and know them to be true.

No greater harm could befall the Commonwealth than that the Churches of the Commonwealth should lose faith in their mission or in that message of Grace and Salvation through the faithful propagation of which their mission is fulfilled. Among the calamities which Jeremiah wept over as he looked upon Jerusalem in her ruin, and thought of all the evil that had befallen her, was this: that her "prophets had no vision of the Lord." That was a cause as well as an effect of national disaster. And the relation of righteousness to national prosperity, of well-doing to well-being on the part of a people, of religion in a community to the commonweal, is so abiding that it is essential for the good of any country that the Church or Churches in it be pure, and active and aggressive; and this they will only be as those who are in office in them have that spiritual discernment that will enable them in the day that is darkest, as well as in that which is brightest, to see such signs of the Divine presence and the Divine working as will make them faithful to their Lord and hopeful in doing His will.

Besides the sources of hope for the United Church I have named, there are others. The spirit of union has been at work not merely in the ecclesiastical, but in the political sphere, and federations have been formed in both, and the confidence we have in the success of the one may give us some confidence in the success of the other.

The forms of government under which we Presbyterians are as citizens and as Churchmen, have so much in common, and the federation of the States and the federation of our Churches in these States have so much that is alike, that the inauguration of the Commonwealth may well have for us a special interest. We have, by forming this Assembly, formed a Court whose jurisdiction is, as regards territory, equal to and coterminous with that of the Federal Parliament, and like it, is representative in its character. And though these facts may not make the relationship that exists between our Church and the Commonwealth any closer than that of Churches whose government is different to our own, yet the recognition of them may help us to realise how close that relationship is.

The Church is in the State as a power for good, forming as it does the chief factor in determining the moral character of the people. It is the conscience of the body corporate. As it is pure and strong in a community, so will the moral sense of the people be healthy; as it is impure and weak, so will the moral sense of the people be unhealthy. The Church not only embodies and symbolises in its ordinances great spiritual truths bearing upon human welfare, but it inculcates great moral principles

which apply to questions affecting the social and national, as well as the individual, life. And in a community like ours, where there is so much temptation to do mean and unworthy and wicked things, and to make material comfort and money and pleasure the chief end of existence, there is abundant need for the work of the Church and for whatever influence the Church can exercise, either by its teaching or through the example of those who are faithful to that teaching.

But recent events in connection with the Commonwealth are surely fitted to yield some hope and encouragement to the Church in doing its work. The Commonwealth has not only been born of the Spirit of Union, it has been baptised into the name of Him from whom that Spirit comes. The praise and prayer which ascended to God in this city on the first day of the year, and in which so many voices and so many hearts took part, in connection with the signing of that Act by the Governor-General which for ever broke down those artificial barriers which separated the six Australian States and made them one; the religious service held on the occasion of the opening of the Federal Parliament, and the cordial way in which the proposal to begin the sittings of the Houses of the Legislature with prayer was received, show that we are not an irreligious community, and that if the Church in the Commonwealth is only earnest and faithful, it will not only have freedom in which to do its work, but in doing it, it will have the moral support of her public men.

And though there are multitudes in the Commonwealth who are outside all Churches, they are more sympathetic towards them than they get credit for, or indeed than they themselves would profess to be. The conscience of the people is on the side of the Church, and is so because the Church is on the side of conscience, acting as its instructress and its guide, and affording, through the truth it teaches and the provision it makes for Divine worship, some satisfaction to those spiritual needs which have their source in that religious consciousness of man which is the deepest and the most complex part of a man's nature.

That our Church should not have a greater hold upon the working and the poorer classes may be due, not only to them, but in some measure to us. The Presbyterian Church has more sympathy with them, indeed, than they give her credit for having; but has she had as much sympathy as she should have had, or dealt as wisely as she might have done, in view of the special circumstances in which their lives are passed? To adapt ourselves to the circumstances of any time, we do not need to compromise the truth, much less to discard the Gospel. Those who are outside all Churches are not to be won to them by alluring devices or sensational methods, which are incompatible with that sincerity and that reverence without which the sacred things of our holy religion cannot be dealt with in a worthy and in a profitable way. The principles contained in the teaching of Christ and His Apostles are broad enough to cover life in all its phases and in any circumstances, and it should be our aim to show how true, how beautiful, how comprehensive, and how human His Gospel is. We, who are preachers, do not need, if I may be allowed to say so, less divinity either in our lives or in our sermons to deal with men in a more human way than perhaps some of us are doing. It was He who was the most divine of men who was also the most human, and in our dealings with those who toil and struggle and suffer we shall come into a fuller possession of that sympathy which touches and wins human hearts, as we come to possess more fully that spirit of love which became incarnate in Him who was the Son of man. If by His aid we make our Church a true House of God—a sanctuary where the poorest as well as the richest, the least as well as the most fortunate, would have a feeling of home and a sense of brotherhood, and the careworn and anxious and sin-burdened a place of rest and a source of comfort and of strength—we should only be doing what Christ asks us to do, and making the Church such as He would have it be.

But this Assembly and the Churches represented in it stand related not merely to the Commonwealth, but to the other Churches in the Commonwealth; and any address from this Chair on the occasion of our Union might very well be regarded as incomplete

without some special reference to that relationship. It does not need to be said that in seeking to strengthen our Church we are not seeking to weaken any other, and our brethren in these Churches will not for a moment suppose that to be our aim, or regard it as likely to be an effect. Happily the view which is taken by us who are Presbyterians as to what the Church of Christ means, does not lead us to refuse to others, whose government and ritual and creed may be different from our own, the claim they make of being true branches of that Church. So much unity, despite division, is there among the Evangelical Churches that the success of one means the success of all; and the names most honoured in any are held in honour by every other. We Presbyterians share in that spiritual good which has been bequeathed by the great leaders and scholars and teachers and saints of other denominations. We gladly acknowledge ourselves to be their debtors, and willingly claim kinship and fellowship with as many as are their heirs. And surely one of the most significant and hopeful signs of the times is found in the fact that the sense of this unity among the Churches is deepening, and the desire to give expression to it is growing; and though this feeling may be due in part to ignorance of the things in which the Churches differ, or to that easy-minded, pseudo-toleration shown by those who regard religious truths and moral principles as an uncertain quantity, and differences of view with regard to them as of little account, it has better and other reasons.

It is an evidence of that widening sympathy and of the deepening of that altruistic feeling which, as Benjamin Kidd has shown us, has so much to do with our social and political progress. The fact, too, that the Churches have got so far beyond the time in which special controversies on Church doctrine and government arose, and can now more calmly look at the matter round which the conflict raged, and through doing so, take a truer view of the comparative worth of the things on which they agree and on which they differ, has something to do with the desire for union among the Churches. Growing knowledge, also, through the changes it has made upon special phases of religious belief, has helped the Churches to realise that they have a common interest in those great spiritual truths they hold and whose foundations can never be shaken. Furthermore, the desire for union among the Churches is due in part to this—that the conscience of Churchmen is awakening to a clearer sense of the evils resulting from our ecclesiastical divisions, through the waste of material and spiritual power they imply, and in the injury they do through the unedifying spectacle they present to the world.

But there is above all, and as a cause including those named, that active and regulative principle which is in operation in the Church through the presence of Him who is its King and Head. Union is not only in the air, and in public prints, and in Church Assemblies: it is in the heart of every Church that has any claim to be a Church of Christ; for in so far as that claim is well-founded, His spirit dwells in the Church, and His spirit is a spirit of Union, for it is the spirit of Love.

Unity there is, no doubt, already in the Church through that indwelling Spirit that animates them, and through the fact that they have the same aim, and the same motive, and in a large measure the same methods of work; but in so far as this unity can be made to appear in organic form, it is not only desirable for the Churches to seek it, but it shows some failure in duty if they do not; for though the present divisions in the Church are not wholly harmful, and help to afford that mutual stimulus, and to keep alive that *esprit de corps*, which have been used to the advantage of the Church in the conflict in which she is engaged, they are not according to the mind of Him whose priestly lips uttered the prayer for His disciples: "That they all may be one, as thou Father art in me, and I in thee, that they may also be one in us."

How far the great branches of the Protestant Churches could unite without proving unfaithful to their own past, or surrendering any principle they hold, or separating themselves from those great branches of the Church in other lands with which they are historically and organically connected, are matters which each Church will for itself

have to consider. It may be that the interests of Christ's kingdom, which are higher than those of any denomination, will demand a union which will involve on the part of the Churches some sacrifice of sentiment, though not of principle. We Presbyterians love our Church and have some reason to be proud of her history, and attached to her principles, and confident of her success; but we do not hold all the statements of her creed of equal value, or all the principles of her polity of equal importance. They are not, as we have them, the first forms of the truth on the matters with which they deal, and we should be prepared to admit that they may not be the last; and it may be that we shall be led by providence into circumstances created and fostered in part by the need of union, and the desire for it on the part of the Evangelical Churches, such as will show it to be the mind of Christ that such a re-statement be made of the one, and such a modification be made of the other, as will bring us into closer union with other Churches, even at the expense of some measure of separation from those Churches in the Old World with which we are at one. Only, it would need to be quite clear before such a step was taken, and the sacrifice it implies was made, that, in acting, the Church was fulfilling the will of the Lord. But that being clear, there would be no alternative for a faithful Church will do as her King commands and follow wherever He may lead.

Unfortunately indeed among the Churches, in ritual and in government, in the conditions at least under which they at present exist, is not attainable, and in view of the past history of the Christian Church is not desirable. But there are some things on which union is desirable, and should be attainable. If arrangements could be entered into through which in any measure the evils arising from the overlapping of Churches in country districts, or the multiplication of Theological Halls, and the division of strength, and the waste of resources they imply could be remedied, the Commonwealth, and the Kingdom of Christ in it, would be the gainer. For these evils blame cannot be said to rest with any Church. The Churches would fail in zeal if they did not seek to form a congregation wherever they found an opening, for people who think all Churches much the same and equally good, are not deeply attached to any; and in making provision for the training of their own students, they are only doing what they ought to do. But if the evils exist, then there is something wrong in the state of things which produces them, and earnest-minded Churchmen are called upon to apply themselves to the task of considering how that state of things could be remedied. Whether it could be done through a Convention sufficiently strong and representative to make its decisions and recommendations respected by the Churches in it, or in some other way, is a question which should be dealt with patiently and prayerfully. Nothing but good can come from earnest-minded men of different denominations coming together to consider a matter which bears as intimately as this does on the interests of that kingdom to whose good they have consecrated their lives. The Presbyterian Church is, I believe, as prepared to face this question as any other Church is. Through union we have put ourselves in a position in which we can face the question of union with other Churches without the risk of further division among ourselves; and so far, accordingly, from seeking by union to raise a barrier between ourselves and others, we have rather been preparing the way for the removal of those that exist. And our brethren in other Churches will find this Assembly prepared to look at this question, when it is seriously raised, in a sympathetic way, and to consider it in the light of the important issues which are at stake.

And so will this Assembly deal with all those matters which will be brought before it, and which concern the welfare of the Church, the good of the Commonwealth, and the advancement of Christ's Kingdom in the islands and lands where the Church's Mission is carried on.

It is as the Assembly does the work that lies before it in an earnest spirit and in dependence on Him it seeks to honour, and to serve as Head and King of the Church, that it will be found that the deed we have done this day, and through which this Assembly

has been formed, has created a new power for good in the land; and that there will come an answer to that Old Testament prayer which all of us will on this occasion gladly make our own: "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands--yea, the work of our hands establish thou it."

12. THE Rev. George Tait moved the following resolution of thanksgiving:—The Assembly express gratitude to the Great King and Head of the Church, and reverently acknowledge His good Providence and gracious Guidance in the happy issue of the labours of the Federal Assembly in the formation of the Presbyterian Church of Australia, and pray that the Union now formed may, under the Divine blessing, largely promote the extension of the Redeemer's Kingdom, and so strengthen our time-honoured Presbyterian Church as to render her more and more an efficient instrument in building up the Kingdom of God throughout our young Commonwealth.

Resolution of
Thanksgiving.

The motion was seconded by Dr. Hay and carried unanimously.

13. THE Interim Clerk laid on the table and read the Commissions appointing the Rev. Dr. Theodore Marshall delegate from the Church of Scotland; Revs. Dr. Thomas Whitelaw, Professor Iverach, D.D., and Rev. Lewis Davidson, M.A., delegates from the United Free Church of Scotland.

Commissions:
Dr. Theodore
Marshall, Dr.
Whitelaw,
Professor
Iverach, Rev.
Lewis Davidson.

The Commissions were received, and the Delegates cordially welcomed by the Moderator in fitting terms.

14. THE Business Committee was appointed as follows, viz.:—Revs. the Interim Clerk, J. Burgess, J. Ferguson, R. Hanlin, R. Kerr, Dr. Macdonald, T. Nisbet, J. Russell, Dr. Scott, A. C. Sutherland, G. Tait, *Ministers*; and Messrs. A. Byers, J. De Conlay, T. W. Fleming, J. H. Goodlet, A. Mercer, P. H. Speedie, W. Wood, J. Wright, and J. Wyles, *Elders*; the Interim Clerk, *Convener*.

Business
Committee
appointed.

15. THE Moderator, Dr. Cameron, and the Interim Clerk were instructed to draw up a Loyal Address to His Majesty the King. The Moderator, *Convener*.

Committee to
draw up
address to the
King.

16. AFTER praise, the Assembly adjourned, to meet this evening, in the same place, at 7 o'clock, to hold a Public Meeting in celebration of the Union.

Adjournment.

The Sederunt was closed with prayer.

SECOND SEDERUNT.

*At Sydney, and within the Town Hall, on Wednesday, the 24th day of July,
1901, at 7 o'clock p.m.*

17. THE General Assembly of Australia met, pursuant to adjournment, for the reception of the Delegates from the Church of Scotland, the U.F.

Reception of
Delegates from
Home Churches
and Churches of
the State.

Church, the Presbyterian Church of England, and the Churches of the State ; the Moderator presiding.

The large Hall was crowded in every part by a deeply-interested and enthusiastic audience.

Assembly constituted.

18. THE Assembly was constituted with praise, and prayer offered by Dr. Scott.

Letter from the Lieutenant-Governor of the State.

19. A LETTER was read from His Excellency the Lieutenant-Governor of the State, who had promised to preside at this meeting, excusing his absence on account of indisposition, and, on the motion of Rev. J. Ferguson, it was agreed that a letter of acknowledgment be sent by the Moderator and Clerk to His Excellency.

Letter from the Governor-General.

20. A LETTER was read from His Excellency the Governor-General of the Commonwealth to the Moderator, regretting his inability to be present at the Union Celebrations, and congratulating his brethren of the Presbyterian Church upon their Union.

National Anthem sung. Committee to draw up address to the Governor-General.

At this stage a verse of the National Anthem was sung with enthusiasm. On the motion of Rev. J. Ferguson, duly seconded, the Moderator and Interim Clerk were instructed to draw up an Address to His Excellency the Governor-General.

Delegates welcomed.

21. THE following Delegates from the Home Churches were present—Rev. Dr. Theodore Marshall, from the Church of Scotland ; Rev. Dr. Whitelaw, Professor Iverach, D.D., and Rev. Lewis Davidson, M.A., from the U.F. Church ; and Dr. Hanson, from the Presbyterian Church of England.

Dr. Hanson : Addresses.

These brethren were warmly welcomed and successively addressed the House and the large audience present in stirring and eloquent speeches.

From Wesleyan Church, Congregational, and Baptist Unions.

The Moderator also welcomed the following Delegates from the sister Churches of the State, viz. :—Rev. George Lane, President of the N. S. Wales Wesleyan Conference ; Rev. John Fordyce, D.D., President of the N. S. Wales Congregational Union ; and Rev. W. A. Southwell, President of the N. S. Wales Baptist Union.

These brethren expressed, in an interesting manner, the congratulations of the Churches which they represented.

The Moderator expressed, in warm terms, the Assembly's thanks to the Delegates.

Cablegram from Otago.

22. THE Moderator intimated that he had received a cablegram of congratulation from the Presbyterian Church of Otago and Southland.

Adjournment.

23. THE Assembly adjourned at 10 p.m., to meet again in St. Stephen's Church, Phillip-street, at 11 a.m. to-morrow, for the observance of the Lord's Supper, and at 12 noon for the transaction of business.

The Sederunt was closed with prayer.

THIRD SEDERUNT.

*At Sydney, and within St. Stephen's Church, Phillip Street, on Thursday, the
25th day of July, 1901, at 11 a.m.*

24. THE members of the Assembly united in a Communion Service, The Communion conducted by the Moderator, assisted by Dr. Hay and Rev. Alexander Skene, M.A.

12 noon.

25. AT the conclusion of the Solemn Service the Assembly was consti^{Assembly}tuted with prayer by the Moderator, and proceeded to business. _{constituted.}

26. THE Minutes of the First and Second Sederunts were read and^{Minutes} confirmed. _{confirmed.}

27. ON the motion of the Interim Clerk, duly seconded, the Assembly^{Hours of} resolved that the hours of meeting, for the present shall be—Morning Sederunt, 10 a.m. to 1 p.m., 2 p.m. to 4.30 p.m. _{Meeting.}

28. THE Roll of the Assembly was laid on the table by the Interim Roll Clerk, and called as follows :—

NEW SOUTH WALES.

PRESBYTERY OF BATHURST.

| | | |
|-----------------------|--|----------------------|
| Rev. James Adam, M.A. | | Mr. Walter Henderson |
| A. J. Doig, B.A. | | William Shaw |
| J. T. Main, M.A. | | J. P. Williams |

PRESBYTERY OF THE CLARENCE.

| | | |
|--------------------------|--|------------------|
| Rev. A. P. Cameron, B.A. | | Mr. James Barrie |
| John Strang | | A. H. Garvan |

PRESBYTERY OF GOULBURN.

| | | |
|--------------------------|--|------------------------|
| Rev. Charles Crane, M.A. | | Mr. W. Affleck, M.L.A. |
|--------------------------|--|------------------------|

PRESBYTERY OF THE HASTINGS.

| | | |
|---------------------|--|----------------------|
| Rev. J. Herd Terras | | Mr. Archibald Gibson |
|---------------------|--|----------------------|

PRESBYTERY OF THE HAWKESBURY.

| | | |
|--------------------------|--|------------------------|
| Rev. Boswell Berry, M.A. | | Mr. J. B. Brown |
| Robert Jackson, M.A. | | W. Mitchell |
| John Paterson | | Hon. W. Walker, M.L.C. |

PRESBYTERY OF THE HUNTER.

| | | |
|-------------------------|--|-----------------|
| Rev. James Crookston | | Mr. Hugh Graham |
| John Downey, M.A., B.D. | | John Hay |
| James S. Laing, D.D. | | Kenneth Kennedy |

PRESBYTERY OF ILLAWARRA.

| | | |
|---------------------------|--|---------------------|
| Rev. Richard Miller, B.A. | | Mr. Charles Cameron |
|---------------------------|--|---------------------|

PRESBYTERY OF THE LACHLAN.

| | | |
|------------------|--|---------------------|
| Rev. T. D. Evans | | Mr. George F. Giles |
|------------------|--|---------------------|

PRESBYTERY OF MONARO.

| | | |
|---------------------------|--|-----------------|
| Rev. M. Kirkpatrick, B.A. | | Mr. J. C. Rylie |
|---------------------------|--|-----------------|

PRESBYTERY OF THE MURRUMBIDGEE.

| | | |
|-----------------|--|-------------------|
| Rev. John Dykes | | Mr. Robert Gibson |
|-----------------|--|-------------------|

PRESBYTERY OF NEW ENGLAND.

| | | |
|---------------------------|--|--------------------|
| Rev. J. T. Thorburn, B.A. | | Mr. Thomas Hawkins |
|---------------------------|--|--------------------|

PRESBYTERY OF SYDNEY.

| | | |
|--------------------------|--|-------------------------|
| Rev. David Bruce, D.D. | | Mr. John Cameron |
| Thomas E. Clouston, D.D. | | John Candlish |
| Thomas W. Dunn | | Colonel John H. Goodlet |
| John Ferguson | | Mr. J. M. Hutton |
| James Lamont, F.L.S. | | John Kirkland |
| George MacInnes, D.D. | | Alexander Dean |
| W. M. Dill Macky, D.D. | | Alexander Martin |
| John Walker | | William Wood |
| R. Scott West | | |

PRESBYTERY OF WAGGA WAGGA.

| | | |
|-------------------------|--|---------------|
| Rev. Alexander McKinlay | | Mr. John Ross |
|-------------------------|--|---------------|

PRESBYTERY OF YOUNG.

| | | |
|-----------------------|--|-------------------|
| Rev. Ewing J. Thomson | | Mr. Joseph Hannah |
|-----------------------|--|-------------------|

APPOINTED BY THE ASSEMBLY.

| | | |
|------------------------|--|--------------------|
| Rev. John Auld, M.A. | | Mr. John A. Aitken |
| J. Kemp Bruce | | Walter G. Crane |
| John Burgess, M.A. | | Walter G. Geikie |
| James Cameron, D.D. | | D. McConaghy |
| Alexander M. Gauld | | James McCredie |
| John Kinross, D.D. | | William McKenzie |
| John Macaulay, M.A. | | John Marden, LL.D. |
| John C. McDonald, M.A. | | Samuel Moore, B.A. |
| R. H. Waugh, M.A. | | C. E. Rennie |

VICTORIA.

PRESBYTERY OF BALLARAT.

| | |
|-------------------|---------------|
| Rev. T. R. Cairns | Mr. J. Hannah |
| C. Cameron | D. McKenzie |
| Elder Gray, B.A. | S. Morrison |
| C. Robinson | W. Rain |

PRESBYTERY OF BEECHWORTH.

| | |
|------------------|-----------------|
| Rev. J. H. Angus | Mr. D. Fletcher |
| H. A. Erskine | J. S. Key |

PRESBYTERY OF BENDIGO.

Rev. A. S. C. James
D. Telfer

PRESBYTERY OF GEELONG.

| | |
|--------------------|-----------------|
| Rev. James Jackson | Mr. L. Anderson |
| J. V. McNair | F. J. Leary |
| J. M. Smith | H. Storer |

PRESBYTERY OF GIPPSLAND.

| | |
|---------------------|-----------------|
| Rev. J. Garde | Mr. A. Hamilton |
| Smith MacBain, B.A. | H. Hopkins |

PRESBYTERY OF GOULBURN VALLEY.

| | |
|-----------------|--------------------|
| Rev. J. Darroch | Mr. M. K. McKenzie |
| F. Robinson | D. M. McLennan |
| R. W. Rock | James Shaw |

PRESBYTERY OF HAMILTON.

| | |
|----------------------|------------------|
| Rev. W. J. Gillespie | Mr. Thomas Brown |
| J. Henderson | A. Turnbull |

PRESBYTERY OF MACEDON.

| | |
|-------------------|-------------------|
| Rev. W. J. Murray | Mr. J. B. Thomson |
|-------------------|-------------------|

PRESBYTERY OF MARYBOROUGH.

| | |
|----------------------|-------------|
| Rev. J. H. Shallberg | Mr. W. Ride |
| J. G. Sterling | A. J. Smith |

PRESBYTERY OF MELBOURNE NORTH.

| | |
|----------------------------|-------------------------|
| Rev. W. D. Fairbairn, M.A. | Rev. W. M. M. Alexander |
| Andrew Hardie | Mr. A. Ballantine |
| Dr. Macdonald | A. Byers |
| D. McKenzie | J. C. Cochrane |
| R. Murray, M.A., B.D. | Dr. MacFarland |
| Thomas Tait, M.A., B.D. | Mr. J. McKinnon |
| Dr. Rentoul | W. Warrick |

PRESBYTERY OF MELBOURNE SOUTH.

| | |
|--------------------------------|-----------------------|
| Rev. G. H. Balfour, M.A., B.D. | Hon. James Balfour |
| Dr. Harper | Mr. D. Kidd |
| F. E. Oxeer, M.A., B.D. | R. Gillespie |
| A. Macdonald | R. S. Mills |
| J. F. Macrae | Dr. Montgomerie Paton |
| A. Skene, M.A. | Mr. P. H. Speedie |
| A. C. Smith, M.A. | |

PRESBYTERY OF MORTLAKE.

| | |
|--------------------|-----------------|
| Rev. D. A. Cameron | Mr. W. Anderson |
| S. Fraser, M.A. | G. S. Davidson |

PRESBYTERY OF PENOLA.

| | |
|---------------------|-----------------|
| Rev. R. A. Caldwell | Mr. John Watson |
|---------------------|-----------------|

PRESBYTERY OF WIMMERA.

Rev. G. B. Murphy, B.A.

APPOINTED BY THE ASSEMBLY.

| | |
|-----------------------|--------------------|
| Rev. J. Beattie | Mr. J. M. Campbell |
| J. Gibson, M.A. | N. G. Elder |
| J. Mathew, M.A., B.D. | T. J. Finlay |
| J. K. Macmillan, B.A. | R. Harper |
| J. Meiklejohn, M.A. | H. H. Kemp |
| A. F. M. Robb, B.A. | W. F. Loutit |
| J. D. Robertson | A. McCombe |
| W. S. Rolland | J. McIndoe |
| A. Stewart, M.A. | G. S. Mackay |
| D. Macrae Stewart | J. Munro |
| G. Tait, M.A. | Dr. J. G. Paton |
| W. C. Wallace, M.A. | Dr. Shields |
| A. Yule | |

QUEENSLAND.

PRESBYTERY OF BRISBANE.

| | |
|------------------------|--------------------|
| Rev. W. Sweyn Macqueen | Mr. David Ewart |
| Thomas Nisbet | George Hall |
| Peter Robertson | Alexander S. Lang. |

PRESBYTERY OF MARYBOROUGH.

| | |
|---------------------|----------------------|
| Rev. John MacIntyre | Mr. James Robertson. |
|---------------------|----------------------|

PRESBYTERY OF ROCKHAMPTON.

| | |
|--------------------------|---------------------|
| Rev. Andrew Wilson, B.A. | Sir Hugh M. Nelson. |
|--------------------------|---------------------|

PRESBYTERY OF TOOWOOMBA.

Rev. Richard Kerr
Joseph Lundie, B.A.

Mr. J. De Conlay
Thomas Kennedy

PRESBYTERY OF TOWNSVILLE.

Rev. James Gibson, M.A.

Mr. C. Patterson.

APPOINTED BY THE ASSEMBLY.

Rev. Alexander Hay, D.D.
W. C. Radcliffe, B.A.

Mr. J. H. Robertson
Andrew Mercer.

SOUTH AUSTRALIA.

PRESBYTERY OF ADELAIDE.

Rev. J. Hendry, M.A.
A. C. Sutherland, M.A., B.D.

Mr. J. H. Congreve.
J. Wyles

PRESBYTERY OF BELALIE.

Rev. H. J. Lambert

Mr. T. Mitchell.

PRESBYTERY OF ONKAPARINGA.

Rev. J. G. Mather

Mr. T. Clezy

APPOINTED BY THE ASSEMBLY.

Rev. George Davidson, M.A.

Mr. T. W. Fleming

TASMANIA.

PRESBYTERY OF HOBART.

Rev. J. S. Buntine
Dr. Scott

Mr. James Murdoch
J. K. Reid

PRESBYTERY OF LAUNCESTON.

Rev. Henry Jones, M.A.
John Russell

Mr. Donald McKinnon
James Wright

APPOINTED BY THE ASSEMBLY.

Rev. David Matthew, M.A., B.D.

Mr. George Kerr

WESTERN AUSTRALIA.

APPOINTED BY THE ASSEMBLY.

Rev. Robert Hanlin

Mr. F. McDonald
F. A. MoseleyAssociated
Members.

29. THE following Ministers and Elders not representatives, being present were associated :—Revs. H. Stewart Anderson, M.A., D. McKay Barnett, B.A., James Carson, James Cosh, B.A., B.D., Alexander Dandie, Robert Edgar, James Goudie, M. Kirkpatrick, W. Macdermid, R. McKinnon, Alexander Miller, M.A., R. S. Paterson, Robert Steel, M.A., Robert Thomson, M.A., W. Walter Watts, and Mr. J. H. Balfour.

Congratulatory

30. A CONGRATULATORY telegram was received from Dr. D. Paton, of Adelaide. Professor Rentoul unable to attend through illness, sent the following message :—"God bless the Union Assembly and Presbyterian Church of Australia."

Apologies.

31. APOLOGIES for absence were received from Revs. J. Gibson (Mackay, Q.), J. K. Macmillan, Dr. J. G. Paton, Dr. J. S. White, Mr. Donald Fletcher, and Sir H. M. Nelson.

Notices of
Motion :
Dr. W. M.
Dill Macky.

32. DR. W. M. DILL MACKY gave notice of a motion in regard to the Coronation Oath and Declaration.

Rev. J. Russell,

33. REV. JOHN RUSSELL gave notice of a motion on Gambling.

Rev. J. Mathew

34. THE Rev. J. Mathew gave notice of a motion anent the training of Home Missionaries.

Professor
Harper.

35. PROFESSOR HARPER gave notice of a motion on the Law Officers of Assembly.

Dr. Clouston.

36. DR. CLOUSTON gave notice of a motion providing for the representation of Western Australia on the Judicial Commission and Board of Missions.

Appointment of
Preachers.

37. THE Revs. Dr. Theodore Marshall and Dr. Whitelaw were appointed to preach before the Assembly, in St. Stephen's Church on Sabbath next, 28th inst.

The Roll :
Resolution.

38. REV. A. STEWART moved :—That the Roll of the General Assembly be framed in the same order as the Churches appear in the Preamble, viz. : New South Wales, Victoria, Queensland, South Australia, Tasmania, Western Australia, and that the Presbyteries of each State be placed in alphabetical order with the names of the members also in that order, the Ministers and Elders being kept separate ; and further that the members appointed by each Assembly be placed at the end of the list of the Presbyteries' representatives, in alphabetical order, the Ministers and Elders separate.

The motion was seconded and carried.

39. THE Interim Clerk read a letter from the Rev. W. G. Taylor, Letter from
Rev. W. G.
Taylor. Superintendent of the Methodist Central Mission, asking that a member of the Assembly should be appointed to preach in the Centenary Hall, on Sabbath evening next.

Dr. W. M. Dill Macky moved :—The Assembly receive the letter of the Rev. W. G. Taylor, Superintendent of the Methodist Mission, and express their appreciation of the brotherly spirit in which it is written and appoint one of the representatives to occupy the Centenary Hall pulpit next Sabbath night. The motion was seconded and carried. Resolution.

The Rev. W. Sweyn Macqueen was appointed to perform this duty, and accepted the appointment.

40. THE Interim Clerk submitted the Draft Address to His Majesty the King prepared by the Committee appointed at the First Sederunt as follows : Loyal Address
to the King.

To His Majesty, Edward VII, King of Great Britain and Ireland, and Emperor of India.

May it please Your Majesty,—

We, the Ministers and Elders, members of the first General Assembly of the Presbyterian Church of Australia, now in Session in the City of Sydney, representative of the Presbyterians of all the States of this Commonwealth of Australia, respectfully approach your Majesty with sincere assurances of our loyalty and devotion to your Majesty's Person and Throne.

We deeply sympathise with Your Majesty in the loss which your Royal House (and all your Majesty's subjects throughout the Empire) has sustained by the death of our late beloved Sovereign, Victoria, of great and glorious memory, whose noble and gracious career is treasured in the hearts of all your loyal subjects.

We respectfully offer our cordial congratulations on your Majesty's accession to the throne of your Ancestors, and pray that your Majesty and your August Consort, Queen Alexandra, beloved of the people, may under the blessing of Almighty God enjoy a long and glorious reign.

The Address was approved and ordered to be engrossed in a suitable form, and presented to His Excellency the Governor-General for transmission to His Majesty.

41. COMMISSIONS in favour of Rev. Dr. Hanson from the Presbyterian Church of England, and from the Alliance of the Reformed Churches (Eastern Section), were laid on the table by the Interim Clerk, and received. Commissions :
Dr. Hanson.

42. A COMMUNICATION was read from the Presbyterian Church in Ireland, conveying that Church's congratulations on the occasion of the Letter from
Presbyterian
Church in
Ireland.

Union. The Communication was cordially received, and the Interim Clerk was instructed to acknowledge the same.

The *Year Book* Committee. 43. THE Rev. James Jackson moved :—That a Committee, consisting of Revs. J. Ferguson, R. Kerr, G. Davidson, J. Russell, R. Hanlin, and James Jackson (*Convener*), with Messrs. J. Kirkland, A. Byers, and T. W. Fleming, be appointed to consider the question of issuing a *Year Book* in connection with the United Church, and report to a future Sederunt.

The motion was seconded and carried, and the Committee appointed.

The Clerkship Committee. 44. IT was moved by Professor Harper, seconded, and carried :—That a Committee be appointed to consider all the questions connected with the Clerkship of the Assembly, with instructions to report to a future Sederunt. 78

The following were appointed a Committee, viz. :—Professor Harper (*Convener*), Dr. Scott, Revs. J. Burgess, R. Hanlin, T. Nisbet, and Mr. T. W. Fleming.

The Assembly further instructed the Committee to take into consideration the question of printing in the Blue Book, Rev. A. Yule's Sermon, the Moderator's Address, and the Addresses of the Delegates.

Standing Orders adopted *ad interim*. 45. THE Standing Orders of Debate, as approved by the Federal Assembly of 1895 and 1896, were adopted *ad interim*, on the motion of the Interim Clerk, duly seconded.

Committee of Selection. 46. THE Moderators and Clerks of the State Assemblies were appointed a Committee of Selection to nominate the following Committees :—Theological Hall, Home Missions, the Code, Statistics, Mode of Electing the Moderator.

State Representatives on Judicial Commission. 47. THE representatives of the Assemblies which had not appointed members to the Judicial Commission and Board of Missions were instructed to meet, at the close of the Sederunt, to make a selection for appointment by this Assembly.

Report on Foreign Missions Committee. 48. THE Report on Foreign Missions, remitted by the Federal Assembly was received. Rev. J. Gibson addressed the House.

After discussion, it was agreed, on the motion of Rev. A. Yule, to appoint the members of the Foreign Missions Committees of the State Churches a Committee to draw up a suitable deliverance on the Report with reference to the Federal Assembly's Mission to the Aborigines of Northern Queensland.

Thereafter the further consideration of the Report was adjourned.

Finance Committee: Resolution. 49. MR. W. WOOD moved :—That a Committee be appointed to deal with the matters relative to Finance as laid down in Article XII. of the

Articles of Agreement. The motion was seconded and carried, and the nomination left in the hands of the Committee of Selection.

50. A LETTER was read and received from Rev. J. K. Elliott, B.A., Moderator of the General Assembly of the Presbyterian Church of New Zealand, who had been appointed a Delegate to this Assembly, expressing regret at being prevented fulfilling his commission, and conveying the congratulations of the New Zealand Church.

Letter from Moderator of Church of New Zealand.

51. THE Assembly adjourned at 4.30 p.m., to meet again this evening in the Town Hall at 7 p.m. The Sederunt was closed with prayer.

Adjournment.

FOURTH SEDERUNT.

At Sydney, and within the Town Hall, on Thursday, the 25th day of July, 1901, at 7 p.m.

52. THE General Assembly met pursuant to adjournment, and was constituted with praise, and prayer by Rev. Thomas Nisbet.

Assembly constituted.

53. THERE was read and received a Letter from the Archbishop of Sydney, regretting his inability to be present at any of the meetings in connection with the Union Celebrations.

Letter from Archbishop of Sydney.

54. THE Moderator announced that he had received a cablegram of congratulation from Rev. Dr. Kennedy, Moderator of the U.F. Assembly.

Congratulation from Moderator of U.F. Church.

55. A LETTER was read from Dr. Rainy, Ex-Moderator of the U.F. Assembly, conveying his hearty congratulations on the Union. The letter was cordially received.

Letter from Dr. Rainy.

56. PROFESSOR HARPER announced that a cablegram had just been received to the effect that the University of Glasgow had conferred the honorary degree of Doctor of Divinity on the Moderator. The announcement was received with lively demonstrations of pleasure on the part of the Assembly and audience.

Degree of D.D. conferred on the Moderator.

57 THE Assembly then proceeded to the business of the evening, and for which a large audience had assembled.

Public Meeting.

Addresses on the Relation of the Union to the Home Mission Work of the Church were given by Professor Harper, Rev. Robert Hanlin, Rev. R. Radcliffe, B.A., Rev. A. C. Sutherland, M.A., B.D., Rev. John Walker, and Rev. Henry Jones, M.A.

Addresses on Home Mission Work.

The proceedings were agreeably varied by the rendering of Anthems and Hymns by the Choir.

Adjournment.

58. THE Assembly adjourned at 10 p.m., to meet again to-morrow in St. Stephen's Church, Phillip-street, at 10 a.m.

The Sederunt was closed with prayer.

FIFTH SEDERUNT.

At Sydney, and within St. Stephen's Church, Phillip Street, on Friday, the 20th day of July, 1901, at 10 a.m.

Assembly constituted.

59. THE Assembly met pursuant to adjournment, and was constituted with praise, reading the Scriptures, and prayer by the Moderator.

Minutes confirmed.

60. THE Minutes of the Third and Fourth Sederunts were read and confirmed.

Gift by Mrs. John Frazer.

61. THE Rev. J. Ferguson intimated that Mrs. John Frazer had presented each member of the Assembly with a copy of the Frazer Prize Essays—Agnosticism and Secularism.

The gift was gratefully accepted, and the Clerk instructed to acknowledge Mrs. Frazer's generous gift.

Congratulation to Dr. Meiklejohn : Resolution.

62 PROFESSOR MACDONALD moved :—The General Assembly of the Presbyterian Church of Australia having heard by cablegram that the University of Glasgow, his *alma mater*, had conferred upon the Right Rev. the Moderator, the Rev. John Meiklejohn, M.A., the degree D.D., congratulate him upon the well-deserved honour, and express their satisfaction that his scholarship, his literary power, his work both in Scotland and in Australia has been thus adequately acknowledged, and their hope that he may be long spared to reflect honour upon his University and the Church.

The motion was seconded by Professor Harper, and passed with much enthusiasm amid the congratulations of all the brethren.

Dr. Meiklejohn feelingly acknowledged the congratulations.

Petition re Gambling : Resolution.

63. ACCORDING to notice, Rev. John Russell moved :—

The Assembly appointed a Committee consisting of one member from the Church in each State to prepare a petition to the House of Representatives of the Commonwealth of Australia, in regard to Gambling, and especially that form of gambling known as "Tattersall's," located in Hobart, Tasmania, and report to a future Sederunt.

The motion was seconded by Mr. A. Byers, and carried unanimously.

Committee.

The following Committee was appointed, viz. :—Revs. Dr. Clouston, R. Haulin, T. Nisbet, J. Russell, and Messrs. A. Byers and T. W. Fleming ; Rev. John Russell, *Convener*.

64. THE Rev. George Tait moved:—The General Assembly instruct The Roll :
Resolution Rev.
G. Tait's. Clerks of State Assemblies and Clerks of Presbyteries to forward to the Clerk of the Assembly a list of the Representatives of Assemblies and Presbyteries at least 28 days before the day appointed for the meeting of the Assembly.

Instruct the Clerk of Assembly to forward to members of Assembly a draft Roll of the Assembly in the White Book or otherwise, at least 14 days before the day of meeting of Assembly; and to lay on the table of the Assembly immediately after its constitution, the draft Roll finally revised and declared to be the Roll of Assembly.

The resolution was seconded and carried.

65. REV. T. NISBET moved the following resolution, which was seconded Roll-book :
Resolution. and carried:—That, in place of calling the Roll at the opening of each Assembly a Roll-book be provided in which members of Assembly shall themselves inscribe their names.

66. ACCORDING to notice, Dr. Macky moved:—

This General Assembly of the Presbyterian Church of Australia enter The Coronation
Oath and
Declaration :
Motion. their most earnest and solemn protest against any alteration being made in the form of the Coronation Oath and Declaration of the Sovereigns of Great Britain, on the following grounds:—

(1.) That by Act of Settlement it is decreed that the Sovereign of the British Empire and the Colonies of these realms shall be of the Protestant Faith.

(2.) That the aggressive claims and attitude of the Roman Catholic Church are such that it is necessary there should be no relaxation of the safeguards which ensure the continuance of the Protestant succession.

(3.) That, as the Roman Catholic doctrine of "Mental Reservation" permits oaths to be taken other than in their generally accepted meaning, it is incumbent on the Sovereign to make his declaration in terms which are not capable of being taken in any other than their ordinary and obvious meaning, and to declare his adhesion to the Protestant Faith in a way that cannot be misunderstood.

The motion was seconded by Rev. J. Macaulay.

Rev. Thomas Tait moved an amendment, which was duly seconded:— Amendment.
(Adopted.) That after the word "Britain," the following words be inserted—"such as would endanger the Protestant succession to the throne of the British Empire," and all the words in the motion following "Britain" be omitted.

The amendment was seconded, and on vote by show of hands the amendment was carried by a large majority, and the Assembly resolved accordingly.

Duties, &c., of
Law Officers.

67. PROFESSOR HARPER moved:—That a Committee be appointed to consider the Duties and Status of the Law officers of the General Assembly.

The motion was seconded and carried.

Committee.

The following Committee was appointed, viz.:—Revs. R. Hanlin, Professor Harper, Dr. MacInnes, T. Nisbet, Dr. Scott, and A. Yule, with Mr. T. W. Fleming; Dr. Scott, *Convener*. ~ 77 *A 102*

Adjournment.

68. THE Assembly adjourned at 1 p.m. to meet again this evening in the Town Hall at 7.30 p.m. The Sederunt was closed with prayer.

SIXTH SEDERUNT.

At Sydney, and within the Town Hall, on Friday, the 26th day of July, 1901, at 7.30 p.m.

Assembly
constituted.

69. THE General Assembly met pursuant to adjournment, and was constituted with praise and prayer by the Rev. W. S. Rolland, the Moderator presiding.

There was a large audience present and a goodly number of children.

Public Meeting:
Foreign Missions
and Welfare of
Youth.

70. The subjects for consideration at the public meeting were Foreign Missions and the Welfare of Youth.

Interesting addresses were delivered on these subjects by the Hon. James Balfour, Rev. W. Sweyn Macqueen, Rev. George Davidson, M.A., and Rev. J. S. Buntine.

Vote of Thanks.

71. REV. JOHN FERGUSON proposed a vote of thanks to the Speakers during the series of meetings in the Town Hall, to the Choir and Conductors, and to Mr. Harry Chandler, the Organist.

The motion was seconded, and carried by acclamation.

Adjournment.

72. THE Assembly adjourned at 10 p.m., to meet again to-morrow, in St. Stephen's Church, Phillip-street, at 10 a.m.

The Sederunt was closed with prayer.

SEVENTH SEDERUNT.

At Sydney, and within St. Stephen's Church, Phillip-street, on Saturday, the 27th day of July, 1901, at 10 a.m.

Assembly
constituted.

73. THE Assembly met pursuant to adjournment, and was constituted with praise, reading the Scriptures, and prayer by the Rev. D. A. Cameron, at the request of the Moderator.

74. THE Minutes of the Fifth and Sixth Sederunts were read and confirmed. Minutes confirmed.

75. THE Interim Clerk gave in the Report of the Business Committee, which recommended that the Assembly meet on Monday next, at 10 a.m.; the Sederunts for the remainder of the Session to be 10 a.m. to 4.30 p.m., and 7.30 to 10 p.m. The Report was approved. Report: Business Committee.

76. REV. G. W. PAINTER, Missionary in China of the Presbyterian Church in the United States (Southern), was introduced, and welcomed by the Moderator. Rev. G. W. Painter welcomed.

77. DR. SCOTT, Convener, submitted the Report of the Committee appointed to consider the Duties and Status of the Law Officers of the Assembly as follows:—The Committee recommend that the Rules of the New South Wales Church with regard to the status and duties of the Procurator and Law Agent be adopted provisionally by the General Assembly, and that, subject to the provisions of these Rules, John Garland, Esq., be appointed Procurator, and Messrs. Davies and Campbell, Law Agents. Duties, &c., of Law Officers: Report. Procurator, Law Agents.

Dr. Scott moved the adoption of the Report, which was seconded and carried.

78. PROFESSOR HARPER submitted the Report of the Committee on the Clerkship. The Clerkship: Report.

After considerable discussion, the Report was amended, and on the motion of Professor Harper, duly seconded, was approved, and its recommendations adopted as follows:—

The Committee on the Clerkship of the Assembly report that, after discussion, it was agreed to recommend, that there should be two Clerks, to be called the Sanior and Junior Clerks, and that the honorarium should be £30 for the Senior Clerk and £20 for the Junior Clerk per Assembly, with travelling expenses.

The Committee also reports that with regard to the printing of the Sermon of the retiring Moderator of the Federal Assembly, the Address of the Moderator of the first General Assembly, and the Addresses of the Delegates from sister Churches, its recommendation is that, on this occasion, they be printed in the Blue Book.

79. THEREUPON Dr. Hay moved that Rev. Dr. Laing be appointed Senior Clerk and the Rev. George Tait, M.A., Junior Clerk. Senior & Junior Clerks appointed

The motion was seconded and carried unanimously.

Dr. Laing and Mr. Tait briefly acknowledged the confidence of the Assembly.

Oath *de fideli*
administered.

Thereafter the Clerks, the Procurator (Mr. John Garland, M.A., LL.B.), and the Law Agent (Mr. J. M. Campbell), took the oath *de fideli administratione*.

Foreign Missions
Report resumed.

80. THE ASSEMBLY resumed consideration of the Foreign Missions Report.

Rev. A. Hardie, in the absence of the Rev. J. Gibson, submitted the deliverance drawn up by the Special Committee, and moved its adoption, which was seconded by Rev. A. Stewart.

After long discussion, the deliverance was amended and carried on the voices as follows —

Receive the Report.

Deliverance.

Agree to take over the Federal Assembly's Mission, with its Agents, Assets (including the lugger and any money in hand), and Liabilities

Grant furlough to Mr. Hey, for at least a year, at the beginning of 1902. Appeal for funds to meet the expenses of the same; authorise the Board of Missions to secure the necessary supply for Mapoon.

Instruct the Board to arrange for the administration of the Mission, North Queensland, through the Foreign Missions Committee of the Queensland Church.

Resolve that the Fund known as the "Federal Assembly's Foreign Mission Fund" be henceforth known as the "General Assembly's Foreign Mission Fund."

Instruct the Board of Missions to take into its immediate consideration the question of appointing a Foreign Mission Organising Secretary or Secretaries.

Thank the Government of Queensland, all Churches and organisations that have contributed to the Mission, for their support, and commend the Mission to the prayerful and practical sympathy of the congregations of the United Church.

The Record.

81. ON the motion of the Rev. W. S. Rolland, duly seconded, the following Committee was appointed on the *Record*, with instructions to report to a future Sederunt, viz. :—Revs. G. Davidson, R. Hanlin, R. Miller, P. Robertson, W. S. Rolland, D. Macrae Stewart, A. Wilson, with Messrs. H. H. Kemp, W. Mackenzie, and J. Wyles; Rev. W. S. Rolland, *Convener*.

Committee.

Adjournment.

82. THE ASSEMBLY adjourned at 1 p.m., to meet again on Monday next at 10 a.m.

The Sederunt was closed with prayer.

EIGHTH SEDERUNT.

At Sydney, and within St. Stephen's Church, Phillip Street, on Monday, the 29th day of July, 1901, at 10 a.m.

83. THE Assembly met pursuant to adjournment, and was constituted with praise, reading the Scriptures, and prayer by Rev. T. R. Cairns, at the request of the Moderator. Assembly constituted.
84. THE Minutes of the Seventh Sederunt were read and confirmed. Minutes confirmed.
85. THE Report of the Business Committee, with the arrangement of business for this day, was submitted and approved. Report : Business Committee.
86. AN apology for absence on account of indisposition was read and received from Mr. John McIndoe, a delegate of the Victorian Assembly. Apology : Mr. John McIndoe.
87. DR. SCOTT gave notice of a motion anent the selection of sites in the Federal Capital. Notices of Motion : Dr. Scott.
88. DR. CLOUSTON gave notice of a motion with regard to a Hymn-book for Sabbath Schools. Dr. Clouston.
89. REV. P. ROBERTSON gave notice of a motion with respect to framing Rules for the election of the Standing Committees of the Assembly. Rev. P. Robertson.
90. REV. JOHN WALKER gave notice of a motion on the preparation of a Service Book. Rev. J. Walker
91. DR. BRUCE gave notice of a motion on the appointment of a Deputation to New Zealand. Dr. Bruce.
92. DR. LAING gave notice of the following motions (1) with regard to the compilation of an Historic Roll of members of Assembly ; (2) for a Committee to draw up Questions according to the New Formula ; and (3) for a Committee to draft Rules from Article IX. Dr. Laing.
93. REV. JOHN MACAULAY gave notice of a motion on the overlapping of Church Organizations. Rev. J. Macaulay.
94. REV. JOHN FERGUSON gave notice of a motion for the appointment of a Committee on Social Questions. Rev. J. Ferguson
95. ON the motion of Dr. Bruce, duly seconded, it was resolved :—That it be a Standing Rule of the General Assembly that all members and associated members shall, when passing the Chair and entering or retiring from the House, make their bow to the Moderator. Standing Rule.
96. THE Senior Clerk laid on the table the Returns from State Assemblies nominating members of the Judicial Commission and Board of Missions and the nominations made by the Representatives of the State Assemblies according to the Assembly's instructions at the third Sederunt. Returns anent Judicial Commission, &c.

The Returns were sustained.

Nominations to
be received.

97. WITH respect to the Assembly's Representatives on the Judicial Commission and Board of Missions, it was resolved that nominations should be received in writing up to 4.30 p.m. this afternoon, and that the ballot for the same should be taken at the evening Sederunt; further, the persons nominated are not to be confined to members of this Assembly.

The Record :
Report.

98. REV. W. S. ROLLAND submitted and read the Report of the Committee on the *Record*. On his motion the Report was approved and its recommendations adopted.

Committee.

The following Committee was appointed, viz. :—Revs. J. S. Buntine, G. Davidson, R. Hanlin, D. Matthew, R. Miller, P. Robertson, W. S. Rolland, D. Macrae Stewart, A. Wilson, *Ministers*; and Messrs. H. H. Kemp, W. McKenzie, and J. Wyles, *Elders*; Rev. W. S. Rolland, *Convener and Editor*.

Committee of
Selection :
Report

99. REV. GEORGE TAIT, Convener, submitted the Report of the Committee of Selection with Nominations to the Standing Committees. The Report was received.

Resolution.

Rev. J. Burgess moved:—That the election of the members of the Standing Committees be taken by ballot, the nominations to be given in before the close of this Sederunt at 4.30 p.m.

The motion was seconded, and the vote being taken by a division, the motion was carried, there being 41 ayes and 39 noes; and the Assembly resolved in terms thereof.

Membership of
Standing
Committees.

100. ON the motion of Dr. Clouston, the following Committee was appointed relative to the membership and election of Standing Committees, with instructions to meet at once and report, viz. :—Revs. G. Tait, Dr. Clouston, Professor Macdonald, Dr. MacInnes and J. Ferguson; Rev. G. Tait, *Convener*.

The Year Book :
Report.

101. THE Rev. James Jackson, Convener, submitted the Report of the Committee on the *Year Book*, and moved its adoption, which was seconded. After discussion the Report was amended to the effect that the *Year Book* should be issued yearly and the price not determined, and thereafter adopted.

Committee.

The following Committee was appointed, viz. :—Revs. J. Burgess, G. Davidson, J. Ferguson, R. Hanlin, J. Jackson, R. Kerr, J. Russell, and Messrs. A. Byers, G. Hall, T. W. Fleming, and J. Kirkland; Rev. James Jackson, *Convener and Editor*.

Membership, &c.
of Standing
Committees :
Report.

102. REV. G. TAIT, Convener, gave in the Report of the Special Committee on the membership and election of Standing Committees, as follows

The Committee recommended: (1) That the total number of each Committee be 20. (2) That 13 of the 20 be allotted to the various States as follows:—4 to N. S. Wales, 4 to Victoria, 2 to Queensland, 1 to Tasmania, 1 to South Australia, and 1 to Western Australia. (3) That 7 of the 20 be elected without regard to the Church to which they belong.

The Report was adopted.

103. ACCORDING to motion, Dr. Clouston moved:—

Remit to Presbyteries and State Assemblies the following amendment on the Articles of Agreement:—

Amendment of Articles V. and VII.

That Article V. 3 be altered by adding two members to the Judicial Commission for Western Australia, and consequently increasing the whole number to 38.

Remit.

That Article VII. 1 be altered by adding one member for Western Australia to the Board of Missions and consequently increasing the whole number to 20.

The motion was seconded and carried.

It was also agreed that the General Assembly has power to remit direct to Presbyteries, as well as to the State Assemblies.

Resolution.

104. DR. MACINNES moved that the following be sent down as a Remit to Presbyteries, with instructions to make Returns to next Assembly:—That wherever the word 'local' occurs in the Articles of Agreement, the word 'State' be used.

Designation of Assemblies:

Remit.

The motion was seconded by Rev. A. Stewart and carried, and the Assembly resolved accordingly.

105. THE Senior Clerk read the draft Address to the Governor-General to be sent to His Excellency with the Assembly's Address to the King, as follows:—

Address to the Governor-General.

May it please your Excellency:

We the Ministers and Elders, Members of the first General Assembly of the Presbyterian Church formed by the union of the Presbyterian Churches of all the States of the Commonwealth, approach your Excellency with cordial assurances of our sincere esteem for your character and loyal regard for your high office. We respectfully request your Excellency graciously to receive the accompanying loyal Address to our beloved Sovereign the King, and to transmit the same to His Majesty.

We sincerely regret that your Excellency's official duties have prevented your being present at and taking part in our Union celebrations. Your Excellency's valued letter to our Moderator assured us of your sincere interest

in the Union as advancing the prosperity of the Presbyterian Churches of Australia. We sincerely sympathise with your Excellency in your recent indisposition, and both hope and pray that under God health and every other blessing may attend your Excellency, Lady Hopetoun, and family.

On the motion of the Senior Clerk the Address was adopted, and ordered to be suitably engrossed and transmitted to Lord Hopetoun.

Petition against
Gambling.

106. THE Rev. J. Russell read the petition to the House of Representatives on Gambling, as follows:—

To the Honorable the Speaker and Honorable Members of the House of Representatives of the Australian Commonwealth in Parliament assembled.

The humble Petition of the first General Assembly of the Presbyterian Church of Australia respectfully sheweth:

That whereas the practice of gambling is injurious to the domestic, industrial, social, moral and political interests of communities.

That whereas there exists in the City of Hobart in the State of Tasmania an Institution commonly called Tattersall's, the effect of whose operations is the spread of the deadly plague of gambling. Your petitioners humbly pray your Honorable House to take such steps as your Honorable House may deem most effective towards discontinuing and suppressing the aforesaid or any similar institutions, and in particular your Petitioners pray your Honorable House to take steps to ensure that so noble a handmaid of civilisation as the Post Office of the Commonwealth shall not be prostituted into the drudge of so serious a bane to Society as is gambling, and for this purpose retain Clauses 54 and 55 of the Post Office Bill, which are in harmony with the Law already existing in the States of New South Wales, Victoria, Queensland, South Australia, and Western Australia.

And your petitioners, as in duty bound, will ever pray.

Sydney, 31st July, 1901.

The petition was approved, and the Assembly authorised its transmission to the House of Representatives.

Overture on
Federation of
Protestant
Churches.

Resolution.

107. THE Assembly called for Overture from the General Assembly of New South Wales on the Federation of the Protestant Churches of the Commonwealth. The Overture was read by the Senior Clerk. Dr. Clouston and Rev. J. Lamont were heard in support of the Overture.

After an interesting discussion, Dr. Clouston moved:—Sustain the Overture in so far as to express sympathy with the great ideal of a United Evangelical Christian Church of Australia.

Appoint a Committee to consider the principles on which the Presbyterian Church of Australia is prepared to consider the question of a larger Union, and to report to next Assembly.

The motion was seconded, and carried on the voices.

Committee.

The following Committee was appointed, viz.:—Revs The Moderator, J. S. Buntine, Dr. Clouston, G. Davidson, J. Ferguson, R. Hanlin, Professor

Harper, J. Lamont, Professor Macdonald, J. C. McDonald, Dr. W. M. Dill Macky, S. G. MacLaren, P. J. Murdoch, T. Nisbet, A. Stewart, G. Tait, C. A. White, A. Wilson, *Ministers*; and Hon. James Balfour, Messrs. De Conlay, R. Gillespie, J. H. Goodlet, A. Martin, A. Mercer, J. S. Mollison, P. H. Speedie, and David Walker; The Moderator *Convener*.

108. ACCORDING to notice, Rev. J. Mathew moved:—

Training of
Home
Missionaries :
Motion.

The Assembly instruct the Theological Hall Committee to draft a Scheme for providing a uniform course of training for Home Missionaries.

To consider also whether some measure of preparation for entering a Theological Hall should be contemplated in the Scheme, and if deciding in the affirmative to include such preparatory work in the course of study prescribed. The motion was seconded.

Rev. J. Ferguson moved the following amendment, which was seconded:—

Amendment.

That the question of obtaining Agents for carrying on Church extension work within the Church of Australia being one of urgent importance to the welfare and growth of the Church, the Theological Hall Committee is hereby instructed to consider, and report to next Assembly, a comprehensive scheme of Literary and Theological training, which shall have regard to the general and peculiar needs of the Church.

After some discussion, the debate was adjourned.

109. IT WAS AGREED that Dr. Hanson, Delegate from the Presbyterian Church of England, should be invited to address the Assembly at the Sederunt to-morrow morning.

Dr. Hanson's
Address.

110. IT WAS ARRANGED to take the Ballot for Standing and other Committees to-morrow at noon.

Ballot appointed

111. REVS. W. C. Radcliffe and S. Fraser, and Messrs. W. Affleck, J. M. Campbell, A. Mercer, and W. Wood, were appointed Scrutineers, and to them was entrusted the preparation of the Ballot papers.

Scrutineers
appointed.

112. MR. D. CRAIG, of Auckland, and Mr. Henry Wyles, from Otago, were introduced by the Rev. J. Ferguson, and welcomed by the Moderator.

Messrs. Craig
and Wyles
welcomed.

113. THE Assembly adjourned at 4.30 p.m., to meet again this evening at 7.30 p.m.

Adjournment.

The Sederunt was closed with prayer.

NINTH SEDERUNT.

At Sydney, and within St. Stephen's Church, Phillip Street, on Monday, the 29th day of July, 1901, at 7.30 p.m.

Assembly constituted.

114. THE Assembly met pursuant to adjournment, and was constituted with reading the Scriptures, and prayer by Rev. Alexander Hardie.

Notice of Motion :
Rev. T. Nisbet.

115. REV. T. NISBET gave notice of a motion relative to a Church paper.

Rules on Article IX :
Resolution.

116. ACCORDING to notice, Dr. Laing moved —

The Assembly appoint a Committee to frame the various Rules contemplated in Article IX. of the Articles of Agreement, to report to next Assembly, and in the meantime existing arrangements be continued.

Committee.

The motion was seconded and carried, and the following Committee appointed, viz. :—Revs. J. Burgess, Dr. Clouston, G. Davidson, R. Hanlin, Professor Macdonald, W. S. Macqueen, T. Nisbet, J. Russell, A. Yule, *Ministers* ; and Hon. James Balfour, Messrs. T. W. Fleming, T. Kennedy, and J. Kirkland, *Elders* ; Professor Macdonald, *Convener*.

Questions from Formula.

117. THE Senior Clerk moved, according to notice :—

The Assembly instruct Presbyteries and Sessions to use the Formula in the Basis of Union, and appoint a Committee to draw up the Questions to be put at the Ordination and Induction of Ministers, at the Licensing of Probationers, and at the Ordination or Induction of Elders and Deacons in accordance with the new Formula, and report to a future Sederunt.

Committee.

The motion was seconded and carried, and the following Committee was appointed, viz. :—Revs. Dr. Macdonald, J. Burgess, G. Tait, and Mr. J. M. Campbell. Dr. Macdonald, *Convener*.

Historic Roll :
Resolution.

118. DR. LAING moved the following resolution, which was seconded and carried :—

The Assembly instruct Clerks of Presbyteries of the State Churches to transmit to the Clerks of this Assembly, without delay, exact and complete lists of the ministerial members of their Presbyteries, giving the names of the Charges, the names of the Ministers in full, with their degrees (if any) and dates of ordination, to be printed in the first Blue Book as an Historic Roll.

Dr. Marshall and Dr. Whitelaw :
Addresses.

119. 8 P.M.—According to appointment, Rev. Dr. Theodore Marshall and Rev. Dr. Thomas Whitelaw addressed the House.

The Rev. J. Ferguson moved, and the Hon. J. Balfour seconded, the following resolution :—

Thanks

The Assembly accord heartiest thanks to Dr. Marshall and Dr. Whitelaw for their able, kindly, and timely addresses ; also request them to convey to

their respective Assemblies the sincere thanks, goodwill, and prayers of the Church of Australia.

The resolution was carried by acclamation, and the Moderator expressed to the Delegates the feelings of the Assembly in a hearty, suitable manner.

120. ACCORDING to notice, Dr. Clouston moved:—

Hymn Book for
S. Schools:
Committee.

That a Committee be appointed to consider the question of a Hymn-book for Sabbath Schools.

The motion was seconded and carried, and the following Committee appointed, viz.:—Revs. Dr. Clouston, J. Fulton, A. Hardie, R. Miller, W. S. Rolland, D. Macrae Stewart, *Ministers*; and Messrs. Archibald Jackson, W. McKenzie, A. Mercer, P. H. Speedie, and W. Wishart, *Elders*; Dr. Clouston, *Convener*.

Committee.

121. DR. BRUCE moved:—The General Assembly appoint commissioners to represent it on the occasion of the Union of the two Branches of the Presbyterian Church of New Zealand during the month of October next.

Deputies to
Union of New
Zealand
Churches.

The motion was seconded by Rev. T. R. Cairns and carried, and the Right Rev. the Moderator, Revs. Dr. Bruce and J. Ferguson were appointed Deputies.

122. REV. G. W. PAINTER, at the Moderator's request, addressed the House on Mission work in China, and was thanked by the Moderator.

Rev. G. W.
Painter:
Address.

123. PROFESSOR HARPER gave notice of a motion on Home Mission work.

Notice of
Motion:
Professor
Harper.
Adjournment.

124. THE Assembly adjourned at 9.30 p.m., to meet again to-morrow at 10 a.m.

The Sederunt was closed with prayer.

TENTH SEDERUNT.

At Sydney, and within St. Stephen's Church, Phillip Street, on Tuesday, the 30th day of July, 1901, at 10 a.m.

125. THE General Assembly met pursuant to adjournment, and was constituted with praise, reading the Scriptures, and prayer by the Moderator.

Assembly
constituted.

126. THE Minutes of the Eighth and Ninth Sederunts were read and confirmed.

Minutes
confirmed.

127. AN apology for absence on account of indisposition was made on behalf of Rev. Richard Kerr.

Apology: Rev.
R. Kerr.

Ballot Papers. 128. FOR the convenience of some members, it was agreed to allow members to obtain ballot papers and to put their voting papers in the Ballot Resolution. Box in the vestry before the time appointed for the Ballot, but that this permission is not to form a precedent.

Notices of Motion: Rev. W. D. Fairbairn 129. REV. W. D. FAIRBAIRN gave notice of a motion in regard to the Curriculum of Study.

Dr. Laing. 130. DR. LAING gave notice of a motion with regard to a Church Crest.

Committee on Question: Report. 131. DR. MACDONALD gave in the Report of the Committee appointed to draw up the Questions to be put to Ministers, Elders, and Deacons, in accordance with the Formula in the Basis of Union, and laid on the table the Questions.

Dr. Macdonald moved:—That the Report of the Committee be received and adopted; that the proposed Questions be at once printed, and a copy sent to every Minister in the Church, and that these Questions be used till next Assembly, when they shall come up for final revision.

The motion was seconded and carried, and the Report adopted, and the recommendations approved.

Training of Home Missionaries resumed. 132. RESUMED consideration of Rev. J. Mathew's motion with reference to the training of Home Missionaries.

After discussion, Rev. J. Ferguson's amendment was put to the vote and negatived.

Second amendment. Professor Macdonald moved a second amendment as follows:—

That a Special Committee be appointed to obtain information in regard to—(1), the methods adopted and agencies employed in the Home Mission work of the Church; (2), the present method of training Home Mission Agents; and (3), the possibility of having a uniform method of training; the Committee to report to next General Assembly.

The amendment was seconded and negatived.

Motion. (Adopted) Thereafter the motion was put, and carried on the voices as follows:—The Assembly instruct the Theological Hall Committee to draft a scheme for providing a uniform course of training for Home Missionaries.

To consider also whether some measure of preparation for entering a Theological Hall shall be contemplated in the Scheme; and if deciding in the affirmative, to include such preparatory work as the course of study prescribed.

Ballot taken. 133. 12 noon.—The Ballot for the election of the Assembly's representatives on the Judicial Commission and on the Board of Missions, also for the members of the Standing Committees, was now taken.

It was agreed that, under present circumstances, and for this occasion, Resolution.
ballot-papers containing less than the required number of 20 names shall not
be held informal.

134. ACCORDING to arrangement, Rev. Dr. Hanson addressed the As- Dr. Hanson :
sembly. Address.

The thanks of the Assembly were conveyed by the Moderator to Dr.
Hanson for his excellent address.

135. REV. P. ROBERTSON moved :—

Resolve that the proportionate principle adopted for the election of the Election of
Judicial Commission and Board of Missions be applied to the election of the Standing Committees :
Standing Committees of the Church. Resolution.

That each Committee shall consist of 20 members.

That the State Assemblies shall each nominate their proportion, as
follows:—New South Wales, 4; Victoria, 4; Queensland, 2; South
Australia, 1; Tasmania, 1; Western Australia, 1; and that the remaining
seven (7) members shall be elected by the General Assembly, by ballot, after
nomination in writing, without any reference to the State Assembly to which
they belong.

That, with the exception of the Theological Hall Committee, there shall
be no *ex officio* members.

That the following shall be the Standing Committees of the Assembly:—

- The Code Committee.
- The Theological Hall Committee.
- The Committee on Finance.
- The Home Mission Committee.
- The Committee on Statistics.

The Returns from the State Assemblies to be in the hands of the Clerks
of the General Assembly, at least one month before the meeting of the
General Assembly.

The motion was seconded and carried.

136. PURSUANT to notice, Dr. Scott moved :—The General Assembly Sites in Federal
appoint a Committee to take charge of the selection of a suitable site or sites Capital.
within Federal Capital.

The resolution was seconded and carried. The following Committee Committee
was appointed :—Hon. W. Anderson, Hon. James Balfour, Colonel Goodlet,
Messrs. Alexander Martin and W. Wood; Mr. Wood, *Convener*.

137. REV. J. MACAULAY moved :—That, in view of the fact that in Overlapping of
many localities there are Churches in excess of the requirements of the Church
Organisations.

population, it be a recommendation from this General Assembly to the State Assemblies to take this matter into consideration with the view of approaching other Churches in order to secure an equitable representation of each in such localities, as well as greater efficiency in meeting their spiritual needs.

The motion was seconded, and, on being put to the vote, negatived.

Service Book. 138. REV. JOHN WALKER moved the resolution of which he had given notice, as follows:—

That a Committee be appointed to prepare a Service Book or Book of Forms for Baptisms, Marriages, Funerals, and other special occasions and report to next Assembly.

The motion was seconded and negatived.

Committee on Social Questions 139. REV. JOHN FERGUSON moved the following motion:—

That a Committee be appointed to take such steps as it may deem necessary on any question of vital importance arising with respect to which the interests of the Presbyterian Church of Australia demand that prompt action should be taken on behalf of the Church.

The motion was seconded by Rev. J. S. Buntine, and carried.

Committee. The Committee was appointed, as follows:—Revs. the Moderator, the Clerks, the Moderators and Clerks of the State Assemblies, the Procurator and Law Agent of the General Assembly, together with the Revs. Dr. Bruce, J. S. Buntine, J. Burgess, John Ferguson, Professor Harper, Professor Macdonald, Dr. D. Paton, J. S. Pollock, Alexander Yule, *Ministers*; and Hon. James Balfour, Colonel Goodlet, and P. H. Speedie, *Elders*; the Right Rev. the Moderator, *Convener*.

Executive. THE EXECUTIVE to consist of the members resident in or about Melbourne.

Home Mission work: Resolution. 140. PROFESSOR HARPER moved the following resolution, which was seconded by Rev. J. Walker, and carried.

The Assembly instruct the Home Mission Committee to procure information with regard to the more necessitous districts in the various States, and also with regard to the methods employed to supply the needs of the congested districts of the towns, and the more sparsely populated country districts.

Church Paper: Resolution. 141. ACCORDING to notice, Rev. J. Nisbet moved:—

That in the opinion of this Assembly it is extremely desirable that one weekly paper should be accepted as the organ of the Presbyterian Church of Australia

That a Committee be appointed to take the whole subject into consideration to communicate with the Publishers' Committees and Editors

of the existing Church papers, with power to act if practicable, and to report to the next meeting of the General Assembly.

The motion was seconded and carried, and the following Committee appointed, viz:—Revs. The Moderator, W. M. M. Alexander, J. S. Buntine, J. Copeland, G. Davidson, J. Ferguson, R. Hanlin, Professor Harper, J. Mathew, W. S. Macqueen, T. Nisbet, W. S. Rolland, D. Macrae Stewart, J. Walker, *Ministers*; and Messrs. Dean, De Conlay, T. W. Fleming, A. Jackson, P. H. Speedie, and W. Wood, *Elders*; Professor Harper, *Convener*.

142. MR. W. WOOD moved the following resolution, which was seconded and carried:—

Resolve that it shall be an instruction to the Finance Committee to assess the State Assemblies for the General Assembly Expenses Fund in the following proportions, viz., New South Wales, £40; Victoria, £40; Queensland, South Australia, Tasmania, each £13 6s. 8d., and Western Australia, £10; and further to empower the Committee to disburse the amount subscribed, for the travelling expenses of members, as far as it will go.

143. REV. T. NISBET moved:—The Assembly instruct the Finance Committee to recognise the valuable services rendered by the Financial Secretary of the New South Wales Church, Mr. W. Wood, by presenting him with a suitable honorarium.

The motion was seconded and carried unanimously.

144. REV. J. WALKER moved:—Empower the Finance Committee to take into consideration the establishing of a Capital Fund to provide revenue to meet the travelling expenses of delegates, and empower it to establish such a Capital Fund.

The resolution was seconded and carried.

145. DR. LAING moved the following resolution, which was seconded:—Instruct the Clerks to use, in the meantime, on all official paper and publications an emblematic device, the same as that now used by the State Assemblies of New South Wales and Queensland, but bearing the legend 'Presbyterian Church of Australia.'

Rev. W. M. M. Alexander moved an amendment as follows:—That the Blue Books and Letter Heads bear the Burning Bush and the motto, *nec tamen consumebatur*, with the words 'Presbyterian Church of Australia.'

The amendment was seconded and negatived.

The motion was then put and carried on the voices.

146. REV. A. STEWART moved:—That the next General Assembly meet on Wednesday, 17th September, 1902, at 7.30 p.m., in the Assembly Hall, Collins-street, Melbourne.

The motion was seconded and carried.

Adjournment.

147. THE Assembly adjourned at 5.30 p.m., to meet again this evening at 7.30 p.m.

The Sederunt was closed with prayer.

ELEVENTH SEDERUNT.

At Sydney, and within St. Stephen's Church, Phillip street, on Tuesday, the 30th day of July, 1901, at 7 30 p.m.

Assembly constituted.

148. THE Assembly met pursuant to adjournment and was constituted with reading the Scriptures, and prayer by the Rev. Peter Robertson.

Minutes confirmed.

149. THE Minutes of the Tenth Sederunt were read and confirmed.

Curriculum of Study : Resolution.

150. REV. ALEXANDER HARDIE moved the resolution of which Rev. W. D. Fairbairn had given notice, as follows :—That it be an instruction to the College Committee to consider the practicability of the Students taking one-half of the curriculum in Melbourne and the other in Sydney, the Course being lengthened to four years, and the subjects of Study so arranged as best to utilise the present teaching staff, and to report to next Assembly.

The motion was seconded, and after discussion, was carried.

Special Cases of Students.

151. REV. JOHN BURGESS moved :—That the General Assembly authorise the State Assemblies to finally deal with any special cases of students, already initiated by them.

The motion was seconded and carried, and the Assembly resolved accordingly.

Report of Scrutineers.

152. MR. W. WOOD, on behalf of the Scrutineers, reported the result of the Ballot for the election of Assembly representatives on the Judicial Commission and the Board of Missions and also the members of the Standing Committees.

The Report was received and the election sustained.

(For List of Standing Committees, Judicial Commission, and Board of Missions, see pp. 52).

Board of Assessors.

153. THE Board of Assessors was appointed as follows :—Revs. J. Mathew, W. C. Radcliffe, R. Scott West, and Mr. Alexander Martin.

Thanks.

154. PROFESSOR MACDONALD moved :—That the hearty thanks of this Assembly be accorded—

To the friends who have so hospitably entertained the members of the Assembly ; to the Ladies who provided tea at the Town Hall and assisted at the luncheons, and to all donors to the Hospitality Fund.

To the Minister and Office-bearers of St. Stephen's, who placed their Church at the disposal of the Assembly.

To the Press for their satisfactory reports and notices of its meetings.

To Mr. William Wood for his great care and zeal in carrying out the arrangements of the first General Assembly to such a complete success.

The motion was seconded and carried by acclamation.

155. THE Business of the General Assembly being now concluded, the Moderator delivered a brief closing Address.

156. THE Minutes of this, the Eleventh Sederunt, were read and confirmed. Minutes confirmed.

157. THE Assembly joined in singing the last three verses of the 122nd Psalm, after which the Moderator having intimated that, in pursuance of the General Assembly's appointment, the next General Assembly of Australia will be holden in the Assembly Hall, Collins-street, Melbourne, on Wednesday, the 17th day of September, 1902, at 7.30 p.m., the Session was closed with prayer and the benediction. Assembly closed.

Signed in name and by authority of the General Assembly of the Presbyterian Church of Australia.

JOHN MEIKLEJOHN, D.D., Moderator.

JAMES S. LAING, D.D., Senior Clerk.



APPENDIX.

COMMITTEES OF THE GENERAL ASSEMBLY.

THE JUDICIAL COMMISSION.

| | |
|---|---|
| Rev. John Auld, M.A. David Bruce, D.D. John Burgess, M.A. T. E. Clouston, D.D. | Rev. James S. Laing, D.D. George MacInnes, D.D. Mr. John A. Aitken Colonel Goodlet |
| Rev. John Meiklejohn, D.D. P. J. Murdoch, M.A. Alexander Stewart, M.A. George Tait, M.A. | Rev. T. R. Cairns Hon. William Anderson Hon. James Balfour, M.L.C. Mr. J. M. Davies. |
| Rev. Alexander Hay, D.D. Richard Kerr | Rev. Thomas Nisbet Sir Hugh M. Nelson |
| Rev. David Paton, D.D. | Mr. T. W. Fleming |
| Rev. David Matthews, M.A., B.D. | Mr. George Kerr |
| Rev. Alexander Crow | Mr. P. A. Moseley, M.L.A. |
| Rev. John Ferguson Professor Harper, D.D. D. S. McEachran A. Marshall, D.D. Professor Rentoul, D.D. | Rev. Peter Robertson Alexander Skene, M.A. Mr. James H. Balfour J. M. Campbell R. Gillespie |

THE MODERATOR, Chairman.

ASSESSORS.

| | |
|---|--|
| Rev. J. Mathew, M.A., B.D. W. C. Radcliffe, B.A. | Rev. R. Scott West Mr. Alexander Martin |
|---|--|

BOARD OF MISSIONS.

| | |
|---|--|
| Rev. Joseph Copeland James Lamont, F.L.S. | Rev. John Walker Colonel Goodlet |
| Rev. T. R. Cairns Andrew Hardie J. F. Macrae | Rev. Alexander Stewart A. Byers H. H. Kemp |
| Rev. W. Sweyn Macqueen | Rev. James Hendry, M.A. |
| Rev. J. S. Buntine. | Mr. P. A. Moseley, M.L.A. |
| Rev. T. E. Clouston, D.D. John Meiklejohn, D.D. Thomas Nisbet | Rev. John G. Paton, D.D. Hon. James Balfour, M.L.C. |

REV. T. R. CAIRNS, Convener.

STANDING COMMITTEES.

I.—THE CODE.

Rev. John Burgess, M.A.
 Professor Harper, D.D.
 Alexander Hay, D.D.
 Richard Kerr
 James S. Laing, D.D.
 George MacInnes, D.D.
 J. K. Macmillan, B.A.
 Alexander McCarlie
 W. F. Main
 John Meiklejohn, D.D.

Rev. P. J. Murdoch, M.A.
 D. Paton, D.D.
 John Russell
 James Scott, D.D.
 George Tait, M.A.
 Hon. William Anderson
 Mr. T. W. Fleming
 George Hall
 The Procurator
 The Law Agent.

THE CLERKS OF GENERAL ASSEMBLY, Joint-Conveners.

II.—THEOLOGICAL HALL.

Rev. John Auld, M.A.
 John Burgess, M.A.
 T. R. Cairns
 W. D. Fairbairn, M.A.
 S. Fraser, M.A.
 Robert Hanlin
 James S. Laing, D.D.
 David Matthew, M.A., B.D.
 — McFarland, D.D.
 John Meiklejohn, D.D.

Rev. P. J. Murdoch, M.A.
 Thomas Nisbet
 David Paton, D.D.
 George Tait, M.A.
 R. Scott West
 Mr. J. M. Campbell
 John Candlish
 John Kirkland
 John Marden, LL.D.
 Dr. Montgomerie Paton

With the Theological Professors and Lecturers and Conveners of the Boards of Examination of the State Churches, members *ex officio*.

DR. MEIKLEJOHN, Convener.

III.—HOME MISSIONS.

Rev. David Bruce, D.D.
 John Burgess, M.A.
 T. R. Cairns
 D. A. Cameron, M.A.
 T. E. Clouston, D.D.
 John Ferguson
 Robert Hanlin
 Henry Jones, M.A.
 Professor Macdonald, D.D.
 W. Sweyn Macqueen

Rev. James Mathew, M.A., B.D.
 Thomas Nisbet
 Peter Robertson
 John Russell
 Alexander Skene, M.A.
 A. C. Sutherland, M.A., B.D.
 George Tait, M.A.
 John Walker
 Hon. James Balfour, M.L.C.
 Mr. William Wood

REV. JOHN FERGUSON, Convener.

IV.—FINANCE.

Rev. George Davidson, M.A.
 Robert Hanlin
 Thomas Nisbet
 John Meiklejohn, D.D.
 John Walker
 Hon. William Anderson
 James Balfour, M.L.C.
 Mr. John Cameron
 Alexander Dean
 J. De Conlay

Mr. T. W. Fleming
 R. Gillespie
 Colonel Goodlet
 Mr. H. H. Kemp
 John Kirkland
 James Murdoch
 Sir Hugh M. Nelson
 Dr. Montgomerie Paton
 Mr. P. H. Speedie
 William Wood

COLONEL GOODLET, Convener.

V.—MODE OF ELECTING THE MODERATOR.

| | |
|---------------------------|----------------------------|
| Rev. David Bruce, D.D. | Rev. George MacInnes, D.D. |
| John Burgess, M.A. | W. M. Dill Macky, D.D. |
| James Cameron, D.D. | John Meiklejohn, D.D. |
| T. E. Clouston, D.D. | James Scott, D.D. |
| George Davidson, M.A. | George Tait, M.A. |
| Robert Hanlin | William C. Wallace, M.A. |
| Alexander Hay, D.D. | Hon. James Balfour, M.L.C. |
| James S. Laing, D.D. | Mr. J. De Conlay |
| Professor Macdonald, D.D. | T. W. Fleming |
| John C. McDonald, M.A. | John Kirkland |

DR. MEIKLEJOHN, Convener.

VI.—STATISTICS.

| | |
|----------------------------|------------------------|
| Rev. W. M. M. Alexander | Rev. Thomas Nisbet |
| David Bruce, D.D. | J. Hume Robertson |
| J. S. Buntine | R. Scott West |
| James Cameron, D.D. | Charles A. White, B.A. |
| George Davidson, M.A. | Mr. J. B. Brown |
| S. Fraser, M.A. | John Cameron |
| Elder Gray, B.A. | John Candlish |
| James Lamont, F.L.S. | George Hall |
| Alexander McCarlie | Alexander S. Lang |
| J. Kennedy Macmillan, B.A. | Alexander Martin |

REV. J. KENNEDY MACMILLAN, Convener.

SPECIAL COMMITTEES.

I.—YEAR BOOK.

| | |
|-------------------------|-------------------|
| Rev. John Burgess, M.A. | Rev. John Russell |
| George Davidson, M.A. | Mr. A. Byers |
| John Ferguson | George Hall |
| Robert Hanlin | T. W. Fleming |
| James Jackson | John Kirkland |
| Richard Kerr | |

REV. JAMES JACKSON, Convener and Editor.

II.—THE RECORD.

| | |
|------------------------|--------------------|
| Rev. J. S. Buntine | Rev. W. S. Rolland |
| George Davidson, M.A. | D. Macrae Stewart |
| Robert Hanlin | A. Wilson, B.A. |
| D. Matthew, M.A., B.D. | Mr. H. H. Kemp |
| Richard Miller, B.A. | William McKenzie |
| Peter Robertson | J. Wyles |

REV. W. S. ROLLAND, Convener and Editor.

III.—FEDERATION OF PROTESTANT CHURCHES.

| | |
|------------------------|------------------------------|
| Rev. The Moderator | Rev. Alexander Stewart, M.A. |
| J. S. Buntine | George Tait, M.A. |
| T. E. Clouston, D.D. | Charles A. White, B.A. |
| George Davidson, M.A. | A. Wilson, B.A. |
| John Ferguson | Hon. James Balfour, M.L.C. |
| Robert Hanlin | Mr. J. De Conlay |
| Professor Harper, D.D. | R. Gillespie |
| James Lamont, F.L.S. | Colonel Goodlet |
| Professor Macdonald | Mr. Alexander Martin |
| John C. McDonald, M.A. | Andrew Mercer |
| W. M. Dill Macky, D.D. | J. S. Mollison |
| S. G. McLaren, M.A. | P. H. Speedie |
| P. J. Murdoch, M.A. | David Walker |
| Thomas Nisbet | |

THE MODERATOR, Convener.

IV.—RULES ON ARTICLE IX.

| | |
|---------------------------|----------------------------|
| Rev. John Burgess, M.A. | Rev. John Russell |
| T. E. Clouston, D.D. | Alexander Yule, M.A. |
| George Davidson, M.A. | Hon. James Balfour, M.L.C. |
| Robert Hanlin | Mr. T. W. Fleming |
| Professor Macdonald, D.D. | T. Kennedy |
| W. Sweyn Macqueen | John Kirkland |
| Thomas Nisbet | |

DR. MACDONALD, Convener.

V.—HYMN BOOK FOR SABBATH SCHOOLS.

| | |
|---------------------------|-----------------------|
| Rev. T. E. Clouston, D.D. | Mr. Archibald Jackson |
| Joseph Fulton | William McKenzie |
| Andrew Hardie | Andrew Mercer |
| Richard Miller, B.A. | P. H. Speedie |
| W. S. Rolland | William Wishart |
| D. Macrae Stewart | |

DR. CLOUSTON, Convener.

VI.—SITES IN FEDERAL CAPITAL.

| | |
|-----------------------|----------------------|
| Hon. William Anderson | Mr. Alexander Martin |
| James Balfour, M.L.C. | William Wood |
| Colonel Goodlet | |

MR. W. WOOD, Convener.

VII.—SOCIAL QUESTIONS.

| | |
|--|----------------------------|
| Revs. The Moderator, the Clerks ; the Moderators and Clerks of the State Assemblies ; the Procurator and Law Agent, together with | |
| Rev. David Bruce, D.D. | Rev. David Paton, D.D. |
| J. S. Buntine | John S. Pollock |
| John Burgess, M.A. | Alexander Yule, M.A. |
| John Ferguson | Hon. James Balfour, M.L.C. |
| Professor Harper, D.D. | Colonel Goodlet |
| Professor Macdonald, D.D. | Mr. P. H. Speedie |

THE MODERATOR, Convener.

VIII.—ON A CHURCH PAPER.

| | |
|--------------------------|--------------------|
| Rev. The Moderator | Rev. Thomas Nisbet |
| W. M. M. Alexander | W. S. Rolland |
| J. S. Buntine | D. Macrae Stewart |
| Joseph Copeland | John Walker |
| George Davidson, M.A. | Mr. Alexander Dean |
| John Ferguson | J. De Conlay |
| Robert Hanlin | T. W. Fleming |
| Professor Harper, D.D. | Archibald Jackson |
| James Mathew, M.A., B.D. | P. H. Speedie |
| W. Sweyn Macqueen | William Wood |

PROFESSOR HARPER, Convener.

HISTORIC ROLL

OF

MINISTERS OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

At the Date of Union, 24th JULY, 1901.

NEW SOUTH WALES.

PRESBYTERY OF BATHURST.

| MINISTER. | Date of Ordination | CHARGE. |
|------------------------------|--------------------|-----------------|
| James Kinghorn, <i>Clerk</i> | 1887 | Bathurst |
| Samuel G. Grawford, M.A. | 1881 | Blayney |
| Thomas Morgan | 1883 | Bourke |
| W. A. S. Anderson, B.A. | 1895 | Bowenfels |
| J. A. R. Brodie, M.A. | 1881 | Carcoar |
| Joseph McDowell | 1887 | Cobar |
| John C. McDonald, M.A. | 1881 | Coonabarabran |
| James T. Main, M.A. | 1881 | Dubbo |
| David Baird | 1883 | Eskbank |
| Richard Erwyd Davies | 1887 | Gulgong |
| A. J. Doig, B.A. | 1897 | Gulgong |
| Charles W. Willis | 1880 | Mudgee |
| Alexander M. Gauld | 1878 | Orange |
| A. Stuart McCook, B.A. | 1897 | Warren |
| George Milne | 1892 | Wellington |
| James Adam, M.A. | 1858 | <i>Emeritus</i> |

PRESBYTERY OF THE CLARENCE.

| | | |
|--|------|-----------------|
| William Walter Watts | 1896 | Ballina |
| Charles Hardie Hain | 1900 | Bellinger |
| Alexander Fraser | 1885 | Byron Bay |
| James Gray | 1884 | Grafton |
| Thomas Scott Neil | 1899 | Lismore |
| Archibald P. Cameron, B.A., <i>Clerk</i> | 1896 | Maclean |
| John Strang | 1893 | Middle Clarence |
| | | Tweed |
| | | Woodburn |

PRESBYTERY OF GOULBURN.

| | | |
|-----------------------------------|------|-----------------|
| Charles Crane, B.A., <i>Clerk</i> | 1888 | Braidwood |
| Daniel Jackson | 1865 | Goulburn |
| A. M. Tait | 1870 | Queanbeyan |
| | | Taralga |
| | | Yass |
| | | <i>Emeritus</i> |

PRESBYTERY OF THE HASTINGS.

| MINISTER. | Date of Ordination | CHARGES. |
|---------------------------------|--------------------|----------------------------|
| John Taylor | 1872 | Kempsey |
| James Herd Terras, <i>Clerk</i> | 1884 | Manning, Upper |
| William Tassie | 1893 | Manning, Lower Nambucca |
| Hugh S. Buntine | 1883 | Port Macquarie |

PRESBYTERY OF THE HAWKESBURY.

| | | |
|------------------------------------|------|-----------------------------|
| David Moore, B.A. | 1846 | } Campbelltown |
| Robert Steel, M.A. [C. and S.] | 1879 | |
| Robert Jackson, M.A., <i>Clerk</i> | 1880 | Blackheath and Leura |
| Joseph A. R. Perkins, B.A. | 1896 | Granville and Guilford |
| George Acheson Gordon, B.A. | 1897 | Liverpool |
| Boswell Berry, M.A. | 1885 | Mittagong |
| John Paterson | 1893 | Moss Vale |
| James McKee | 1876 | Parramatta |
| James Steele | 1900 | Penrith and Springwood |
| Robert Edgar | 1868 | Pictou |
| James Cameron, M.A., D.D. | 1858 | Portland Head and Pitt Town |
| J. J. F. L. Ferguson [C. and S.] | 1888 | } Richmond and Kurrajong |
| Alexander Dandie | 1873 | |
| Patrick Fitzgerald | 1851 | Windsor |
| | | <i>Emeritus</i> |

PRESBYTERY OF THE HUNTER.

| | | |
|----------------------------|------|----------------------------|
| Peter McQueen | 1875 | Dungog |
| | | Greta |
| A. Thain Anderson, M.A. | 1897 | Hamilton and Lambton |
| David W. Davies | 1866 | Hinton and Morpeth |
| Alexander Smith | 1882 | Maitland, East |
| James Benvie | 1858 | Maitland, West |
| | | Miami |
| James Davidson | 1894 | Murrumbidgee and Quirindi |
| James Samuel Laing, D.D. | 1862 | Muswellbrook |
| James Crookston | 1886 | Newcastle, St. Andrew's |
| John Downey, M.A., B.D. | 1885 | Newcastle, Hunter Street |
| Phillip Norman | 1879 | Scone and Aberdeen |
| James Smith White, LL.D. | 1847 | Singleton |
| William Powell | 1897 | Wallsend and West Wallsend |
| John Bannatyne | 1867 | } <i>Emeriti</i> |
| William Bain, <i>Clerk</i> | 1861 | |
| Thomas Acheson Gordon | 1852 | |

PRESBYTERY OF ILLAWARRA.

| | | |
|----------------------------------|------|-----------------|
| Richard Miller, B.A. | 1888 | Albion Park |
| Donald McLennan | 1880 | Berry |
| John Burgess, M.A., <i>Clerk</i> | 1882 | Kiama |
| Robert Inglis, M.A. | 1883 | Shoalhaven |
| Charles Alfred White, B.A. | 1896 | Wollongong |
| James Lawrie | 1874 | Woonona |
| John Waugh Dymock | 1876 | <i>Emeritus</i> |

PRESBYTERY OF THE LACHLAN.

| | | |
|----------------------------------|------|---------------------------|
| George Keith, M.A., <i>Clerk</i> | 1887 | Condobolin and Cudgellico |
| Thomas D. Evans | 1889 | Forbes |
| William F. Brown | 1888 | Parkes |
| | | Wyalong |

PRESBYTERY OF MONARO.

| MINISTER. | Date of Ordination | CHARGES. |
|--|--------------------|-------------|
| William Baker | 1858 | Bega |
| M. Kirkpatrick, B.A. [C. & S.] | 1890 | Bombala |
| Alexander Gordon Michie | 1863 | Cooma |
| John Henderson Craig, M.A. | 1883 | Eden |
| James Lawson Forbes, M.A. B.D., <i>Clerk</i> | 1885 | Moraya |
| James Daniel Murray | 1867 | West Monaro |

PRESBYTERY OF MURRUMBIDGEE.

| | | |
|----------------------------|------|------------|
| J. J. Jennings | 1886 | Balranald |
| Alexander McLennan, M.A. | 1883 | Berrigan |
| Robert Welsh | 1900 | Deniliquin |
| Richard Jennings | 1881 | Hay |
| | | Hillston |
| John Dykes | 1876 | Jerilderie |
| D. McKay Barnet, B.A. | 1894 | Narrandera |
| Matthew Bell, <i>Clerk</i> | 1884 | Urana |
| R. Johnston Smith, B.A. | 1868 | Wentworth |
| | | Wilcannia |

PRESBYTERY OF NEW ENGLAND.

| | | |
|---|------|---|
| Thomas Johnstone, D.D. | 1856 | Armidale |
| Archibald Cameron | 1853 | } Glen Innes Gunnedah and Boggabri Inverell Moree Nanoi Tamworth Tenterfield Walcha Walgett |
| John Edwards, B.A. [C. & S.] <i>Clerk</i> | 1897 | |
| Robert E. Hutchison | 1879 | |
| | | |
| Andrew Armstrong, M.A. | 1870 | |
| Richard Dill Macky | 1872 | |
| J. T. Thorburn, B.A. | 1892 | |

PRESBYTERY OF SYDNEY.

| | | |
|--------------------------------|------|---|
| John Auld, M.A. | 1874 | Ashfield |
| Thomas Hill, M.A. | 1888 | Bexley |
| | | Botany |
| William Rose Milne | 1886 | Broken Hill |
| John Fender Blair | 1881 | Campbell-street, Balmain |
| | | Carlingford |
| Robert Morehead Legate | 1893 | Chalmers Church |
| Alexander Miller, M.A. | 1885 | Chatswood |
| John Young Wai | 1893 | Chinese Church |
| Samuel Thornton Dickinson | 1863 | Gladesville |
| Thomas E. Clouston, B.A., D.D. | 1875 | Glebe |
| John Macaulay, M.A. | 1885 | Grahame Memorial, Waverley |
| James Cosh, B.A., B.D. | 1896 | Grimm Memorial, Drummoyne |
| Peter Falconer Mackenzie | 1871 | } Hunter-Baillie Memorial, Annandale |
| James Stewart Scott | 1887 | |
| Robert Kay, M.A. | 1881 | |
| | | Hurstville |
| | | Kogarah |
| Hugh Stewart Anderson, M.A. | 1886 | Leichhardt |
| James Hay Lawrie | 1885 | McNeil Memorial, Waverley |
| John Anderson (Gardiner), B.A. | 1869 | Manly |
| | | Marrickville |
| James Lamont, F.L.S. | 1873 | Mosman |
| Robert Hope Waugh, M.A. | 1879 | Neutral Bay |
| Thomas William Dunn | 1883 | Newtown |

PRESBYTERY OF SYDNEY—*Continued.*

| MINISTER. | Date of Ordination | CHARGES. |
|---------------------------------|--------------------|-----------------------------------|
| David Bruce, D.D. | 1853 | } North St. Leonards |
| William H. Ash [C. & S.] | 1894 | |
| James Paton | 1860 | |
| David Fenwick | 1890 | |
| James Marshall | 1885 | |
| Charles Henry Talbot | 1867 | Petersham |
| | | Pitt-street |
| | | Pymble |
| | | Pymont |
| | | Randwick |
| | | Riley-street |
| | | St. Andrew's, Sydney |
| G. MacInnes, M.A., B.D., D.D. | 1875 | St. David's, Ashfield |
| Robert Scott West | 1887 | St. James', Burwood |
| Joseph Fulton | 1887 | St. John's, Paddington |
| Thomas John Curtis | 1876 | St. Luke's, Redfern |
| William Michael Smith | 1882 | St. Paul's, Balmain |
| Roger McKinnon | 1868 | St. Peter's, North Sydney |
| John Ferguson | 1880 | St. Stephen's, Sydney |
| William Marcus Dill Macky, D.D. | 1876 | Scots Church, Sydney |
| John Kemp Bruce | 1880 | Wahroonga |
| John Walker | 1882 | Woolahra |
| | | Woolloomooloo |
| John Kinross, B.A., D.D. | 1858 | Principal of St. Andrew's College |
| A. Ashwood Aspinall, B.A. | 1873 | Principal of Scots College |
| William Mackenzie | 1869 | Chaplain of H.M. Prison |
| John Howard Archibald | 1870 | } <i>Emeriti</i> |
| William John Cuthbert | 1870 | |
| Robert Smith Paterson | 1859 | |
| Andrew Barron, M.A. | 1885 | |
| | | |

PRESBYTERY OF WAGGA WAGGA.

| | | |
|---------------------------------|------|-------------|
| David Smith, M.A., <i>Clerk</i> | 1884 | Albury |
| Thomas Steel, M.A. | 1885 | Corowa |
| Alexander McClinchie | 1878 | Culeairn |
| Alexander McKinlay | 1888 | Germanton |
| James Carson | 1863 | Junee |
| Charles Bell | 1870 | Wagga Wagga |

PRESBYTERY OF YOUNG.

| | | |
|--|------|------------------|
| James Goudie | 1884 | Binalong-Burrowa |
| Henry Alexander Hutchison, B.Sc., <i>Clerk</i> | 1874 | Cootamundra |
| Ewing James Thomson | 1885 | Cowra |
| George Paul | 1897 | Grenfell |
| William Anson Smith | 1883 | Gundagai |
| William Robertson, M.A. | 1891 | Monteagle-Bland |
| W. Gould Taylor, F.L.S. | 1891 | Murrumburrah |
| | | Temora |
| William Henry Marshall | 1900 | Tamut |
| David Allen | 1880 | Young |

VICTORIA.
PRESBYTERY OF BALLARAT.

| MINISTER. | Date of Ordination | CHARGES. |
|--------------------------------|--------------------|-------------------------------|
| Edward James Welch | 1897 | Ballan |
| Charles Cameron | 1886 | Ballarat, Ebenezer Church |
| William Fraser, B.A. | 1888 | Ballarat, Scots Church |
| Thomas Robinson Cairns | 1872 | Ballarat, St. Andrew's Church |
| Matthew Graham Hart | 1885 | Ballarat, St. John's Church |
| John Andrew Barber, B.A. | 1900 | Beaufort |
| James Alexander Forrest | 1896 | Buninyong |
| John Stewart Drummond | 1883 | Carngham |
| Elder Gray, B.A., <i>Clerk</i> | 1871 | Clunes |
| Charles Robinson, B.A. | 1875 | Creswick |
| John Alexander Crockett | 1889 | Learmonth |
| Samuel Walker, B.A. | 1891 | Miners' Rest |
| George Hay, M.A. | 1874 | Rokewood |
| Finlay McQueen | 1892 | Skipton |
| John Henderson Mitchell | 1878 | Smeaton |
| Christopher Alexander Fraser | 1899 | Widmermere |
| Frederick Souter | 1860 | |
| William Brown Hutchison, M.A. | 1866 | } <i>Emeriti</i> |
| Alexander Adam, M.A. | 1853 | |
| Robert Hamilton M.A. | 1863 | |

PRESBYTERY OF BEECHWORTH.

| | | |
|---|------|--------------|
| Alexander Candlish McConnan, <i>Clerk</i> | 1883 | Benalla |
| Robinson Johnston, B.A. | 1885 | Lake Rowan |
| John Howard Meek, B.A. | 1891 | Yackandandah |
| William Hurst Cooper, M.A., B.D. | 1890 | Beechworth |
| John Hall Angus | 1873 | Wangaratta |
| William Campbell Lahore, M.A. | 1892 | Corryong |
| Henry Albert Erskine | 1898 | Bright |
| William Henry Steele, M.A. <i>Henry</i> | 1901 | Tallangatta |
| Henry Carroll, B.A. | 1901 | Yarrowonga |

PRESBYTERY OF BENDIGO.

| | | |
|---|------|-----------------------|
| Adolphus Summercloud James | 1883 | Bendigo, St. Andrew's |
| James Hauna Mackay | 1888 | Bendigo, St. John's |
| Hume Robertson, B.A. | 1885 | Castlemaine |
| John Kirkwood | 1875 | Charlton |
| David Telfer | 1883 | Eaglehawk |
| John Cunningham Johnstone, M.A., <i>Clerk</i> | 1871 | Echuca |
| | | Heathcote |
| Lewis William Rennison | 1884 | Inglewood |
| | | Kerang |
| Thomas Neilson | 1865 | Rochester |
| James Patterson | 1888 | Swan Hill |
| Robert Lewers | 1851 | <i>Emeritus</i> |

PRESBYTERY OF GEELONG.

| | | |
|------------------------------------|------|-----------------------|
| John Miller Smith | 1895 | Barrabool |
| William Agnew | 1890 | Beeac |
| John Gillies M.A., B.D. | 1897 | Bellarine |
| John McKenzie, B.A., B.D. | 1893 | Colac |
| John Virtue McNair | 1880 | Geelong, High Church |
| Arthur Davidson | 1873 | Geelong, Rynie-street |
| Charles Joseph Baird, <i>Clerk</i> | 1863 | Geelong, St. Andrew's |
| James Jackson | 1890 | Geelong, St. George's |
| J. E. Higginbotham | 1897 | Leigh |
| William White | 1874 | Little River |
| Robert Jones | | Meredith |
| Alexander S. Houston | 1874 | Moorabool |
| James Beattie | 1865 | Queenscliff |
| John McIntosh, M.A. | 1888 | Werribee |

PRESBYTERY OF GIPPSLAND.

| MINISTER. | Date of Ordination | CHARGES. |
|-------------------------------------|--------------------|-----------------------------|
| Frank Milne, B.D. | 1891 | Bairnsdale |
| John B. Steel | 1860 | Lindenow |
| John Garde | 1888 | Maffra |
| Edgar Law | 1895 | Morwell |
| | | Oneco |
| Alexander Morton | 1886 | Orbost |
| Robert Mitchell, M.A., <i>Clerk</i> | 1884 | Rosedale |
| George M. Connor, M.A. | 1883 | Sale |
| Smith MacBain, B.A. | 1897 | Stratford |
| John G. Wilson | 1863 | Traralgon |
| Frederick A. Hagenauer | 1858 | Ramayuck Aborigines Mission |
| John Roberts | 1855 | <i>Emeritus</i> |

PRESBYTERY OF GOULBURN VALLEY.

| | | |
|--------------------------------|------|-----------------|
| Thomas Beecher Swift | 1873 | Alexandra |
| G. R. Jones | 1890 | Broadford |
| Robert James Houston, B.A. | 1890 | Cobram |
| Frederick Robinson | 1887 | Euroa |
| Robert Vance, M.A. | 1883 | Kyalbrai |
| Robert Thom, M.A. | 1878 | Mansfield |
| James McQueen | 1888 | Mooroopna |
| Joseph H. Hewitt, B.A. | | Murchison |
| Robert W. Rock | 1882 | Nathalia |
| David Millar | 1893 | Numurkah |
| James Weir, B.A., <i>Clerk</i> | 1872 | Rushworth |
| | | Shepparton |
| John Darroch | 1891 | Seymour |
| Andrew Chambers, B.A. | 1872 | Tatura |
| David Milne | 1883 | Yea |
| Henry H. Finlay | 1857 | <i>Emeritus</i> |

PRESBYTERY OF HAMILTON.

| | | |
|--|------|--------------------------|
| James Henderson | 1861 | Balmoral and Harrow |
| William Campbell Wallace, M.A. | 1864 | Branxholme and Macarthur |
| | | Casterton and Sandford |
| George Duke Lee | 1874 | Cavendish and Dunkeld |
| William John Gillespie | 1854 | Coleraine and Nareen |
| John Kennedy Macmillan, B.A., <i>Clerk</i> | 1858 | Hamilton |
| Samuel Henry McTiowan | 1900 | Merino and Digby |
| Alexander McNeillage | 1887 | Penshurst and Caramet |
| Thomas Shanks, M.A., B.D. | 1892 | Portland |

PRESBYTERY OF MACEDON.

| | | |
|-------------------------|------|------------|
| John Meek, <i>Clerk</i> | 1859 | Gisborne |
| John A. Burns | 1876 | Daylesford |
| Lithgow Tait, B.A. | 1878 | Kyneton |
| William J. Murray | 1893 | Lancefield |
| Robert W. McLean, M.A. | 1897 | Mia Mia |

PRESBYTERY OF MARYBOROUGH.

| | | |
|--------------------------|------|-------------|
| William Cox | 1890 | Avoca |
| Robert McTiowan | 1890 | Birchip |
| | | Carisbrook |
| J. H. Shallberg | 1885 | Donald |
| John Watson, M.A. | 1889 | Dunolly |
| Thomas Robertson | 1891 | Maldon |
| J. G. Sterling | 1892 | Maryborough |
| | | Newstead |
| H. T. Hull, B.A. | | St. Arnaud |
| John Nicol, <i>Clerk</i> | 1861 | Talbot |
| J. McLellan | 1900 | Tarnagulla |

PRESBYTERY OF MELBOURNE NORTH.

| MINISTER. | Date of Ordination | CHARGES. |
|---------------------------------|--------------------|---|
| D. Macrae Stewart | 1890 | Ascot Vale |
| J. A. Stuart | 1870 | Bacchus Marsh |
| Thomas Tait, M.A., B.D. | 1892 | Brunswick Brunswick East |
| L. M. Weir | 1881 | Bulla |
| J. Mathew, M.A., B.D. | 1887 | Coburg |
| W. D. Fairbairn, M.A. | | Collingwood, Abbotsford |
| D. McKenzie | 1862 | Collingwood, St. George's |
| Alexander Stewart, M.A. | 1883 | Essendon |
| J. H. Marshall, B.A. | 1882 | Fitzroy, Clifton Hill Fitzroy, Napier Street |
| R. Thomson, M.A. | 1894 | Flemington |
| A. W. Butler | | Footscray |
| J. Heyer, M.A. | 1900 | Healesville |
| G. M. Macdonald, M.A., B.Sc. | 1890 | Heidelberg |
| J. Steele, M.A. | 1868 | Kilmore |
| Alexander Yule, M.A. | 1857 | Melbourne, Carlton, College Ch. |
| T. W. McGregor, M.A., Clerk | 1876 | Melbourne, Carlton North |
| J. Vance, M.A. | | Melbourne, Carlton, Princes Hill |
| W. M. M. Alexander | 1879 | Melbourne, Carlton, Erskine Ch. |
| D. S. McEachran | 1849 | Melbourne, Carlton St. Andr.'s |
| John Alwyn Ewen | 1887 | Cairns Memorial |
| A. Marshall, M.A., D.D. | 1874 | Scots Church |
| J. Gibson, M.A. | 1888 | West Melbourne |
| A. J. Wade | 1891 | North Melbourne |
| W. Goyen, B.A. | | Northcote |
| G. Carson | 1885 | Preston |
| Andrew Hardie | 1873 | Richmond, Lennox Street |
| H. Swan | 1877 | Richmond, Burnley |
| G. S. Moorhead | | Wallan |
| R. A. Green, M.A. | 1899 | Whittlesea |
| R. Murray, M.A., B.D. | 1889 | Williamstown |
| J. Caldwell | 1894 | Williamstown, North |
| J. S. Chambers | 1872 | Yarraville |
| M. Macdonald, D.D. | 1863 | Professor |
| J. Lawrence Rentoul, M.A., D.D. | 1872 | Professor |
| J. G. Paton, D.D. | 1857 | Foreign Missions Agent |
| S. G. McLaren, M.A. | 1874 | Principal, Ladies' College |
| T. Edwards | | } <i>Emeriti</i> |
| D. Fraser | | |
| J. Thomson | | |

PRESBYTERY OF MELBOURNE SOUTH.

| | | |
|-----------------------------------|------|-------------------------|
| Alexander Campbell Smith, M.A. | 1882 | Armadale |
| Robert M. Fergus, M.A. | 1886 | Auburn Brighton |
| A. F. Maldon Robb, B.A. | 1895 | Brighton Beach |
| Patrick John Murdoch, M.A., Clerk | 1878 | Camberwell Caulfield |
| Colin Robertson | 1885 | Cranbourne |
| W. Macdermid | 1883 | Dandenong |
| E. Rorke, B.A. | 1877 | Elstonwick |
| William G. Maconochie, M.A. | 1884 | Hawthorn |
| Graham H. Balfour, M.A., B.D. | 1895 | Hawthorn West |
| J. Barnaby, M.A. | 1898 | Kew |
| John G. Davies, M.A. | 1885 | Korrumburra |
| J. R. Anderson, M.A. | 1882 | Lilydale |
| Henry C. Matthew | 1901 | Leongatha |
| D. A. MacDougall | 1883 | Malvern |
| William Gardner | 1888 | East Malvern |
| Hugh M. Burns, M.A., B.D. | 1888 | Mentone |

PRESBYTERY OF MELBOURNE SOUTH—*Continued.*

| MINISTER. | Date of Ordination | CHARGES. |
|-------------------------------|--------------------|-----------------------------|
| J. Caldwell | 1857 | Mornington |
| William Webster | 1880 | Oakleigh |
| J. McLeod Abernethy, M.A. | 1858 | Port Melbourne |
| William S. Rolland | 1884 | Prahran |
| Frederick E. Ozer, M.A., B.D. | 1897 | S. Melbourne, Albert Park |
| | | S. Melbourne, Clarendon St. |
| John Meiklejohn, M.A., D.D. | 1874 | S. Melbourne, Dorcas St. |
| George Tait, M.A. | 1870 | South Yarra |
| David Ross, M.A. | 1883 | St. Kilda |
| Alexander Skene, M.A. | 1874 | East St. Kilda |
| Alexander McDonald, M.A. | 1880 | Surrey Hills |
| | | Suva |
| F. A. Hagunear | 1900 | Yarram-Yarram |
| John F. Macrae | 1877 | Toorak |
| C. Hay Hunter, M.A. | 1897 | Warragal |
| Andrew Harper, M.A., D.D. | 1893 | Professor of Hebrew |
| W. S. Login | 1844 | |
| W. A. Lind | 1851 | |
| A. C. Smith | 1855 | |
| F. R. M. Wilson | 1858 | <i>Emeriti</i> |
| J. Hay | | |
| James Henry | 1858 | |
| James Patten | | |

PRESBYTERY OF MORTLAKE.

| | | |
|-----------------------------------|------|-------------|
| David Finlayson | 1880 | Allansford |
| William Thomson | 1876 | Camperdown |
| John Cook Tennant, M.A. | 1891 | Darlington |
| Stewart Byron | 1898 | Framlingham |
| Thomas J. Riddle | 1875 | Koroit |
| Gilbert Beith McNair | 1892 | Lismore |
| William McBride | 1888 | Mortlake |
| | | Noorat |
| | | Port Fairy |
| Samuel Fraser, M.A., <i>Clerk</i> | 1870 | Terang |
| Donald Allan Cameron, M.A. | 1885 | Warmnabool |
| William Mabin | 1892 | Wickliffe |
| Thomas Brown, M.A. | 1898 | Woodford |

PRESBYTERY OF PENOLA.

| | | |
|--------------------------------------|------|---------------------|
| Samuel McMeekin, B.A. | 1884 | Apsley and Edenhope |
| James Davies | 1886 | Millicent |
| Robert Caldwell | 1857 | Mount Gambier |
| Thomas Jollie Smith, M.A. | 1890 | Narracoote |
| David Alexander Souter, <i>Clerk</i> | 1877 | Penola |

PRESBYTERY OF WIMMERA.

| | | |
|---------------------------|------|-------------------------|
| J. J. Spalding, B.A. | 1884 | Ararat |
| Thomas Gray, <i>Clerk</i> | 1880 | Horsham |
| W. J. Duncan | 1899 | Rupanyup |
| G. B. Murphy, B.A. | 1890 | Stawell |
| W. Jones | 1897 | Ross Bridge and Tatyoon |
| W. M. Mackie | 1876 | Warracknabeal |

QUEENSLAND.
PRESBYTERY OF BRISBANE.

| MINISTER. | Date of Ordination | CHARGES. |
|--------------------------------------|-----------------------|-------------------------------|
| William David Meiklejohn | 1872 | Bald Hills & N. Pine Crossing |
| William Scott Frackelton | 1872 | Brisbane, Ann Street |
| | | Brisbane, Bellvue |
| Robert Henry Roberts | 1880 | Brisbane, Enoggera Terrace |
| William Christopher Radcliffe, B.A. | 1892 | Brisbane, Fortitude Valley |
| George Ewan | 1890 | Brisbane, Mowbraytown |
| David Forrest Mitchell | 1872 | |
| James Bonnar Russell, B.D. [C. & S.] | 1900 | Brisbane, Park |
| Thomas Nisbet | 1878 | Brisbane, St. Paul's |
| Alexander McWatt Allen | 1883 | Brisbane, Thompson Estate |
| William Sweyn Macqueen | 1884 | Brisbane, Wickham Terrace |
| Joseph Liddle King, M.A. | 1888 | Bulimba |
| William Beck | 1898 | Esk |
| Peter Robertson | 1875 | Ipswich |
| | | Nerang |
| John Stewart Pollock | 1877 | Sherwood and Kenmore |
| Alexander Clark | 1898 | Toowong |
| James Barr | 1894 | Wooloowin |
| John Fleming McSwaine, D.D. | 1860 | <i>Emeritus</i> |

PRESBYTERY OF MARYBOROUGH.

| | | |
|---------------------------------|------|-------------|
| John MacKenzie | 1888 | Bundaberg |
| John MacIntyre, <i>Clerk</i> | 1884 | Gympie |
| Joseph Irving Knipe, B.A., D.D. | 1887 | Maryborough |

PRESBYTERY OF ROCKHAMPTON.

| | | |
|---|------|---------------------------|
| Andrew Wilson, B.A. | 1892 | Clermont |
| | | Gladstone |
| | | Mount Morgan |
| | | Rockhampton, John Knox |
| Alexander Hay, M.A., D.D., <i>Clerk</i> | 1859 | Rockhampton, St. Andrew's |
| Alexander Hugh Macdonald | 1888 | Springure |

PRESBYTERY OF TOOWOOMBA.

| | | |
|---------------------------------|------|---------------------------|
| John Smiley, B.A., <i>Clerk</i> | 1897 | Allora and Central Downs, |
| | | Charleville |
| David Watkins | 1888 | Dalby |
| Samuel Brown | 1892 | Goondiwindi |
| Robert James Wallace | 1896 | Killarney and Yangan |
| | | Maranoa |
| James Stewart | 1878 | Murphy's Creek and Geham |
| Joseph Landie, B.A. | 1898 | Toowoomba |
| Richard Kerr | 1882 | Warwick |

PRESBYTERY OF TOWNSVILLE.

| | | |
|----------------------------------|------|-----------------|
| James B. Galloway | 1900 | Charters Towers |
| | | Cooktown |
| | | Herberton |
| James Gibson, M.A., <i>Clerk</i> | 1888 | Mackay |
| James Gillespie | 1895 | Pioneer |
| David Gordon Baillie, B.A. | 1898 | Townsville |

SOUTH AUSTRALIA.
PRESBYTERY OF ADELAIDE.

| MINISTER. | Date of Ordination | CHARGES. |
|--|-----------------------|---------------------------|
| David Paton, M.A., D.D. | 1873 | Adelaide, Chalmers Church |
| George Davidson, M.A. | 1883 | Adelaide, Flinders Street |
| J. Hendry, M.A. | 1895 | Gawler |
| R. Mitchell | 1872 | Goodwood |
| A. C. Sutherland, M.A., B.D., <i>Clerk</i> | 1870 | Port Adelaide |

PRESBYTERY OF BELALIE.

| | | |
|----------------------------|------|-------------------------|
| James Lamont | 1901 | Clare |
| William Gray, <i>Clerk</i> | 1881 | Jamestown |
| _____ | | Koolunga |
| _____ | | Petersburg |
| _____ | | Port Augusta |
| James Bain Smellie | 1884 | Smith of Dunesk Mission |
| Henry J. Lambert | 1897 | Spalding |

PRESBYTERY OF ONKAPARINGA.

| | | |
|----------------------------------|------|-------------------------|
| Alexander Law | 1861 | Monarto |
| John George Mather, <i>Clerk</i> | 1886 | Mt. Barker and Nairne |
| Robert Thomson | 1886 | Mt. Pleasant & S. Rhine |
| George Clarke Love, M.A., B.D. | 1879 | Strathalbyn |
| Benjamin Charles Matthews | | Woodside and Lobethal |

TASMANIA.

PRESBYTERY OF HOBART.

| | | |
|--------------------------|------|--------------------------|
| Alexander Docter | 1874 | Bothwell and Green Ponds |
| J. Galbraith Millar | 1888 | Fingal |
| _____ | | Glenorchy |
| J. S. Buntine | 1897 | Hobart, Chalmers Church |
| James Scott, D.D. | 1860 | Hobart, St. Andrew's |
| W. R. Cunningham | 1885 | Hobart, St. John's |
| C. Jones | 1901 | Oatlands |
| _____ | | Soreil |
| T. Burns Bannerman | 1899 | Swanport |
| Joseph Black, M.A., D.D. | 1865 | { <i>Emeriti</i> |
| Lachlan Campbell | 1852 | |

PRESBYTERY OF LAUNCESTON.

| | | |
|---------------------------------|------|-----------------------------|
| _____ | | Campbelltown & Tunbridge |
| John Russell | 1876 | Evandale |
| Alexander Hardie | 1887 | Hagley and Longford |
| _____ | | Kirklands and Epping |
| David Matthew, M.A., B.D. | 1888 | Launceston, Chalmers Church |
| Henry Jones, M.A., <i>Clerk</i> | 1876 | Launceston, St. Andrew's |
| Thomas Cunningham | 1900 | Scottsdale |
| _____ | | Stanley |
| _____ | | West Devon |
| Frederick Barclay | 1876 | West Tamar |

WESTERN AUSTRALIA.
PRESBYTERY OF EASTERN GOLDFIELDS.

| MINISTER. | Date of Ordination | CHARGES. |
|---------------------------|-----------------------|------------|
| J. A. Rodger | 1898 | Boulder |
| Angus King | 1899 | Coolgardie |
| Alexander Crow | 1891 | Kalgoorlie |
| W. C. Moulton (in charge) | | Menzies |

PRESBYTERY OF FREMANTLE.

| | | |
|-----------------------|------|-----------------|
| George Brewster, M.A. | 1891 | Albany |
| Alexander McCarlie | 1898 | Cottesloe |
| Robert Haulin | 1886 | Fremantle |
| D. B. Smith, M.A. | 1898 | Fremantle, East |
| A. K. Ross | 1901 | Kataming |

PRESBYTERY OF PERTH.

| | | |
|---------------------------------|------|---------------------|
| J. J. Gilmore, B.A. (in charge) | 1900 | Helena Vale |
| Peter Wilson | | Leederville |
| Alexander Sangster, M.A., B.D. | 1898 | Northam |
| John Gray, M.A., B.D. | 1886 | Perth, St. Andrew's |
| A. H. Moore, B.A. | 1898 | Perth, West |
| J. S. Ponder (in charge) | | Subiaco |

MISSIONARIES

The General Assembly's Aboriginal Mission, North Queensland.

REV. N. HEY, Mapoon; REV. E. BROWN, Emby River.



ADDRESSES

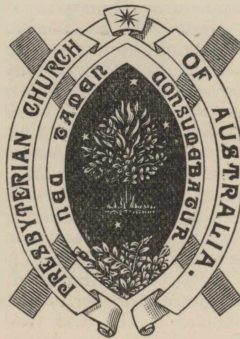
Delivered at the Union Celebration Meetings, held in the
Town Hall, Sydney, July, 1901.

REPORTS OF COMMITTEES

AND OTHER PAPERS

PRESENTED TO THE

General Assembly of Australia.



SYDNEY. JULY, 1901.

ADDRESSES

*Delivered at the Union Celebration Meetings, in the Town Hall,
Sydney, July, 1901.*

CONGRATULATIONS.

Address of the Rev. THEODORE MARSHALL, D.D., Delegate
from the Church of Scotland.

DR. MARSHALL said: That in the year 1560, on the 20th of December, there was held the first General Assembly of the Reformed and Presbyterian Church of Scotland. That Assembly had met, with one or two intervals caused by the arbitrariness and wrong-headedness of King Charles I. and his ill-fated sons, and had continued its regular sittings during all these years. It had held its last session at the end of May, and he had had the distinguished honour of being commissioned by that same General Assembly which came straight down from John Knox and his coadjutors, to convey to the newly-formed Presbyterian Church of Australia the benediction of the mother Church, the assurance of her warm sympathy and great approval of the step which they had taken, and to tell them how earnestly she prayed for their success—that they might be a power for righteousness in this great Commonwealth, that they might build up a large, a strong, a pure, and a living branch of the Church of Christ in this land to the honour of God's Holy Name. He had only one regret, and that was that he stood alone on that platform representing the Church of Scotland that night. They had willed it otherwise. On receiving the invitation from Australia to be represented at the Union ceremony, the Committee of the General Assembly entered into communication with the Governor-General of Australia, an elder of the Church, and asked him to do them the honour of acting as a lay representative of the Church. He held in his hand a copy of the letter in which his Excellency replied to their invitation. His Excellency, unfortunately, was unable, from the state of public business, to undertake that duty, and so his name was not formally included in the commission which that afternoon had been laid on the table of the General Assembly; but he thought he was almost warranted in saying that if the state of his health had permitted him, the Earl of Hopetoun, who had always shown wise and enlightened interest in everything which concerned the Church of Scotland and his countrymen, would have been there to speak on behalf of the National Church. Had Lord Hopetoun been present, it would have been a singularly interesting circumstance, for a reason which perhaps very few in that great Assembly knew. He had referred to the first General Assembly of the Church of Scotland. Needless to say John Knox was Moderator: along with John Knox there appeared on the roll of that General Assembly, as one of the Commissioners of the Kirk of Edinburgh, the name EDWARD HOPE, of whom the present Governor-General of Australia was the lineal descendant. They would have been glad to have seen the descendant of the friend and coadjutor of John Knox at the first meeting of the Presbyterian Church of Australia. But they might take it as a token for good that their Church had been constituted and held its first General Assembly when the lineal descendant of the first General Assembly of the Reformed Church was not only Governor-General of the Commonwealth, but an interested member of the Church for the time being.

He (Dr. Marshall) had been honoured by a Commission from the Assembly to testify to them its good wishes and its earnest desire that the Union now formed would prove a great blessing to their land. Everywhere in the old country it was being said that union was in the air. If it was in the air, it had come, not from below, but from above, and it was good for them to lay hold on what God had sent down to them. They were all proud of their common Presbyterianism, and they all felt that Presbyterianism supplied some elements without which the Christian Church could not be perfect, could not prosper as it ought to do. He thought they had in their Presbyterianism one irresistible element of strength, if they rightly used it, and that was the ordered position of the laity in the government of the Church. The letter of the Lieutenant-Governor spoke

of all Protestants as really one, but he believed that if, in all the divisions of Protestantism there had been this due and ordered representation of the laity in the government of the Church, Protestantism would have been a stronger power in the world to-day than it was. And they rejoiced whenever they heard of union amongst the Presbyterian Churches. Unfortunately the weakness of their Presbyterianism had been its tendency to division. Praise God, the day of division was passing away. They were all looking forward to union. They had learned in the political world that union was force, and strength. All their strength and force to-day were needed to combat, not other Churches and denominations, but that great army, that great force of worldliness and materialism which was striking at the root of true religion, and which he was afraid was striking at the root of national prosperity.

He came from the land in which attention during these few years had been turned to the question of union. They all knew that a great union in Scotland had been consummated at the end of last year. He could speak of that union quite dispassionately. The Church he represented was not, and could not well be, included in it. They were sympathetic observers. He might say, very sympathetic observers. For though, owing to circumstances peculiar to their own country it had not been possible to include the national Church in the union at that moment, that Church did regard the union with very great interest, and many earnest prayers had ascended to Almighty God that He would bless the union to the good of the two Churches thus united and to the good of the land. They trusted that the day was not very far away when a greater union might be accomplished. He trusted that, as some one had well put it, they would not allow all their arrangements to be dictated or disturbed, or regulated by the divisions which originated in the struggles of the 17th century but that they would rather regulate their affairs in the spirit of the prayer of their blessed Lord in the 17th chapter of St. John. That was the spirit that animated them all. And he would like to say that there was a kindlier spirit in Scotland than for many a long year. When the Free Church and the U.P. Church united, there came a sweeter spirit over the whole ecclesiastical life in Scotland. That, he thought, they might regard as an indication that something better was going to come. He hoped that, as religious bitterness died out, they might have a Church strong for righteousness, trying to reclaim the lapsed masses of our great cities. He hoped they would soon see realised the truth of the words of Burke:—"Our religious factions are volcanoes burnt out. On the lava and ashes and squalid scoriae of old eruptions grew the peaceful olive, the cheery vine, and the sustaining corn." Ah! they had a terrible problem to deal with in the old land! The Churches must all gird their swords on their thighs and fight together to bring back these masses of people to God and Jesus Christ and to a pure, a cleanly, and a holy Christian life. He thanked them for the welcome they had given to him as the representative of the grand old Kirk. If God spared him he would tell the next General Assembly of the Church of Scotland that the Presbyterian Church of Australia held representatives of all the Scottish Churches in its ministry, and how generously they all responded to the salutations of the Church of Scotland. He would tell them they had no warmer friends than in the Presbyterian Church of Australia. They would that night give an equally warm welcome to the representatives of the United Free Church; and the Scottish Churches would be brought closer together because they had one warm, mutual friend in the Church of Australia.

Address of the Rev. THOMAS WHITELOW, Delegate from the United Free Church of Scotland.

The Rev. Dr. WHITELOW said that he had to express his extreme gratification and the high sense of honour which he felt in having been permitted to visit the great Continent of Australia. He was greatly pleased with the sail into their beautiful harbour. There was no doubt that it was one of the wonders of the world, and he felt much gratification in being allowed to plant his feet within the gate of their beautiful, enterprising, go-ahead, and up-to-date city. Having come from the Old Country, he brought a message to all the Scotsmen and brothers upon this soil—and he had to express the gladness he felt on seeing the comfortable position which they occupied. He had come over 12,000 miles of ocean in order that he might express the kindly Christian feelings and salutations of the United Free Church of Scotland. Dr. Marshall had told them that his was the oldest Presbyterian Church, and, of course, that gentleman would not find fault with him if he claimed that his Church was the youngest—born on October 31, 1900. It was thus exactly nine months old: but it was a wise Church—as wise as the

old Church, although it was younger. It was a wonderful Church, and in some respects far ahead of Dr. Marshall's. It was four single Churches rolled into one. It was the Church of the Martyrs and Covenanters, the Church of Cameron and Renwick, of Peden and John Brown, of the men who fought for Christ's crown and covenant at Bothwell Brig and Drumclog, who sealed their testimonies with their blood all over the upper wards of Lanarkshire, and the moors of Ayrshire, and the glens of Dumfriesshire; the Church of the Seceders, of the Erskines, Ebenezer and Ralph, of Wilson, Moncrieff, and Fisher, who, in the middle of the 18th century, contended for a pure Gospel and the rights of the Christian people; the Church of the Relievers, of Gillespie, and Boston, and Collier, who a few years later opened a door of relief for those who felt oppressed in conscience by the law of patronage; and the Church of the Disruption, of Chalmers, and Guthrie, and Candlish, and Cunningham, who for 10 years maintained a conflict, terminating in '43, for what was then called the spiritual independence of the Church, or the Crown rights of the Lord Jesus Christ. He had come all the way from Scotland with his colleagues, Professor Iverach and Mr. Davidson, to express his congratulations, and when he explained the kind of Church to which they belonged, those present would not be surprised at the threefold representation. Professor Iverach represented the Church of the Martyrs, who came of the old Cameron stock; and Mr. Davidson was a regular true blue Free Churchman; and he might be permitted to say, with all humility, that he represented the two. At all events, he could fairly claim to join his brethren as a representative of the Free Church of Scotland. They were proud of that Church. He was filled with admiration that afternoon at the splendid spectacle of their union. It resembled the spectacle in the Waverley Markets on October 21, 1900, and anyone who could look upon that gathering unmoved was a man or a woman difficult to understand. He was filled with admiration to see all those Moderators fixing their signatures to the solemn deed and contract of Union that afternoon, and it was a spectacle which affected him very much. The Presbyterians of Australia rather beat those whence he came in the matter of union. In Scotland it was begun in '63, and only finished the other year; whilst in Australia it was commenced only some 20 years ago. In Scotland only two Churches were united; whilst in Australia 6 had been brought together; and if New Zealand had been enlisted, they would have had 7, and thus be perfect. The people of Australia, too, were scattered over an enormous tract of territory, whilst those he represented were crowded together in the north-western corner of the map of Europe—a place so small that it was almost necessary to have a magnifying glass to see it.

Dr. Marshall said that in Scotland they only had been able to get two-thirds of the Churches into their Union—they expected to get the other third in by and bye; but they in Australia had all the Churches joined together. He was pleased to learn that the union was to be one of heart, and head, and hand; and he trusted that the same forces that brought about the establishment of the Commonwealth were instrumental in bringing the Christian people together. They had not come into the Union blindfolded, but had come into it with a proper appreciation of those things which were essential and those things which were not essential. It was consequently to be a grand Union—one of enterprise in the work of Jesus Christ. In Australia, as in England, there was a great outlying population; and if the United Church remained callous or indifferent to the best interests, and the Christian welfare of those people, it would not be doing its duty. He trusted that the Church would be eminently distinguished for its work in that direction. In his opinion the Union was like the building of a great dam: it gathered and then sent out the waters of everlasting life into the barren places in heathen lands. He trusted that the Church would be honoured to send forth those living streams throughout every part of the great Continent and the Islands, and help on the consummation of that time when the knowledge of the Lord would cover the earth, as the waters covered the sea.

Address of Professor IVERACH, D.D., Delegate from the United Free Church of Scotland.

PROFESSOR IVERACH rejoiced in the occasion which had brought them together that night. Coming from Scotland with the fervour of an accomplished union in their hearts, they were glad to have it renewed in this great country. Unlike his brother delegates from home, he had had Australian experience—he had been in Australia three months. He knew what not to say about Melbourne when he was in Sydney, and what not to say about Sydney when in Melbourne, and he had views of the beautiful harbour. He had

a good appreciation of the greatness of Australia; but a gentlemen to whom he was speaking soon after his arrival was inclined to doubt it. He then said to him, "Well, I know this, at any rate, that if you took Australia and planted it down in the Atlantic Ocean, it would cover all the way from Liverpool to New York," and his friend replied wonderingly, "Would it?" It was then he began to realise that it was the Australians themselves who did not appreciate the greatness of their country. And great as it was to-day, it was going to be still greater in the future. They had heard something of the union that had just been consummated in Scotland, but they should also be told that Scotland had not yet got so far in the way of union as the States of Australia had got even some 40 or 50 years ago. They had two great Churches in Scotland, with he did not know how many small ones multiplying as fragments flew off. Having accomplished the union in Scotland of all the fragments into one Church, they would then have federation with the Churches of Ireland and England before the position would be on a par with that now existing in Australia. Candidly he was rather ashamed of the Scottish position to-day. As he travelled through Australia and Canada he found that the Presbyterianism he met with was of much wider nature than the Scottish Presbyterianism. In Australia and Canada, they had all the sections of the Scottish, English, and Irish Presbyterianism, and yet all united. He felt when he was in Australia that he was in the full current of the stream of Presbyterian tradition—a wealth of tradition of high thinking and noble living. Either here or in Canada let him ask even an "Auld Kirker" would he tolerate any State interference with his Church, and for answer he would shake his fist threateningly. He was full of spiritual independence, firm in the determination that no power should come between the Church and her own duty and convictions. He looked upon the union here as a great step towards the Christianisation of this great Commonwealth. It would become a great mission power both at home as well as abroad. It would enable the lonely Bush minister to feel that he had the sympathy and the power of a great Church behind him. Being a Professor, and therefore supposed to know so much more than the ordinary clergyman—he might be expected to say something about clerical education. He would content himself by saying this—that the United Australian Church should lay in a stock of Professors— not one or two, but at least ten; and if they had ten Professors they would about keep the Church right.

Address of the Rev. LEWIS DAVIDSON, M.A., Delegate from the United Free Church of Scotland.

The Rev. LEWIS DAVIDSON said that he came with his fellow Commissioners from Scotland with heartiest greetings from that country. He thought sometimes that Presbyterianism in Australia was perhaps a little too much of the stamp of that in the old country, and it might be a distinct advantage to give it a more native hue. He was not at all enamoured of the traditions of the past, but they were called to live in the present, and they were to make the future, and he believed from what he had heard and from what he had been an interested witness to that day, that a great day lay before those present. A great future. What would be that future, who could say? Was it to be good or evil? Good he hoped, in a largely preponderating degree. He was conscious of two things, the one being well described by Marcus Clarke, that the dominating note of Australian scenery was its weird melancholy. In that great Continent there were many things which tended to make men serious. The streets of the cities were not paved with gold, and there were great droughts and pests in the vast territory inland, and there were stories already in Australian scenery full of tragedy and pathos. He did not, however, say that the struggle for existence in this southern land was one whit easier than the struggle in other lands. He was convinced that there were trials and troubles and temptations, as on every spot on God's earth, but he recognised the spirit of boundless confidence and hope in the future of the people. He saw amongst them in their literature, in their journalism, a voice that echoed great hopes for days to come, and he believed that great days were in store for them. He rejoiced to be present that day, for he believed that great days were in store for them. He rejoiced to be present that day, for he believed that the welfare of Australia was bound up with the future of Christianity in the land, and he recognised in the State more than a federation of Presbyterian Churches. He looked upon it as a step towards a larger Union than any others in the land. If he had 25 years of his ministry in front of him, instead of behind him, he would come to Australia, and he would work, not for the Presbyterians either, but for the Church of Christ in Australia. Every land was distinguished by its own peculiar

Church. They ought to have an Australian Church. He believed that their Churches would not be what they ought to be and what they would be, until they produced their ministers from their own people. He would ask the people of Australia to give more than their money—and to give that liberally—to the Church. He would ask them to give what was infinitely of more importance, viz., their sons, to the ministry of the Church of Christ. He had many things in his heart to say, but he must impress upon them the belief that there was a great future before the Church in Australia, and that other Unions were going to come. Might they come soon. The people deserved it. He had heard a great deal about the religion of this land, and would mention one or two samples. One Saturday evening, whilst on a tram in King-street, he bought a paper, and gave the boy a two-shilling piece. He was two blocks away, when the little fellow came after him with the money. People talked about the larrikins of Sydney, but he thought that with such honesty as that they could make men of their youths. He thought, when he first came to Sydney, that it would not do for him to dress too much like a clergyman, as the men in the street would look askance at him; but he had not been a week in the place, before he found how respectful the workmen were when they saw him. Then, again, there was the great sympathy displayed by the workmen who were put out of employment by the recent fire, in going to their employer and offering to work for nothing, and then there was the attitude of the men during the recent strike. He had great hopes for people who showed such high feelings, and a larger hope for humanity and for the world. The Church of Christ needed to do work in their land, for the people deserved it. They were not trodden down by traditions of any kind, and he looked with wonder at the efforts being made on behalf of the common people and the working-man. He believed Providence designed this great land for the carrying out of great experiments in the matter of making the homes or the workmen superior to those of the older world. But the men of Australia should recognise that their prosperity depended upon their allegiance to the Lord Jesus Christ. He rejoiced in being present at the Consummation of the Union of the Churches, and hoped that he might live to see a greater Union still, both in Australia and in Great Britain.

Address of the Rev. Dr. HANSON, Delegate from the Presbyterian Church of England.

REV. DR. HANSON appreciated the honour done to his little Church in asking it to be represented at such an important Assembly. Australia had given the world an object lesson in Christian Union, and he fervently received the wish expressed in Sir Frederick Darley's letter, that the Union accomplished might be the precursor of a yet larger and grander Union. He ventured to say that the difficulties in the way of union in Scotland were trifles that had been magnified to quite undue proportions, and those who lived out of Scotland wondered why the Churches there kept apart. When Presbyterians of either section came from Scotland to London they found no difficulty in worshipping kindly and genially under the same roof. If those Scots would only live in England for a while, or even in poor old Ireland—where he himself hailed from—they possibly would return to Scotland not only inclined, but positively determined, to roll away for ever the reproach which, through their dividedness, rested on their common Presbyterianism. In England they had the hardest task of all. There they were confronted with a proud and exclusive sacerdotalism which had reached such proportions that the Evangelical faith was in danger of being overwhelmed by the flood of priestcraft that was rushing over the land. But, nevertheless, he was proud to be a Presbyterian, and to fight the good fight of a free, full salvation against Apostolic succession, and against sacerdotalism, and all the bigotry and exclusiveness that priestcraft could bring to bear against the pure, glorious Gospel of their Lord. True, Presbyterianism and Christianity were not synonymous terms, but the best prefix that could be put to Christianity was Presbyterian—Presbyterian Christianity. They laughed: he was serious. Why? Froude, the historian, told them "that Calvinists were the only fighting Protestants in the Reformation days," and if to-day they valued civil rights and religious liberty, then let them hold fast to Presbyterianism. Even John Morley, the Agnostic, and no particular friend of Presbyterianism, said, "He who omits Calvin from the forces that go to make up western life reads with one eye shut." At one time it was a question whether the Established Church of England should be Presbyterian or Prelatic. Now their membership was represented by only 80,000; but in the Roman Catholic countries on the Continent, Calvinism was still an inspiring and purifying force. Yes, he was proud to be a Presbyterian. But for Calvin, where would Europe be to-day? But for

Knox, what would have been the fate of Scotland? But for the Puritans who went across the Atlantic, where would the great American Commonwealth be? Let them reflect on these things, and hold fast to their Church.

HOME MISSION NIGHT.

Address by Rev. Professor HARPER, D.D., of Melbourne.

DR. HARPER said: Home Missions were not a subject that came within the power of the General Assembly of the Australian Church to deal with at present. And they did not purpose in anything that was said there that night to anticipate the time when, as they believed, it would be necessary to make Home Missions one of the great things that the Assembly had to do. But they did desire that night to direct the attention and the thoughts, not only of the members of the Assembly, but of the members of our Congregations and their ministers, to the urgent needs, in this matter, of the Commonwealth so lately formed. This Assembly could do one thing, for it represented all Australia; it had its eyes upon all the various needs of our great Continent. It could do what no local Assembly could do, it could collect information; it could point to the places where the need was bitterest; it could suggest to the local Assemblies directions in which their activity might best be employed. It could do all these things. This matter was within its official purview, and, he thought, it could do no better thing. He was therefore glad that this subject had been given a place there that night. The ceremonial was over, how worthily they all knew. Such men had come among them as would give them an idea of the strength, the fervour, the power that lives in the Presbyterian Churches of the Old Land. They had spoken such words of comfort and sympathy, that they ought all to be the stronger, more self-respecting, more enterprising for years to come because of the things said to them. And these brethren had conferred an inestimable benefit upon them here by making them see what a position the Presbyterian Church occupied in the world, what a power it exercised, how loyal its heart beat to Jesus Christ. Last evening was the great moment of these meetings; but great moments ought always to be followed by great tasks. It was from the height of such moments that they got the furthest glimpses. It was from the hope that came with such times that they were enabled to see most clearly what remained to be done. And, as he was talking elsewhere about Italian artists, it came into his mind how that Raphael, in his great picture of the Transfiguration, shows that great culminating scene in the life of some of the disciples when they saw the Lord transfigured before them; and how that, on the same canvas, and in immediate juxtaposition, he shows them the world into which they came back—a child possessed with a devil—a mother on her knees in the agony of prayer—a father with his face distorted by the passion and grief to see his child in such a grasp—and then the disciples of Christ, dumb and helpless, absolutely inadequate for a grief so bitter and a disaster so irremediable. And they, from these great moments, had to go down to just such a world, a world in which there were men and women, and even children, possessed by devils, where parents' hearts were wrung with pain, where the good were too weak for their great task. And they had to take down with them whatever vision of the Unseen they had had, whatever hope the words of their brethren had brought to them, whatever of Christ's power they had absorbed. They had to go back from these great meetings and the great hopes they had been indulging in, to face poverty, squalor, sin; and they were too weak for the task.

Now, he knew well that this Church's heart beat true and strong to Foreign Missions. They had often rejoiced with a holy joy to hear of multitudes of dark men turned from a life of utter savagery, and made into Christian and civilized men. And they had thought with joy of what a great sight it must be to missionaries, in the Islands, among the Chinese, in the Far North among the Aborigines, to see love awakened, to see evil customs left behind, to see intellect awakening, to see "life beneath the ribs of death!" Our Church alleged, and rightly, that ten thousand Islanders of the South Seas had been won by Christ from all the evils of their savage state. And they rightly regarded it as a glorious trophy erected to their Lord Jesus Christ. But just in proportion as it was a joyful and touching sight to see the heathen awakening into newness of life, how immeasurably sad it was to see the Christian man in their own brethren slowly, gradually, inevitably, helplessly dying out! To build up a Christian man, a civilized Christian Scotchman, Englishman, or Irishman, let them think what generations of upward striving were needed! Let them think of all the prayers, the tears, the strenuous self-sacrifice of generation after generation of God-fearing parents and grandparents, that had entered into the very sinew and fibre of our people who had come out

of Christian Homes. Such a man—every nerve in him was more sensitive to good than to evil; the whole fabric of his body was on the side of goodness; the "ape and tiger," which was in them all, had been caged and muzzled; and only the element of personal choice of the higher life was wanting to turn him into a fellow-worker with God, a man saved by Jesus Christ and bound to Him for ever. And before the element of personal choice had taken hold of him, he came to Australia and went into our back country. There was no Church there. He lived among a population where in many families he found three, four, five, six children—none of whom were baptized—because no minister of Christ passed that way. In such surroundings his habits of prayer decayed, the Day of Rest became a mere idleness, the whole man became paralysed and petrified. Every day he grew more unsusceptible, his horizon shrank—just as on Mont Blanc, one moment the traveller could see over the illimitable stretches of Switzerland to far Geneva—and the next moment a whirl of snow darkened the whole horizon, until he could not see ten feet on either side—and he turns into a clod by whom scarcely a glimmer of the light that lighteth every man that cometh into the world can be seen.

And, if during the years they had been saving ten thousand South Sea Islanders they had lost ten thousand men and women of their own race, so nurtured, so taught, so prayed for, so wept for, what was the gain? If they had lost twenty thousand during those years, how terrible was the loss? If the Churches of these lands had had to see men lapse in this way to the extent of thirty or forty thousand, what should they say? Was this a healthy state of things? Was it worthy of the Christian Churches? Could it be pleasing to Christ? Would it redound to the glory of His Name? No, brethren! If anything like that had happened—and it had happened—it was happening to-day—then, surely, that ought to be like a trumpet call in every Christian man's ear to rouse him and make him work with grim resolution and determination. This thing must be stopped at any cost—at any cost of time and energy. Some might say that these men, many of them, had had their chance and had neglected it, and therefore they turned to the heathen. He need not assure them that he had no sympathy with the insensate and foolish cry that until all our own people were Christian, we had no right to go to the heathen; but he held that it was only senselessness that made men talk like that, and obdurate hardness of heart. And many of these men had had no chance. This city was thrilled not long ago by what Mr. Morgan, of Bourke, told them about his district and his work, about the anxiety of people hundreds of miles away from his centre to pay his expenses to visit them. Their hearts were all touched and moved by it. And he himself had seen a letter from an engineer in a distant part of Australia, in which he said he was in a district of 800 miles of coast, in which there were two towns and many stations and farms, where there never had been a single Christian service of any Church since the country was inhabited. And in a city where we had sent one of our ministers, he found a community who had no church, who were wholly alienated from the religion of their fathers; and, in the conflict against it, because he was young and lonely, he lost heart and left the work. The whole of our country was full of examples of these things. And even where there were those who had had the chance in their great cities, their eyes had been darkened by the fact that the Church of Christ had not produced in adequate numbers employers who had cared, not for their own things, but for the things of others. The Church of Christ had not produced in adequate numbers men with the passion for the human welfare of their brethren. The Church of Christ had too much rested upon the work of appealing to those who could help themselves, and had not done as much as it ought to do in the great cities. Jesus Christ said, when the multitudes were hungry, "I will not send them away fasting, lest they faint by the way;" and He preached to them after He had fed them. And we ought to have the confidence that, despite their faults, the hearts of the people are with us. That was the witness of everybody. They might dislike the Church, and the minister—perhaps for his white necktie. But Christ,—ah! they all turned to Him, if they had heard His claims at all. When he was a student, he had gone out with Dr. Stalker and others and preached in the street. They were young and inexperienced, and they lifted up their voices in their inexperienced way to tell what they knew about Christ; and the people came out of their closes, battered, ugly, degraded specimens of humanity, and listened at windows, and stared. And one of them said, "What do thae lads want?" And that was the only encouragement they had. Yet it was perfectly obvious that, even in their inexperienced hands, the word and message of Christ came home to these degraded hearts, and they could not tear themselves away.

With regard to our congregations, in the past it was quite true that they had had so much to do for congregational purposes, that perhaps entire devotion to the work of the congregation had been necessary. He did not think justice had been done to this generation,—in Victoria at least, and to the same extent here. The Churches, the Manses, had been built up in one generation. And yet they said we are not a religious people! They said we are too fond of material things; and

yet our people had poured out material things in the cold atmosphere of ordinary life, without any great upheaval such as made men liberal at the Disruption, and had built up Churches and Manses all over the land. A people that could do that in cold blood were not without religion. But the day had now come when all congregations that were standing on their own feet should endeavour to free themselves from the habits that had grown around them in the days when they were growing; and they should remember that it was their highest call, and the demand of their Lord, that they should now take some portion of the lapsed masses of the city into their care, and send workers to live among them, if that were necessary, in order that their brethren might be reached and touched and compelled, if need be, to hear the gracious words of Christ. And, surely, they ought to be willing to do that. They believed that they had the secret of a happy life for everybody, that they had in the message of Christ the secret of a successful, even triumphant life—victorious over all ills of earth—and of a triumphant death. They had the secret of how to enter upon a life Christ-like to the core, which should carry them in safety beyond the grave. How could they refuse, if they believed they had this thing, to give it to these neighbours whose kindly faces they looked into and whose brotherliness came to them so often as a surprise, and whose feet were stumbling in the dark, and for whom a final fall might be near. Could they expect—how was it possible—that men should believe that the Christ was living if He did not reveal Himself in men and women who were determined to lay their hand, the hand of brotherliness, upon every man. Surely they could attain as high as that! St. Paul had said that he had continual sorrow in his heart, for he could wish himself accursed from Christ for his brethren, his kinsmen according to the flesh. They might not be able to attain to that. They must hold themselves inadequate to reach any such height of selfless devotion as that. But, surely, they had enough of Christ's spirit to wish their Church to be alive to the very finger tips in every province of their land, that they might grasp and hold tight, and bring home these brethren of theirs who were losing themselves, but who might be found if they, the Churches of Christ, were only on fire, as they ought to be, with the love of Christ to the fallen.

Address of the Rev. ROBERT HANLIN, of Fremantle.

The Rev. ROBERT HANLIN said he wanted to know how the Church could best carry the message of God's salvation into the hearts and homes of the people, into every tent and humpy in the bush, and on the goldfields in the great Australian Commonwealth. That was a problem. During the past decade the population of Western Australia had increased more than threefold. The cities of Kalgoorlie, Coolgardie, and the Boulder, not to speak of others of smaller dimensions, had sprung, like magic, from the desert, thanks largely to the energy and perseverance of the miners and capitalists who came from the eastern States. The Presbytery of Perth took immediate steps, in conjunction with the Church of Victoria, to send what were practically Home Missionaries into these new fields of enterprise. Now there were fully organised Presbyterian Churches at Kalgoorlie, Coolgardie, the Boulder and Menzies, besides Missions in several minor centres in the back blocks. During the past year those churches had formed themselves into a Goldfields Presbytery. They were now managing their own affairs and doing it admirably. Not only had the Church in Western Australia experienced that great development on the goldfields; the population of the towns and cities elsewhere had also increased in a remarkable degree. The one congregation of Perth, which existed eight years ago, had now become four. The one congregation of Fremantle, with which he had been more closely associated, had developed into three congregations, and all with settled ministers and complete organisations. But although much had been accomplished, there still remained a great work to be done by the Presbyterian Church and by all the Churches. There was a large concourse of people outside the pale of any Church in the State. That condition of affairs was true in all the States of the Commonwealth. How could the Church best reach those men, women, and children who, through various causes, had become alienated. There must first of all be a drawing closer together of those who were within the Church. The spirit of prayer and of fresh consecration to the Master's service must be cultivated. Ministers could not, and should not, be expected to do the work alone. He prayed God that around every minister in the Commonwealth there might gather a band of men and women whose hearts the Lord had touched, who would share with him the burden and responsibility, and help to keep and maintain the fire of God's altar burning in every Church. Let these hands go forth, led by the ministers, with the steadfast purpose of winning souls for Christ. Let their motto be "Australia for Christ." He believed in the old parochial system of house to house

visitation, and in the elevation of the masses in our great cities. No great work of the kind could be carried out without some opposition, but he took it the chief obstacle to be met with would not be scepticism, but simply cold indifference. Let it not be said of the Presbyterian Church that she failed in her duty.

Address of Rev. W. C. RADCLIFFE, B.A., of Brisbane.

THE REV. W. C. RADCLIFFE said: That amongst all the Churches entering the Union in Australia, none were more enthusiastic than that of Queensland. It was an event for which Queensland had waited long and expectantly, and prayed for fervently. The people there would have been more enthusiastic had they witnessed the consummation effected the previous day, and they would have entered it the more heartily if the Union could have been broadened to embrace the Home Mission work of Australia in all its developments. He could have understood the United Assembly of the Church of Australia including Home Mission work, sooner than other work which had been included. It might be said that he was looking through Queensland spectacles, but it was impossible for one who had been face to face with the work in that State to look at it in any other way, because it appeared to him that the great and first duty of the Church was the extension of itself throughout Australia. The evangelisation of their own land should be aimed at by the people.

If there was any debt owing under heaven, it was that owing to one's fellow-citizens, to one's kith and kin, and the folk less happily situated than those privileged to attend the great Churches. One source of satisfaction to the Church in Queensland was that the Assembly had power to take to itself further power and extend its scope. The United Assembly could, with reason, take under its care the oversight of the Home Mission work of the various States. If there was any question which was not local or provincial, but which had interests as broad as the Church itself, it was that of Church extension. He hoped that the powers of the Assembly would not remain merely suggestive ones. He had no tale to tell of early work in Queensland. It was a vast territory, with a scattered people, difficult to be reached with the Gospel. It was a small Church in the Northern State. Its whole membership could be put into that hall, and yet it was expected to carry the Gospel along a coast line of 1500 miles. Queensland needed assistance, especially in the matter of getting a steady supply of ministers. He hoped that means would be found whereby unattached ministers could be sent to churches and districts in the Far North, where their services were most required.

Address by Rev. A. C. SUTHERLAND, M.A., B.D., of Adelaide.

THE REV. A. C. SUTHERLAND said that it had been well said that the ceremonial business had now given place to work. He remembered once, when teaching among the slums of Edinburgh, a class of "arabs," that he had tried to give them an idea of the meaning of the word "spirit." One little fellow whose upheld hand was innocent of soap had said, "I ken what sperrit is," and in response to the invitation to explain, said, "It's the thing that gets up in me when I gang to fecht." Well, they had all been getting up spirit in an excellent way, and he congratulated the people of New South Wales on getting Professor Harper amongst them, for that teacher and scholar would prove very helpful to them in many "fechts" or fights. A distinguished medical man of literary attainments had once said, "The devil comes to an Englishman in the shape of his wife and family." This was sarcastic, of course, but, like all general sarcasms, there was some truth in it. There were men who gave themselves to the Lord, but did not give their sons. Sometimes the devil came in the shape of a son and sometimes of a daughter, and sometimes the Presbyterian congregations were visited by the devil in the shape of its own minister, or its own members, or its own finance or prosperity in general. There was a matter to be considered in this. He hoped the spirit of fighting in the cause of evangelism would be inspired. Australian ministers for Australian churches were wanted, not old fogies from the old country. Australia had produced distinguished men in all the professions but one. There were eminent Australian lawyers, physicians, and statesmen, but why, he asked, was there not a corresponding superiority in the Church? Was it possible that Materialism was creeping over the evangelistic element in the souls of the younger men of Australia? He hoped that students would soon take their places in the foremost ranks in mission work. An eminent preacher had said of a great town of Scot-

land that it was like a great tree laden with wealth, its branches covering squares, palaces, and buildings, but with its roots away down in black mines. That picture applied to Sydney, which with its wealth appeared like a beautiful tree, but its roots were in the bush, in the slums, and with the sailors in the forecastles of ships. He trusted that they would not deny the roots a share in their inheritance.

Address of Rev. JOHN WALKER, Woollahra, Sydney.

The Rev. JOHN WALKER said: That with the inspiring tones of the great hymn "Onward, Christian Soldiers" ringing in their ears and hearts they should feel that they ought to be able to attempt and achieve great things for God. When one looked at an audience like that and thought of its possibilities, then their hearts were high with hope. It had been his great privilege during the past 18 months to visit many parts of this great State, and to address many audiences, large and small, and he had been more and more impressed with the tremendous possibilities of the Church of God. If they had only more faith and higher hope, what was there that they could not achieve? The old Gospel had lost none of its power, and the Spirit of their God was still almighty. The people of the world needed the Gospel, and even if they knew it not they were hungering for it, and if they as Christians were determined to go out and give it to them they would win in the great fight. Australia was a great land that God had given them to win for Christ. Their peoples were scattered over extensive territories; in four or five cities they had dense populations, and then they had people scattered in the towns of various sizes, and many more in the vast bush. All these must be followed, found, and won. The Church was able to do it, and must do it. There were times when they considered the forces of evil, of worldliness, of unbelief, of downright indifference, when their hearts sank within them; there were times when shortness of cash to carry on God's work, and when the unreadiness of young men to offer for the work of the ministry depressed them, and he feared that many of their ministers went into the work with their heads hanging down. Let them not be depressed by superficial appearances, for they might be assured that in the great majority of bosoms in this land, as in every land, men were desirous of having the Word of God brought to them. It seemed to him that a large part of the Divine plan was to save them all from selfishness. It appeared to him that to the Presbyterian Church of Australia had come a new unfolding of the Divine purpose. They were reminded that they were citizens of no mean Church. Their Church united should result in a development of their Christian manhood and womanhood; it should widen their horizon and widen their hearts. The curse of the Church was provincialism and narrow congregationalism. He was sorry to say there were thousands calling themselves Christians who thought that if they managed to keep their church doors open, that that was all that God Almighty meant them to do. The land might perish in darkness as long as their church was open and they had a comfortable seat. It was a pitiful conception of the cause of Christ. He had been informed by members of the Church, when visiting certain parishes, that did not care about money "leaving the district," but he replied to people arguing thus by asking them if they intended keeping their boys and girls within the borders of their parish. If their children, when they grew up, went off to Bourke and inland to Queensland or Western Australia, did they not wish that their children should have near them, wherever they settled throughout this great territory, a minister of their Church to whom they could go in sorrow, and from whose lips they could hear the glorious Gospel? A man was ignorantly selfish when he was parochial; he was looking after his own interests and of those most dear to him when he gave to the whole territory. He expressed his regret that Home Missions had not been put under the control of the great General Assembly, but Home Missions could not escape from the purview of that Assembly, and they must make it the great warning place whence their ministers and elders should go back fired with enthusiasm and ardour to help on the cause of Christ. It might be two years before the next General Assembly of Australia met, and he appealed to the wealthy men and women of the community, and asked them if they could not seal this magnificent Union by doing something at once for the evangelisation of Western Australia and Queensland. He said, as the Commissioner of the Centenary Fund of the New South Wales Church, that if there was any lady or gentleman that night who was prepared to give 500 guineas, allocating that to any parish in Western Australia or Queensland, the Centenary Committee would be glad to give their proportion for the purpose. He thanked them for their kind hearing, because he felt, from the height whence he was speaking, like a sparrow on a housetop.

Address of Rev. HENRY JONES, M.A., of Launceston.

The Rev. HENRY JONES, M.A., of Launceston, said nothing remained to him either of primary or even secondary importance to say on that immense subject of the relation of the Union to the Home Mission work of the Church, which was immense in its importance. He came from Tasmania. He could say in regard to Tasmania what had been said in regard to every other State. Its needs were great, its power to cope with requirements was lamentably short, and perhaps he might say also that hence it was that Tasmania rejoiced exceedingly at the larger Union which had been consummated. Tasmania hoped to gain a great deal for its Home Mission work as a consequence of the Union. It hoped to gain something as regarded a sense of the importance and character of the aim which had been specially recognised at to-night's meeting, it hoped to gain something in respect of methods of procedure, and it hoped to gain something in respect of what the Rev. Mr. Walker had just emphasised with worthy significance, namely, means to apply and carry out the methods of attaining that very important aim. Lastly, Tasmania hoped to gain something even in respect of the efficiency in the application and administration of the means that would be forthcoming in order that it might carry out the work that was to be carried out for its own part. Although the Church might be conscious of its aims, and although the efforts put forth might be of the very best, and although there might be nothing wanting in efficiency, yet, "not by might, not by power, but by my Spirit," said the Lord God of Hosts, would the Church succeed. Tasmanians were hoping something from the united prayers of the United Church, and their hope might well be that breath might come from the four winds and breathe on these Australian communities that they might live.

YOUNG PEOPLE'S AND FOREIGN MISSIONS NIGHT.

Address of Hon. JAMES BALFOUR, M.L.C., Melbourne.

The HON. JAMES BALFOUR said he felt honoured in addressing such a large audience. They had been saying a great deal about their union, and had been receiving many congratulations. They had been thanking God that he had consummated their desires in this matter; but they must ask themselves what was to be the result of this, and what good would it do? He looked back on the union which took place in Victoria forty years ago, when the scattered fellowships were combined. What was the result? While they had separate Churches they had no Mission to the heathen. Since they became one they as a Church had sent to the regions beyond the Gospel of Christ. They had taken up the New Hebrides Mission, the Corean Mission, and other Missions. He had no doubt whatever that the Church under the union would now carry on the work more effectively than ever. Then there was the work with the young. They had done a good deal in this direction already. The Churches in Scotland had been lamenting a falling-off in the attendances at the Sunday Schools. In this country they had no need to lament that. He thought statistics would prove that in this country, Sunday Schools were growing. Presbyterians were doing something at home among their families, and remembered that Sunday Schools did not supersede, but only supplemented the work of parents. The people of New South Wales were very fortunate in the Public Instruction Act they possessed. They had their young people instructed in the history of the Bible in day schools. In Victoria, Queensland, and South Australia they had been trying to win back the teaching of the Bible in the State Schools. In Victoria no teacher was allowed to teach one word of the Bible in State Schools. They had High Schools and Colleges in the different States, but there were many places where people, if they could not go to the metropolis, either had to be content with less education, or go to convent schools, or schools carried on by Christian Brothers. The Roman Catholics knew what a lever the education of the young was, and the Presbyterian community should see that the State provided for the proper higher education of the young. They must as a Church look to the elder scholars in the critical stage between their passing out of the school, and their entrance as members to the Church. They must bring them under the influence that would give them as their guide, eternal truth. Dr. Joseph Cook, of Boston, had said he was not a bit afraid of a democracy if that democracy were guided by the Bible. The Australian young people were open-minded and enterprising, and the war in South Africa had shown that Australians had courage. The Church might well do something for men with these high qualities. Owing to the favourable circumstances of this Commonwealth and this climate, the young men were perhaps difficult to approach on serious subjects, but for all that they had high and

noble aspirations, and the future of the Commonwealth lay with the young men who in years to come would be the men who would have an overwhelming preponderance in national affairs. The United Church should take up this branch of work and do better for the young people than had ever been done before.

Address of Rev. W. SWEYN MACQUEEN, of Brisbane

The Rev. W. SWEYN MACQUEEN said the time had long since passed when it was necessary to apologise for taking part in Foreign Missions. Never before in the history of the world had so much enthusiasm been shown by the Christian Church in the work of carrying the Gospel of Christ to the regions beyond. There were many arguments that might be brought forward as to why the Christian Church should engage in Missions to the heathen. Let them look for a moment at the influence upon themselves in engaging in the work of Missions. It would enlarge their horizon. It would help them to realise that God's Kingdom was far wider than any of their Churches and than any of their organisations. It would bring them nearer to the Master, who said, "Other sheep I have that are not of this fold." The Queensland Church had a Mission to Kanakas. It was his duty to visit a Mission station, and he heard men, who a few years before had been savage and heathen, speaking of the deepest things of the Christian faith. As he watched their faces he felt they were speaking out of the heart. As he heard these men tell the story of Jesus and His love, He would have been less than a man if the lump had not risen in his throat. For the moment the things that were seen and temporal had passed away, and he had come to the Assembly of the Church of the firstborn. Then the sending of the Gospel to the heathen meant their salvation. They all knew the influence which the literature of a country had on its people. Whatever was good and great, whatever was noble and true, whatever independence of character belonged to the Scottish people, were very largely due to the fact that they had been drilled in the ethics of the Word of God. All that was noblest and best drew its impulse from the teaching of the Bible could do for one country it could do for others. Mr. Macqueen used some telling illustrations.

Address of Rev. GEORGE DAVIDSON, M.A., of Adelaide.

The Rev. GEORGE DAVIDSON said: The subject of Foreign Missions was a very large one. The Presbyterian Church all over the world was a Missionary Church. The spread of light and truth was not optional, but compulsory. The Presbyterians were now united as they had never been united before. He had felt the thrill of common spiritual interest and common spiritual conviction. That must have its effect. Their interest in Foreign Missions was bound to increase. He hoped that among the children present there were many who would take an active interest in Foreign Missions. The first thing they were agreed about was that in Foreign Mission work they had only one authority to go by, that was the Lord Jesus Christ, the only name that could open a man's mouth and fill his heart if he wanted to speak in favour of Missions. If a man had a low conception of the Lord Jesus Christ, no argument would give him enthusiasm in regard to Foreign Missions, but those whose hearts were filled with the love of Christ, were filled with zeal in sending missionaries with loving hearts and with the written and translated words to those in darkness. All Christian people knew well that the words of the Saviour were to be listened to with intense interest and obedience when He said "Go ye and teach all nations." The next thing was that missionaries should act with sympathy towards the religions of heathenism. That had not been done in the past, but missionaries had recognised that this was a mistake.

Address of Rev. J. S. BUNTINE, of Hobart.

The Rev. J. S. BUNTINE said he was trained as a home missionary in Victoria, and had ridden nearly all over that State. He had a fair conception of what Home Mission work meant. He trusted that, as the result of the union, the Foreign Missions would profit quite as much as any other portion of the work of the Church. He trusted that the time was soon coming when every congregation in the Commonwealth, besides having a minister at home, would have a missionary abroad.

II. COMMUNICATIONS.

(1.) FROM THE CHURCH OF SCOTLAND.

At Edinburgh, the twenty-fourth day of May, in the year one thousand nine hundred and one, which day the General Assembly of the Church of Scotland being met and constituted.

Inter alia: The General Assembly called for the Report of the Colonial Committee, which was given in by the Convener, Dr. Mitford Mitchell.

It was moved, seconded, and agreed to.

Inter alia: The General Assembly have heard with much pleasure that the Presbyterian Churches of the different Colonies in Australia are about to be united, and that an invitation to send a delegate to represent the Church of Scotland on that auspicious occasion has been received. The General Assembly desire to respond to that invitation, and hereby appoint Dr. Theodore Marshall, Convener of the Home Mission Committee, to act as their Commissioner, and instruct him to convey the affectionate greetings and cordial good wishes of the Church of Scotland to the newly-formed Church with their earnest prayer that the rich blessing of God Almighty may rest upon their ministers, elders, and congregations, and that they may be enabled to build up a strong, pure, and living branch of the Church of Christ in that great Confederation to the Glory of God and the advancement of the Kingdom of Our Lord Jesus Christ.

Extracted from the Records of the General Assembly of the Church of Scotland by
R. HERBERT STORY, Cl. Eccl. Scot.

(2.) FROM THE UNITED FREE CHURCH OF SCOTLAND.

At Edinburgh, the twenty-second day of May, in the year one thousand nine hundred and one, which day the General Assembly of the United Free Church of Scotland being met and duly constituted.

Inter alia: The General Assembly learn with great interest that there is a prospect of the Presbyterian Churches in Australia being united at an early date, and they appoint Professor James Iverach, D.D., Aberdeen, and the Rev. Lewis Davidson, M.A., Mayfield Church, Edinburgh, to attend the Union Assembly as deputies from this Church. They instruct their deputies to convey to the Assembly the great gratification of this Church, which has so recently experienced the blessings of Union, at the prospect of union between the Churches in Australia which have done such signal service to the cause of Christ in the past, and the hope that increased blessing will attend the work of the United Church in the time to come.

Extracted from the Records of the General Assembly of the United Free Church of Scotland by

THOMAS KENNEDY, D.D., Moderator.
R. R. SIMPSON, Dep. Cl. Eccl. Scot. Lib. Un.

At Edinburgh, the tenth day of June, in the year one thousand nine hundred and one, which day the Assembly Arrangements Committee of the United Free Church of Scotland being met and duly constituted.

Inter alia: It was explained that Dr. John Robson was unable to accept the appointment made by the General Assembly on 31st May to represent the Church at the Union of the Australian Churches along with Professor Iverach and the Rev. Lewis Davidson, and the Committee, as empowered by the Assembly, appoint the Rev. Thomas Whitelaw, D.D., Kilmarnock, as Delegate in place of Dr. Robson.

Extracted by

R. R. SIMPSON, Secretary.

(3.) FROM THE PRESBYTERIAN CHURCH OF ENGLAND.

At Regent Square Church, London, the third day of May, in the year one thousand nine hundred and one, the Synod of the Presbyterian Church of England met and was duly constituted.

Inter alia: It was resolved as follows:—

This Synod rejoices to hear of the approaching consummation of the Union between the Presbyterian Churches of Australia, and grants a Special Commission to the Rev. George Hanson, D.D., of Marylebone, to represent this Church at the Union Assembly in Sydney, and convey the greetings of the Synod.

Extracted from the Records of the Synod by

W. M. MACPHAIL, Clerk.

(4.) FROM THE ALLIANCE OF THE REFORMED CHURCHES (EASTERN SECTION).

London, 10th June, 1901.

The Seventh General Council of the "Alliance of the Reformed Churches holding the Presbyterian System," at its meeting in Washington, U.S.A., in 1899, authorised the Eastern Section of its Commission to send a Deputation to the General Assembly of the several Presbyterian Churches of Australia, to meet in Sydney, for the purpose of forming an organic union and become one Church of the Commonwealth.

The Eastern Section being thus authorised, has great pleasure in deputing the Rev. George Hanson, D.D., of Marylebone Church, London, to represent it on this happy occasion. It commends him, therefore, to the brethren in Australia as its messenger, and requests him, in the name of the Alliance, to congratulate them on the happy union they have been enabled to form; to convey to them the Christian salutations of brethren, not simply of the home lands, but of many countries; and to express the earnest desire of all that the Union now consummated may be fruitful of much spiritual profiting alike to the Church and to the land.

JOHN ROBSON, Chairman.

G. D. MATHEWS, General Secretary.

(5.) FROM THE PRESBYTERIAN CHURCH IN IRELAND.

Belfast, 3rd June, 1901.

To the Moderator and Members of the General Assembly of the Presbyterian Church of Australia.

Dear and honoured Brethren,

I have been charged, as Moderator of the General Assembly of the Presbyterian Church in Ireland, to convey to you at your Union meeting the sincere and cordial congratulations of our Assembly and Church. The first motion it was my privilege to submit to the Assembly, after taking the Chair, immediately after we had adopted an address of loyal congratulation to King Edward VII.—your Sovereign as ours—was one requesting me to acknowledge the courtesy of your Union Committee as expressed in a letter read by our Clerk, inviting us to send a delegate to the first meeting of your Australian General Assembly. That this communication was given this prominent place in our proceedings may serve as an indication of the deep interest we feel in the auspicious Union of the Presbyterian Churches of Australia, now happily consummated, and of the sincerity of our desires and prayers that that Union may be abundantly fruitful in good throughout all time to come.

I have been commissioned to express to you our sense of the honour you have done us in inviting us to send a representative to take part in your proceedings, and our great regret that the brevity of the interval between our meeting and yours makes it impracticable for us to send one of our number whom we might charge to carry to you in person our hearty greetings and the assurance of our fraternal esteem and regard.

The ties binding the Australian and the Irish Presbyterian Churches are many and close. From us there have gone forth, from time to time, not a few of our most valued and honoured members, both lay and clerical, to find their sphere of life-work with you. There are those whom we count ours no less than they are yours, prominent in all departments of your civic, commercial and professional life. And it is a matter of pride to us as, we trust, of benefit to you, that many sons of Ulster Presbyterians are found in the Chairs of your Universities and Colleges and Theological Halls, and occupying not a few pulpits in, I think, all the States of your great Commonwealth—New South Wales, Victoria, Queensland, South Australia, Western Australia, and Tasmania. Our Church has always regarded and still regards it as a sacred duty and privilege to help in every way in her power to strengthen and extend Australian Presbyterianism, giving her substance and sending you of her ministers, that as newer districts are opened up, you may lengthen your cords, and strengthen your stakes, taking possession of your vast territories for Him who is our Redeemer and Lord.

We rejoice, then, in the forward step you have now taken. It is surely an omen of the happiest character that the Union of your Churches has been accomplished with the hearty concurrence and approbation of all concerned. Such manifestation of the spirit of Christian unity must be regarded as a clear token of the Divine presence and guidance. May the God of all grace then pour out His richest blessing on you, making you abundantly instrumental in good far beyond your own boundaries! It gladdens and encourages us to think that the same great questions of World-Christianisation as confront us, and call forth our energies, you too recognize and seek to grapple with. We cannot doubt that the direct outcome of your Union will be a great increase of power in dealing with the pressing matters of Church extension and Church consolidation, as well as with the momentous moral and social problems which claim your attention

within your own borders, nor less a fresh baptism of the Missionary Spirit, impelling you with renewed and multiplied devotion to do your part in securing that all the kingdoms of this world shall speedily become the Kingdoms of our Lord and of His Christ.

And so, beloved brethren, I would beg you to accept this assurance of our Church's sympathy with you in the joy and blessing of your first Federal Assembly.

May the spirit of wisdom and grace, and of peace and love, be with you, in the great future lying before you, as in the past. And may the congratulations that pour in on you from all the older Churches of Britain help you to realize something of the place you have in our hopes and prayers, that the nation of Australia as it becomes mighty in all that belongs to outward prosperity, may grow even more in the elements of moral and spiritual well-being, and that it may be given to the Presbyterian Church, which you so worthily represent, to be a factor of the first moment in planting and fostering these.

Believe me to be, in all respect and Christian affection, on behalf and by the authority of the General Assembly of the Presbyterian Church in Ireland,

Yours in the Lord Jesus,

JAMES HERON, D.D.,
Moderator.

(6) LETTER FROM THE MODERATOR OF THE GENERAL ASSEMBLY OF NEW ZEALAND.

To the Right Rev. the Moderator of the General Assembly of the Presbyterian Church of Australia.

Rev. and Dear Sir,

I gladly accepted the invitation and appointment to be present at the celebration of the Union of the Presbyterian Churches of Australia and appear as a delegate at the meetings to be held in Sydney. I regret exceedingly that at the last minute circumstances have arisen which prevent my leaving home. I am truly sorry at the disappointment. I had hoped and fully intended to have been with you. The occasion is a historic and important one, and to have attended and to have participated in the proceedings would have been a proud and pleasant memory for life.

Permit me to convey to you and to your venerable Assembly the heartiest congratulations and best wishes of the Church which I represent and over whose Supreme Court I have this year had the honour to preside. My prayer is in the words of Scripture, "The Lord God of your fathers make you a thousand times as many as you are, and bless you as He hath promised you." You will bear with satisfaction that we are profiting by the good example you have set us, for in a few weeks the Union of the two Presbyterian Churches of this colony will be consummated. We are living in happy times. The petition of our Great High Priest for His Church is being realised when interceding with His Father He asked, "That they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

Again I express my grief at my inability to be present, but I beg to assure you that "though I am absent in the flesh, yet am I with you in the Spirit, joying and beholding your order and the steadfastness of your faith in Christ."

I have the honour, reverend and respected Brother, to subscribe myself,

Faithfully yours,

J. KENNEDY ELLIOTT.

Moderator of the General Assembly of the Presbyterian Church of New Zealand.

(7.) FROM THE CONFERENCE OF THE WESLEYAN METHODIST CHURCH OF AUSTRALIA,
HELD IN BRISBANE, JUNE, 1901.

This Conference, representing the Wesleyan Methodist Church of Australasia, tenders its fraternal greetings to the General Assembly of the Presbyterian Church of Australia. It cordially congratulates the Assembly on the completion of the negotiations for the federation of the Presbyterian Churches of the Commonwealth, and earnestly prays that the abundant blessing of our Divine Head may rest upon all the Churches represented in the Assembly in their great effort, in conjunction with the other evangelical Churches, to promote truth and righteousness in these lands.

W. WILLIAMS,

Secretary of the General Conference.

(8.) LETTER FROM HIS EXCELLENCY THE GOVERNOR-GENERAL.

March 11th, 1901.

The Rev. John Meiklejohn, M.A.

Dear Sir,—

I am directed by His Excellency the Governor-General to acknowledge the receipt of your letter of the 8th March, inviting him to be present at the meetings which are to be held in Sydney on the 24th July, to mark the Union of the Presbyterian Churches of the various States of Australia.

His Excellency desires me to say that he is much interested to hear that this Union is about to become an accomplished fact, and he warmly congratulates his brethren of the Presbyterian Church upon the decision which they have come to. It would have given His Excellency much pleasure to accept the engagement to be present at these meetings were there any likelihood of his being resident in Sydney during the month of July. He fears, however, that since Parliament will be sitting in Melbourne, and that for the time being he will be resident there, he will not be able to avail himself of the kind and cordial invitation which your Committee have extended to him.

I am, yours faithfully,

C. SAVIL GORE,

Assistant Private Secretary.

(9.) LETTER FROM HIS EXCELLENCY THE LIEUTENANT-GOVERNOR OF NEW SOUTH WALES.

State Government House, Sydney,
22nd July, 1901.

My Dear Sir,

I regret very much to say I cannot, without considerable risk, attend any evening meetings for the present. Last Friday evening, for the first time since the first week in June, I went out in the evening for the purpose of distributing the medals to the Imperial Bushmen at the Town Hall. I immediately had a recurrence of the bronchial attack from which I have been suffering all June and during this month, so much so that I suffered very much both on Saturday and yesterday.

Seeing the duties which now devolve on me, both as Chief Justice and Lieutenant-Governor, I do not feel I am justified in running a risk which may incapacitate me from the discharges of those duties.

I regret this very much, as I much wished to preside at your meeting on Wednesday evening. I am happy to think that a Union is approaching in your Church, to be followed, I sincerely trust, at no very distant date, by a union of the various denominations of Protestants, if not for all purposes, at any rate, in defence of that Protestant religion to which we all belong, whether we are Presbyterian, Church of England, Wesleyan, or Congregationalist.

Hoping this will not put you to inconvenience,

Believe me to be, very faithfully yours,

FREDK. M. DARLEY.

The Right Rev. the Moderator of the Presbyterian Church.

(10.) LETTER FROM PRINCIPAL RAINY, D.D., EDINBURGH.

I am not sure whether this will be in time, but I would like to convey to your Church, with great respect, my warm congratulations on your happy union, and my earnest prayers that it may prove fruitful of all the good, and more than all, for which you are looking. It would have been a great delight to me if I could have responded to the friendly and flattering invitations extended to me to be with you and to share your rejoicing. That cannot be, and I am the loser. But my brethren here, and I myself especially, who have seen your work, are filled with interest and sympathy, and anticipate for your Church under the blessing of God a great future of service and achievements.

Believe me, yours affectionately,

ROBERT RAINY.

(11.) LETTER FROM THE ARCHBISHOP OF SYDNEY.

Diocesan Registry, Sydney.
July 25, 1901.

Dear Dr. Cameron,

I much regret that it has not been possible to visit your Session to-day (your letter did not reach me till this afternoon), and that my arrangements will not permit me to visit any of the meetings to-night or to-morrow.

Will you kindly convey to the assembled "Brethren and Elders" (or should I say "Elders and Brethren?") my congratulations on the Union which has been consummated between the Presbyterian Churches in Australia, and my assurance of brotherly fellowship with them in all their endeavours to preach the Gospel of Christ faithfully, and to promote social righteousness and purity among men.

Yours ever faithfully,

WM. SZ. SYDNEY.

III.

DEED OF UNION

SOLEMNLY ASSENTED TO, AND SIGNED BY THE MODERATORS OF THE SIX STATE ASSEMBLIES IN SYDNEY, ON WEDNESDAY, 24TH JULY, 1901.

This Indenture witnesseth that the Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, the Presbyterian Church of Tasmania, and the Presbyterian Church of Western Australia, holding the same Doctrine, Government, Discipline, and Form of Worship, believing that it would be for the glory of God and the advancement of His Kingdom that they should form one Presbyterian Church, as hereinafter provided, to be called the Presbyterian Church of Australia, and under authority to Christ alone, the Head of the Church and Head over all things to His Church, agree to unite on the following basis, and subject to the following articles, to be subscribed by the Moderators of the respective Churches in their name and on their behalf.

BASIS OF UNION.

I. The Supreme Standard of the United Church shall be the Word of God contained in the Scriptures of the Old and New Testaments.

II. The Subordinate Standard of the United Church shall be the Westminster Confession of Faith, read in the light of the following Declaratory Statement:—

1. That in regard to the doctrine of redemption as taught in the Subordinate Standard, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's all-sufficient sacrifice, are regarded by this Church as vital to the Christian faith. And inasmuch as the Christian faith rests upon, and the Christian consciousness takes hold of certain objective supernatural historic facts, especially the Incarnation, the atoning life and death, and the resurrection and ascension of our Lord, and His bestowment of His Holy Spirit, this Church regards those whom it admits to the office of the Holy Ministry as pledged to give a chief place in their teaching to these cardinal facts, and to the message of redemption and reconciliation implied and manifested in them.

2. That the doctrine of God's eternal decree, including the doctrine of election to eternal life, is held as defined in the Confession of Faith, Chapter III. Section I., where it is expressly stated that according to this doctrine, "neither is God the author of sin, nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established," and further, that the said doctrine is held in connection and harmony with the truth—that God is not willing that any should perish, but that all should come to repentance, that He has provided a salvation sufficient for all, and adapted to all, and offered to all in the Gospel, and that every hearer of the Gospel is responsible for his dealing with the free and unrestricted offer of eternal life.

3. That while none are saved except through the mediation of Christ, and by the grace of the Holy Spirit, Who worketh when and where and how it pleaseth Him; while the duty of sending the Gospel to the heathen who are sunk in ignorance, sin, and misery is imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the Gospel; in accepting the Subordinate Standard it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight.

4. That in holding and teaching, according to the Confession of Faith, the corruption of man's nature as fallen, this Church also maintains that there remain tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of

duty—that he is responsible for compliance with the moral law and the call of the Gospel, and that, although unable without the aid of the Holy Spirit to return to God unto salvation, he is yet capable of affections and actions which of themselves are virtuous and praiseworthy.

5. That liberty of opinion is allowed on matters in the Subordinate Standard not essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace.

6. That with regard to the doctrine of the civil magistrate and his authority and duty in the sphere of religion as taught in the Subordinate Standard, the Church holds that the Lord Jesus Christ is the only King and Head of the Church, "And Head over all things to the Church, which is His body." It disclaims, accordingly, intolerant or persecuting principles, and does not consider its office-bearers, in subscribing the Confession, as committed to any principles inconsistent with the liberty of conscience and the right of private judgment, declaring in the words of the Confession that "God alone is Lord of the conscience."

III. Any proposed revision or abridgment of the Subordinate Standard of the Church, or re-statement of its doctrine, or change of the Formula, shall, before being adopted, be remitted to the local Assemblies, and through them to the Presbyteries, and no change shall be made without the consent of a majority of the local Assemblies, three-fifths of the Presbyteries of the whole Church, and a majority of three-fifths of the members present when the final vote of the General Assembly is taken.

IV. On any change being made in the Basis of Union in accordance with Section II., if any congregation thereupon refuses to acquiesce in the change, and determines to adhere to the original Basis of Union, the General Assembly is empowered (1) to allow such congregation to retain all its congregational property, or (2) to deal in such other way with the said property as to the Assembly may seem just and equitable.

V. Any proposed change in either of the two preceding Sections III. and IV. shall be made only under the provisions contained in Section III.

VI. Formula to be signed by Ministers and Elders at their ordination or induction, and by Probationers on receiving license:—

I own and accept the Subordinate Standard of this Church, with the explanations given in the Articles contained in the Declaratory Statement, as an exhibition of the sense in which I understand the Holy Scriptures, and as a confession of my faith I further own the purity of worship practised in this Church and the Presbyterian government thereof to be founded on the Word of God and agreeable thereto, and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the doctrine, worship, and government of this Church.

ARTICLES OF AGREEMENT.

I. There shall be a Supreme Court of the Church, which shall be called the General Assembly of the Presbyterian Church of Australia.

II. The General Assembly shall meet in such places as it shall itself determine, and it shall endeavour to arrange the business so as to meet only once in two years, but shall have power to meet oftener if found necessary; the place and time of the first meeting to be fixed by the Federal Assembly.

III. The General Assembly shall be representative, and shall consist of an equal number of Ministers and Elders; each local Assembly shall be represented by one-fourth of its members, to be elected three-fourths by the Presbyteries, and one-fourth by the local Assembly itself.

IV. The General Assembly shall have functions legislative, administrative, and judicial, supreme with regard to the Doctrine, Worship, and Discipline of the Church, the Missions to the Heathen, the Training of Students, the Admission of Candidates to the Ministry, and the Reception of Ministers from other Churches.

V. The judicial functions of the General Assembly in the cases hereafter stated shall be delegated to a commission to be appointed at each ordinary meeting of the General Assembly, and which shall be called the Judicial Commission of the Presbyterian Church of Australia, and hereinafter is called the Judicial Commission.

1. The Judicial Commission shall hear and finally decide, first, all appeals from local Assemblies in cases where a judicial process has been proposed, whether the decision has been for or against proceeding by such a process; second, all references made in such cases after evidence has been taken in the Lower Court.

2. The decisions of the Judicial Commission being final are not subject to review, but shall be forthwith reported to the General Assembly, and also to the local Assembly directly concerned; in all such cases the evidence shall be entrusted to the Clerk of the General Assembly, and shall be disposed of as the General Assembly may direct.

3. The Judicial Commission shall consist of 36 members, Ministers and Elders, 24 of whom shall be appointed on the nomination of the local Assemblies—8 by the Assembly of Victoria, 8 by New South Wales, 4 by Queensland, 2 by Tasmania, and 2 by South Australia—the remaining 12 by the General Assembly itself. Should an Assembly fail to nominate, the General Assembly shall appoint in its stead; 16 shall form a quorum.

4. The prosecutors in any case, or the appellants who plead at the bar of the Judicial Commission, shall not, if they are members of that Commission, adjudicate in the case.

VI. The General Assembly, at each ordinary meeting, shall appoint a body of Assessors, whose members shall be other than the members of the Judicial Commission, to assist any Presbytery, or local Assembly, which may seek their aid in conducting any case involving a question of life or doctrine.

VII. The General Assembly at each ordinary meeting shall appoint a Board for the management and administration of the Missions to the Heathen, which shall be called the Board of Missions.

1. The Board of Missions shall consist of 19 members, Ministers and Elders, 13 of whom shall be appointed on the nomination of the local Assemblies—6 by Victoria (two of whom shall represent the J. G. Paton Fund), 4 by New South Wales, and 1 each by Queensland, Tasmania, and South Australia—and 6 by the General Assembly itself. Should a local Assembly fail to nominate, the General Assembly shall appoint in its stead.

2. Local Committees shall be appointed, as at present, by the local Assemblies, for the purpose of stimulating an interest in Missions, supervising local work, and collecting money, and these Committees shall report to the Board of Missions, as well as to their own Assemblies.

3. The money received by the local Assemblies for the support of Missions to the Heathen shall be held by their respective treasurers for the General Assembly, and shall be disbursed at the order of the Board, but the responsibility of supporting any agency connected with a local Assembly shall remain solely with that Assembly. Unless with the consent of the local Assembly concerned, no such money raised within the bounds of any local Assembly, or by any of its agents, shall be applied by the Board to the support of any Mission other than that for which the said Assembly is responsible.

4. No new Mission shall be originated by a local Assembly without the approval of the General Assembly.

5. The Board of Missions shall take into consideration the views of the local Committees with regard to Missions in which they are specially interested, and shall give effect to them when it can do so without prejudice to other interests.

6. The Board of Missions shall appoint an executive, and the place of meeting of this Executive shall be in Melbourne until otherwise ordered by the General Assembly.

VIII. There shall be one uniform system of Theological Training for the whole Church, and one Standard of qualification.

1. All candidates for license shall be Students who have been regularly trained at some Theological Hall recognised by the General Assembly.

2. It shall be the aim of the Church to have all its Halls equipped with not less than three Professors, such Professors to be separate from any pastoral charge; but, meanwhile, the Halls in Australia recognised by the General Assembly shall be the Theological Hall, in Ormond College, Melbourne, and the Theological Hall, in St. Andrew's College, Sydney.

3. Professors shall be elected to vacant chairs by the local Assembly maintaining the said chairs.

4. The course of study in each Hall shall extend over a period of three years, with an annual working session of six months, and shall include the subjects of Hebrew and Old Testament Exegesis, New Testament Greek and Exegesis, Apologetic, Church History, Systematic Theology, and Pastoral Theology and Training, and such other subjects as may from time to time be prescribed.

5. Candidates for admission to a Theological Hall shall be graduates of some recognised University, or have certificates showing that they have gone through a complete curriculum in Arts in such a University.

6. In exceptional circumstances, Students who have attended one year at some recognised University, and passed the examination for that year for the degree of B.A. or M.A., with Greek as one of the subjects, may be admitted to the Entrance Examination by a special resolution of their own Assembly.

7. Candidates for entrance to a Theological Hall, who are graduates, shall be examined only in Scripture and Hebrew, and Greek, except where Greek has been taken as part of the Arts examination; all others in a syllabus to be afterwards provided.

8. The Examination for admission to the Halls shall be held simultaneously, and shall be on the same subjects, and on the same papers; the Examinations for exit shall be held simultaneously, and shall likewise be on the same subjects, and on the same papers.

9. A Committee on Theological Education, to be known as the College Committee, shall be appointed by the General Assembly, and shall have an Executive meeting in one of the University seats. Of this Committee the Professors and Lecturers shall be members *ex officio*. It shall deal with all matters pertaining to the training of the Students and the studies in the Halls, and shall make arrangements according to Rules, afterwards to be framed and adopted, for conducting the Entrance and Exit Examinations.

10. Each local Assembly within whose bounds a Theological Hall is situated, shall appoint annually a Theological Hall Committee, with authority over the general management and finances of the Hall, and to deal with all matters which concern the interests of the Hall that are entrusted to it by its own Assembly and by the General Assembly. These Committees shall report to the General Assembly through its Committee.

11. In order to the settlement of all other matters pertaining to the Theological Halls the Federal Assembly at its *last* meeting, or the General Assembly, at its *first* meeting, shall appoint a Committee which shall include among its members all the recognised Theological Professors or Lecturers of the several Churches, and the Conveners of the now existing Boards of Examination, whose first duty shall be to enquire into the course of study, the provision for, and the methods of, instruction in use in the several Halls of the Churches; to draft, provisionally, a Common Course of Study adapted as far as possible to the means and methods in use in the several Halls; and to consider what modifications of these may be necessary in order to secure the attainment of a common standard; and to report on all these matters to the General Assembly, the present mode of examination remaining *in statu quo* until such arrangements have been completed and approved by the General Assembly.

IX. Ministers from other denominations shall be admitted to the United Church only by the General Assembly or by the local Assembly, or by such Committee as have the power delegated to them, and in accordance with rules framed so as to secure uniformity of method of admission.

X. Reports of a full and definite kind shall be forwarded to the General Assembly from each local Assembly on all matters pertaining to the work and welfare of the Church, including Home Mission, Sabbath Schools, and the state of Religion and Morals; and it shall be the duty of the General Assembly to consider these, and to issue recommendations, when that is deemed advisable, with regard to them; the General Assembly shall further be free, in conjunction with the local Assemblies, to originate New Home Mission schemes.

XI. The local General Assemblies shall retain their present names, and their autonomy, shall not be further interfered with than is needful to give effect to the Basis of Union and the Articles of Agreement.

XII. A fund shall be formed for the purpose of defraying the working expenses of the General Assembly, and such part of the travelling expenses of the members as the General Assembly may from time to time determine, and this fund shall be contributed to by the local Assemblies in such proportions as the General Assembly may from time to time determine.

XIII. The Articles of Agreement may be altered or added to from time to time, but not without the consent of the majority of the Presbyteries of the whole Church and a majority of the local Assemblies.

Signed, in name and on behalf of the Presbyterian Church of New South Wales, by me,
JAMES CAMERON, M.A., D.D., Moderator.

Signed, in name and behalf of the Presbyterian Church of Victoria, subject to the provisions of the *Victorian Presbyterian Church of Australia Act, 1900*, by me,
GEORGE TAIT, M.A., Moderator.

Signed, in name and on behalf of the Presbyterian Church of Queensland, by me,
ALEXANDER HAY, D.D., Moderator.

Signed, in name and on behalf of the Presbyterian Church of South Australia, by me,
GEORGE DAVIDSON, M.A., Moderator.

Signed, in name and on behalf of the Presbyterian Church of Tasmania, by me,
DAVID MATTHEW, M.A., B.D., Moderator.

Signed, in name and on behalf of the Presbyterian Church of Western Australia, subject to the provisions of the *Western Australian Presbyterian Church of Australia Act, 1901*, by me,
ROBERT HANLIN, Moderator.

IV.

ENABLING ACTS OF PARLIAMENT.

THE PRESBYTERIAN CHURCH OF AUSTRALIA ACTS,
1900 AND 1901.

NEW SOUTH WALES.

An Act to enable certain arrangements entered into between the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, and Tasmania, for constituting one Presbyterian Church of Australia, to be carried into effect, and to make provision with regard to the property held by or on behalf of or in connection with the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, and Tasmania, respectively, or by any congregation or body connected therewith, or by any person for or on behalf of any of the said Churches or any congregation of the said Churches, and for other purposes in connection with such arrangements. [Assented to, 7th December, 1900.]

Preamble.

WHEREAS the Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, and the Presbyterian Church of Tasmania, have resolved to unite and form one Presbyterian Church, to be called the Presbyterian Church of Australia, and the terms of such union comprising the Basis of Union and the Articles of Agreement are set forth in the Schedule to this Act: And whereas it is expedient that the said union should be effected on the terms and conditions prescribed in the said basis of union and articles of agreement: And whereas property is held by or on behalf of or in connection with the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, and Tasmania, respectively, and by congregations and bodies connected with the said churches, respectively, and by persons for and on behalf of the said churches, respectively, or congregations of the said churches, respectively: And whereas it is expedient that all such property should, after the said union, be held subject to the terms and conditions of the said basis of union and articles of agreement: And whereas the assent of the Parliaments of New South Wales, Victoria, Queensland, South Australia, and Tasmania is necessary to effect this object: Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and the Legislative Assembly of New South Wales in Parliament assembled, and by the authority of the same as follows:—

Basis of Union and Articles of Agreement to have full force of law.

1. From and after the twenty-fourth day of July, one thousand nine hundred and one, the basis of union and articles of agreement set forth in the Schedule to this Act shall have the full force and effect of law, and, except as therein provided, nothing done in accordance with the provisions of the said Basis of Union and Articles of Agreement shall have the effect of divesting the Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, or the Presbyterian Church of Tasmania, or any congregation, body, or person of any property situated within the Colony of New South Wales or subject to the jurisdiction of that Colony, which is or shall be held in trust for any of the said churches, or for any congregation or body in connection therewith

Short title

2. This Act may be cited as the "Presbyterian Church of Australia Act, 1900."

VICTORIA.

An Act to enable certain arrangements entered into by and on behalf of the Presbyterian Churches of Victoria New South Wales Queensland South Australia Tasmania and Western Australia for constituting one Presbyterian Church of Australia to be carried into effect and to make provision with regard to the Property held by or on behalf of or in connexion

with the Presbyterian Church of Victoria or by any Congregation or Body connected therewith or by any Person for or on behalf of the said Church or any Congregation of the said Church and for other purposes in connexion with such Church. [27th December, 1900]

WHEREAS the Presbyterian Church of Victoria the Presbyterian Church of New South Wales the Presbyterian Church of Queensland the Presbyterian Church of South Australia the Presbyterian Church of Tasmania and the Presbyterian Church of Western Australia have resolved or may hereafter resolve to unite and form one Presbyterian Church to be called the Presbyterian Church of Australia upon the terms contained in the Scheme of Union set forth in the Schedule to this Act: And whereas by an Act of the Parliament of Victoria passed in the twenty-second year of the reign of Her present Majesty Queen Victoria numbered 82 as amended by Act No. 321 it was provided that certain properties of the said Church should be held in the manner in the said Acts provided: And whereas many other properties are held by or on behalf of or in connexion with the said Church and by congregations or bodies connected therewith: And whereas it is expedient that the said union should be effected upon the terms contained in the said Scheme of Union: And whereas the assent of the Parliament of Victoria is necessary to effect this object: Be it therefore enacted by the Queen's Most Excellent Majesty by and with the advice and consent of the Legislative Council and the Legislative Assembly of Victoria in this present Parliament assembled and by the authority of the same as follows (that is to say):

1. This Act shall be called and may for all purposes be cited as the *Presbyterian Church of Australia Act 1900*. Short title.

2. This Act shall not come into operation until—

- (a) The Moderators of the General Assemblies of the Presbyterian Churches of Victoria New South Wales Queensland South Australia Tasmania and Western Australia sign a deed poll declaring that the said Churches have agreed to unite upon the terms of the Scheme of Union set forth in the Schedule hereto; and Commencement of Act.
- (b) The Parliament of each of the Colonies of New South Wales Queensland South Australia Tasmania and Western Australia has passed an Act giving effect to the said Scheme of Union; and Schedule.
- (c) A notice that such union has taken place and such Acts have been passed signed by the Moderator of the General Assembly of the Presbyterian Church of Victoria has been published in the *Government Gazette*.

The production of a copy of the *Government Gazette* containing such notice and purporting to be signed by such Moderator shall be conclusive evidence that the requirements of this section have been duly complied with.

3. Upon the coming into operation of this Act notwithstanding anything contained in the said Acts numbered 82 and 321 or in any deed declaration or statement of trust all hereditaments estates and temporal privileges and all equitable rights belonging to the Presbyterian Church of Victoria and the congregations thereof or held on behalf of or in connexion with such Church and congregations or bodies connected therewith in this section called properties of the Church shall be held subject to the provisions of the said Scheme of Union; all decisions of the General Assembly of the Presbyterian Church of Australia or the judicial commission thereof given or come to in accordance with the said Scheme of Union shall be binding on the Presbyterian Church of Victoria and its judicatories and on all congregations and members of the said Church and on all properties of the Church, and such decisions shall have as full force and effect and be enforceable in the same manner as decisions of the General Assembly of the Presbyterian Church of Victoria now have or are. Save as aforesaid the trusts upon which such properties of the Church respectively are held shall not be affected or varied by this Act. Properties to be held subject to Scheme of Union

4. For section two of Act No. 82 there shall be substituted as from the coming into operation of this Act the following section, namely:— Standards of religious belief.

2. The standards of religious belief and of ecclesiastical government set forth in the said Scheme of Union shall be held to be the standards as well of the Presbyterian Church of Victoria as of the Presbyterian Church of Australia, and the subordinate standard therein set forth may from time to time be altered in accordance with the provisions contained in the said scheme of union.

Adherence to such standards subject to any such alteration as aforesaid shall be required as entitling the said Presbyterian Church of Victoria and the congregations and office-bearers thereof respectively to continued possession in all time coming of the hereditaments estates temporal privileges and equitable rights of whatsoever nature

whether such hereditaments estates temporal privileges and equitable rights have already accrued or may hereafter from time to time accrue to the said Presbyterian Church of Victoria or to any or all of the several congregations and office-bearers respectively forming the said Presbyterian Church of Victoria.

Provided nevertheless that if any alteration is made in the said subordinate standard any person being a minister or office-bearer of the said Presbyterian Church of Victoria at the time of the making of such alteration may continue to be a minister or office-bearer of such Church and to retain all his rights and privileges so long as he adheres to the standards of religious belief and ecclesiastical government set forth in the Scheme of Union either without alteration or with such part of the alteration or alterations so made as he may approve of.

QUEENSLAND.

An Act to enable certain arrangements entered into between the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, and Tasmania for constituting one Presbyterian Church of Australia to be carried into effect, and to make provision with regard to the property held by or on behalf of or in connection with the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, and Tasmania respectively, or by any congregation or body connected therewith, or by any person for or on behalf of any of the said Churches or any congregation of the said Churches, and for other purposes in connection with such arrangements.

Preamble.

WHEREAS the Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, and the Presbyterian Church of Tasmania have resolved to unite and form one Presbyterian Church, to be called the Presbyterian Church of Australia, and the terms of such union comprising the Basis of Union and the Articles of Agreement are set forth in the Schedule to this Act :

And whereas it is expedient that the said union should be effected on the terms and conditions prescribed in the said Basis of Union and Articles of Agreement : And whereas property is held by or on behalf of or in connection with the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, and Tasmania respectively, and by congregations and bodies connected with the said Churches respectively, and by persons for and on behalf of the said Churches respectively, or congregations of the said Churches respectively : And whereas it is expedient that all such property should after the said union be held subject to the terms and conditions of the said Basis of Union and Articles of Agreement : And whereas the assent of the Parliaments of New South Wales, Victoria, Queensland, South Australia, and Tasmania is necessary to effect this object :

Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice of the Legislative Council and the Legislative Assembly of Queensland in Parliament assembled, and by the authority of the same, as follows :—

Adoption of Basis of Union and Articles of Agreement.

1. From and after the seventh day of November, one thousand nine hundred, the Basis of Union and Articles of Agreement set forth in Schedule to the Act shall have the full force and effect of law ; and, except as therein provided, nothing done in accordance with the provisions of the said Basis of Union and Articles of Agreement shall have the effect of divesting the Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, or the Presbyterian Church of Tasmania, or any congregation, body, or person, of any property situated within the Colony of Queensland, or subject to the jurisdiction of that colony, which is, or shall be, held in trust for any of the said Churches, or for any congregation or body in connection therewith.

Short title.

2. This Act may be cited as "The Presbyterian Church of Australia Act of 1900"

SOUTH AUSTRALIA, 1899 (ABRIDGED).

An Act to regulate the Temporal Affairs of the Presbyterian Church of South Australia, and to confer certain Powers on Trustees and others in relation to Properties held in Trust for or in connection with the said Church, and for other purposes. Preamble.

AND WHEREAS negotiations are now proceeding for an Union of the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, and Tasmania: Be it therefore enacted by the Governor of the Province of South Australia, with the advice and consent of the Legislative Council and House of Assembly of the said Province, in this present Parliament assembled, as follows:—

7. It shall be lawful for the said Assembly at any time to effect an Union of the said Church with any one or more of the Presbyterian Churches in any one or more of the Australasian colonies and Tasmania, upon such terms and conditions as the said Assembly shall determine, and notice of the consummation of such Union published in the *South Australian Government Gazette*, and purporting to be signed by the Moderator of the said Assembly, shall be *prima facie* evidence of such Union having been effected, and of all other facts therein stated. Power to unite with other Presbyterian Churches of Australasia

8. This Act may be cited as "The Presbyterian Church of South Australia Act." Short title.

TASMANIA, 1901.

An Act to enable certain arrangements entered into between the Presbyterian Churches of *Tasmania, New South Wales, Victoria, Queensland, South Australia, and Western Australia* for constituting one Presbyterian Church of *Australia* to be carried into effect. [20 July, 1901.]

WHEREAS the Presbyterian Church of *Tasmania*, the Presbyterian Church of *New South Wales*, the Presbyterian Church of *Victoria*, the Presbyterian Church of *Queensland*, the Presbyterian Church of *South Australia*, and the Presbyterian Church of *Western Australia* have resolved to unite and form one Presbyterian Church, to be called "The Presbyterian Church of *Australia*," and the terms of such union comprising the basis of Union and the Articles of Agreement are set forth in the Schedule to this Act: Preamble.

Be it therefore enacted by His Excellency the Governor of *Tasmania*, by and with the advice and consent of the Legislative Council and House of Assembly, in Parliament assembled, as follows:—

1. From and after the Twenty-fourth day of *July*, one thousand nine hundred and one, the Basis of Union and Articles of Agreement set forth in the Schedule to this Act shall have the full force and effect of law; and, except as therein provided, nothing done in accordance with the provisions of the said Basis of Union and Articles of Agreement shall have the effect of divesting the Presbyterian Church of *Tasmania*, or any congregation, body, or person, or the trustees of the property of the Presbyterian Church of *Tasmania*, or the trustees or trustee for any such congregation, body, or person, of any property situated within the State of *Tasmania* or subject to the jurisdiction of that State, which is or shall be held in trust for any of the said Churches, or for any congregation or body in connection therewith. Basis of Union and Articles of Agreement to have effect of law.

2. Nothing herein contained shall be deemed to in any way repeal or affect the provisions of "The Presbyterian Church Act, 1896," (60 *Victoria*, No. 8), save in such respects, if any, as the same is affected by the said Basis of Union and Articles of Agreement; and the said Union shall be regarded as having been effected under Section Eighteen of the said Act. Acts to be read together.

3. This Act may be cited as "The Presbyterian Church of *Australia* Act, 1901." Short title.

WESTERN AUSTRALIA.

An Act to enable certain arrangements entered into by and on behalf of the Presbyterian Churches of *New South Wales, Queensland, South Australia, Tasmania, Victoria, and Western Australia* for constituting one

Presbyterian Church of Australia, to be carried into effect, and to make provision with regard to the property held by, or on behalf of, or in connection with, the Presbyterian Church in Western Australia, or by any Congregation or body connected therewith, or by any person for or on behalf of the said Church, or any Congregation of the said Church, and for other purposes in connection with such Church.

Schedule. WHEREAS the Presbyterian Church of New South Wales, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, the Presbyterian Church of Tasmania, the Presbyterian Church of Victoria, and the Presbyterian Church in Western Australia have resolved, or may hereafter resolve, to unite and form one Presbyterian Church, to be called the Presbyterian Church of Australia, upon the terms contained in the Scheme of Union set forth in the Schedule to this Act; And whereas by an Act of the Legislative Council of Western Australia, passed in the forty-eighth year of the reign of her late Majesty Queen Victoria, numbered twenty, it was provided that certain properties of the said Church should be held in the manner in the said Act provided: And whereas it is expedient that the said union should be effected upon the terms contained in the said Scheme of Union: And whereas the assent of the Parliament of Western Australia is necessary to effect this object: Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and the Legislative Assembly of Western Australia, in this present Parliament assembled, and by the authority of the same, as follows, that is to say:—

Short title. 1. This Act shall be called, and may for all purposes be cited as, the Presbyterian Church of Australia Act, 1901.

Commencement of Act. 2. This Act shall not come into operation until—

(a) The Moderators of the General Assemblies of the Presbyterian Churches of New South Wales, Queensland, South Australia, Tasmania, Victoria, and Western Australia sign a deed poll declaring that the said Churches have agreed to unite upon the terms of the Scheme of Union set forth in the Schedule hereto; and

(b.) The Parliament of each of the States of New South Wales, Queensland, South Australia, Tasmania and Victoria has passed an Act giving effect to the said Scheme of Union; and

(c.) A notice that such union has taken place, and such Acts have been passed, signed by the Moderator of the General Assembly of the Presbyterian Church in Western Australia, has been published in the *Government Gazette*.

The production of a copy of the *Government Gazette* containing such notice, and purporting to be signed by such Moderator, shall be conclusive evidence that the requirements of this section have been duly complied with.

Properties to be held subject to Scheme of Union 3. Upon the coming into operation of this Act, notwithstanding anything contained in the said Act numbered twenty or in any deed, declaration, or statement of trust, all hereditaments, estates, and temporal privileges, and all equitable rights belonging to the Presbyterian Church in Western Australia, and the congregations thereof, or held on behalf of or in connection with such Church and congregations or bodies connected therewith, in this section called properties of the Church, shall be held subject to the provisions of the said Scheme of Union. All decisions of the General Assembly of the Presbyterian Church of Australia, or the Judicial Commission thereof, given or come to in accordance with the said Scheme of Union, shall be binding on the Presbyterian Church in Western Australia and its Judicatories, and on all congregations and members of the said Church, and on all properties of the Church. Save as aforesaid, the trusts upon which such properties of the Church respectively are held shall not be affected or varied by this Act.

Standards of religious belief. 4. The standards of religious belief and of ecclesiastical government set forth in the said Scheme of Union shall be held to be the standards as well of the Presbyterian Church in Western Australia as of the Presbyterian Church of Australia, and the subordinate standard therein set forth may from time to time be altered in accordance with the provisions contained in the said Scheme of Union.

Adherence to such standards, subject to any such alteration as aforesaid, shall be required as entitling the said Presbyterian Church in Western Australia, and the congregations and office-bearers thereof respectively to continued possession in all time

coming of the hereditaments, estates, temporal privileges, and equitable rights of whatsoever nature, whether such hereditaments, estates, temporal privileges, and equitable rights have already accrued, or may hereafter from time to time accrue, to the said Presbyterian Church in Western Australia, or to any or all of the several congregations and office-bearers respectively forming the said Presbyterian Church in Western Australia.

Provided nevertheless that if any alteration is made in the said subordinate standard, any person, being a Minister or office-bearer of the said Presbyterian Church in Western Australia at the time of making such alteration, may continue to be a Minister or office-bearer of such Church, and to retain all his rights and privileges so long as he adheres to the standards of religious belief and ecclesiastical government set forth in the Scheme of Union, either without alteration or with such part of the alteration or alterations so made as he may approve of.

V.

OVERTURE.

OVERTURE ON FEDERATION OF PROTESTANT CHURCHES.

At Sydney, and within St. Stephen's Church, Phillip-street, on Friday, the 10th day of May, 1901, which day the General Assembly of the Presbyterian Church of New South Wales being met and duly constituted.

Inter alia: The Assembly called for Overture from the Presbytery of Sydney on the Federation of the Protestant Churches of Australia, which was read by the Clerk as follows:—

Whereas there are many Protestant Churches working in Australia for the advancement of the kingdom of Christ: And whereas they are preaching practically the same Gospel, and the theological differences which have hitherto separated them have ceased to have a living interest, and they now differ from each other mainly in matters of Church government and forms of worship, which none of them regard as essentials of the faith: And whereas of late years there has been a marked advance in the friendly relations of many of these Churches, so that interchanges of pulpit services have become frequent, to the mutual satisfaction and profit of the congregations concerned: And whereas, in the country districts especially, the pastoral work of the Ministry could be more effectively overtaken if parishes were more compact and of less extent: And whereas it would be an immense gain to the Christian Church if a united front could be presented in this land to the forces of sin and unbelief: It is, therefore, humbly overtured by the Presbytery of Sydney to the Venerable the General Assembly of New South Wales to overture the General Assembly of Australia to take these premises into consideration, and to appoint an influential Committee to devise a scheme for the federation of as many as possible of the Protestant Churches of Australia, with power to confer with the representatives of other Churches, so as to promote closer fellowship and organised co-operation, with a view to the ultimate formation of one grand Church of Australia, or to deal otherwise with the premises as to your Venerable House may seem fit.

Dr. Clouston moved:—Sustain the Overture and transmit the same to the General Assembly of Australia. The resolution was seconded by the Rev. James Lamont and carried.

Dr. Clouston and Mr. Lamont were appointed to support the Overture in the General Assembly of Australia.

Extracted from the Records of the General Assembly of the Presbyterian Church of New South Wales, by me,

JAMES S. LAING, D.D., Clerk of Assembly.

VI. REPORTS.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

During the past year satisfactory progress has been made at the different stations occupied by the Federated Churches, and although some improvement is desirable in the state of the finances, still there is much reason for gratitude to God for the results achieved, and good ground for hoping that the Union of the Churches will increase their strength, and add to their successes in the Mission field.

MAPOON.

The Assembly's mission at Mapoon continues to prosper under the zealous care of Mr. and Mrs. Hey, assisted by Mrs. Ward, and the Ormond College Students' representative. Mr. Hey's 1st report states that he has been permitted to labour without interruption of any kind, supported by the Queensland Government and the secular press, as well as by the Churches. This in itself is a veritable triumph, when we consider what difficulties our Missionaries had to face at the start of the Mission. But definite *spiritual* results have followed. Fourteen young men were under special instruction, and after careful examination, three of these were baptised. Religious services have been held twice every Sunday, and once every Wednesday, in addition to a service which is held every day before work begins. Religious instruction for the young is given the first thing every day at school, and all the services are well attended and by many, appreciated.

One disheartening feature about the work is the shifting character of the population. Just when they have been brought under the influence of the Gospel, the natives are liable to be snatched away for pearl-fishing and other occupations; but there is the satisfaction of knowing that instead of idleness, cruelty, and superstitious fears, there is the sound of song, of prayer and industry all around the Mission, and above all, there are marks of real happiness and love. The natives being accustomed to a free life, they require persistent watchfulness, oversight and help. The personal element in short proves most effective in dealing with them, and our Missionaries undoubtedly are strong in this respect, as is proved by the testimony of those who have visited the Station. Take this, for example, from His Excellency Lord Lamington, the Governor of Queensland, who recently visited Mapoon—"I can only describe it as wonderful, and hope the grand results achieved will encourage the missionary effort in this portion of the country. There is plenty of room and available material for at least half-a-dozen other stations."

The *Educational* work is in charge of Mrs. Ward, who has been appointed a Government teacher, with full liberty to give as much religious instruction as she deems necessary. The average attendance at the school is 35, and the work done has passed Government inspection. The boarding system obtains, so that the boys and girls may be under constant supervision and control. Habits of obedience, and diligence, and everything necessary to form good characters in them are thus able to be inculcated, the parents of the children being notably weak in these respects. Innocent games are indulged in after school hours both by the scholars and the Missionaries, so that happiness may breed affection and lead to the winning of souls. Mr. Hey desires in this connection to thank the Women's Unions and Sabbath Schools for help and encouragement received.

The *Industrial* side of the Mission receives regular attention, some 400 natives having been brought thus into touch with the Mission. Considerable improvements have been made at the Station one way and another, including, not only repairs to old buildings and fences, but the erection of new cottages, a jetty, and a boat-house. A banana plantation of 12 acres has been formed, and an orchard is in progress of being laid out. There are also 70 head of mixed cattle at the station, so that plenty of work is provided for the natives to teach them how to be useful.

II. Price continues to act as assistant, and the value of his services is such that Mr. Hey finds he cannot do without him. All the more, therefore, are we indebted to the Ormond College students for supporting him.

The state of things beyond the Mission Station forms a striking contrast to what has been accomplished under Gospel influences. Superstition, sin and cruelty abound with barbarous torments allowed by native custom. The women specially suffer from the

evils of the natural man, even to the loss of life, for which there is no redress, the Government being helpless and the heads of the tribes often indifferent. Practically, what the Mission demonstrates beyond a shadow of a doubt is, that there is a supreme need for increasing our labours in this field, and that, if we be only faithful to our trust, there is nothing too great for us to accomplish under the blessing of God in saving men's souls, and making their lives brighter and more humane.

WEIPA.

Mr. Brown reports, under date June 4th of this year, that work at this station progresses as usual. He experiences the same difficulty as Mr. Hey in preventing the natives from leaving among people of many and even doubtful nationalities, and thus losing what good they may have got from his labours among them. Still he is hopeful that the influence brought to bear on them will live, and quicken them into a new life in time. The usual services are held on Sundays and during the week, and something practical has been done to attach the natives to the Station by building three small houses for them. The dormitory contains six girls, and it is proposed to erect a similar place for boys. There is a prospect of the Assistant leaving, partly owing to bad health, and partly to a reduction of his salary to what was originally proposed, viz., £60; but it is hoped a suitable successor will be found without much difficulty.

In June, Dr. Roth visited the Station on behalf of the Government of Queensland, and expressed his gratification at the improvements made. He inspected the School, and was surprised and pleased at the progress of the children, considering the time they had been under instruction. Miss Schick, who is in charge of the School, reports having begun with 31 scholars. It should be said that she and Mrs. Ward, having been appointed teachers by the Government, their salaries are paid by the Government; but the Victorian Women's Union makes them a small annual allowance in addition, to show their practical sympathy with them and their work.

During the year Mr. and Mrs. Brown visited Brisbane to attend the Queensland Assembly meetings, and much interest in the Mission was created by them among the Congregations they addressed.

GENERAL.

The difficulty about a boat service, specially felt at Weipa, has not yet been overcome. But a fund for building a suitable vessel has been started under Mr. Hey's control, and he hopes before long to open up communications between Thursday Island and the Stations, that will render the Mission independent of other services.

After ten years steady and arduous work under most trying circumstances, it has appeared to your Committee necessary that Mr. Hey should have an extended furlough. This has accordingly been granted, and he proposes (with Mrs. Hey) to leave the station early next year. He makes it a condition, however, of his taking a holiday, that a married Missionary shall occupy his place during his absence, and his proposal is that someone should be got with the view of becoming a permanent addition to the staff and opening up a new station in 1903, some 60 or 80 miles from Weipa, somewhere near the Archer River. The wisdom of this course is obvious, and the only question is one of ways and means. No doubt the new Board of Missions to be appointed under the Union will go thoroughly into the matter; but the Assembly, it is hoped, will approve in the meantime of furlough being granted to Mr. and Mrs. Hey under the condition named, and support, by its sanction, an appeal for funds to meet the necessary expenses, which will amount to at least £200, without any addition to the staff being made.

The education of Mr. Hey's children has been the subject of correspondence with the Missionary and the Moravian Board. At first the idea was to have them educated in England under the Board's care; but Mr. Hey prefers now that they should be educated in Australia, if possible. Under special arrangements they might be boarded at the Presbyterian Ladies' College, Melbourne; but the matter is still under consideration.

An insurance premium of £7 per annum for each of the Missionaries has been paid to the Moravian Board, and your Committee is happy to report having cleared off the long-standing liability to the Board incurred on the appointment of Mr. Brown. Another liability, however, remains to be met. Mr. Brown claims a sum of £110 10s. for wages paid in building his house, and £60 for freight for the material. These expenses were not authorised by your Committee, but they appear to have been necessary, and Mr. Brown has been led to expect payment as soon as funds are available.

The Queensland Committee again urge that the control of the Mission should be transferred from Melbourne to Brisbane. At last Assembly this matter was reported on; but it was left an open question till the Union should be consummated. Now it seems opportune to decide what should be done in the best interests of the Mission and for the satisfaction of all parties. The thanks of the Assembly are specially due to the Moravian Board, the Women's Union, Sunday Schools, Christian Endeavour Societies, the Ormond College Students, the Hon. John Douglas, the Government of Queensland, and other friends of the Mission for the encouragement and support they have given to our Missionaries in their heroic and highly-successful endeavours to bring the natives of North Queensland under the dominion of our Lord Jesus Christ, and into communion with his followers throughout the Commonwealth of Australia.

The balance-sheet for the period covered by this report is appended.

JAMES GIBSON, Convener.

VICTORIA.

NEW HERRIDES BRANCH.

Since last report Rev. Dr. E. Mackenzie and Rev. Maurice Frater have been added to the staff by the J. G. Paton Fund Committee; Dr. Bowie has been transferred to that of the New Zealand Church; Mr. Hume has tendered his resignation owing to ill health; and Mr. Mackenzie, formerly the Synod's carpenter, has accepted the position of Assistant at Lenakel. We have now 14 Agents at work, besides wives of married Missionaries. Rev. Fred. J. Paton and Rev. R. Boyd have married wives eminently fitted to be help-meets.

Sickness has caused the triennial holiday to be very fully taken advantage of, and aggravated illness threatened to remove Rev. Frank H. L. Paton from the field. We rejoice that he has sufficiently recovered to permit his return, for at least the cool season, to his very successful and interesting station.

The work on all the stations has been very encouraging. The number of the communicants increases. The general conduct and ready response to appeals for self-help in maintaining Teachers, erecting buildings, and printing books have been encouraging.

In the work at Lenakel there has been a manifestation of God's power that has rejoiced the heart of His people.

Dr. Paton has been wonderfully sustained in many and arduous labours during his tour in the United States of America, Canada, and the Home land. The financial results are not yet known, but we have good reason to believe that they are substantial and such as will place the work on a safe footing for some time to come. His increasing bodily weakness has been a great anxiety to his friends but has stimulated rather than hindered his ardour.

The proposal to have a *Dayspring* of our own has been set aside, the subscribers very generously giving permission to use their money in support of a *Dayspring* Mission Station, with its boat bearing this name.

The union of the Australian and Tasmanian Churches will make the number of Australian Agents 17 out of a present total of 32, being 28 Missionaries and 4 Assistants.

Notwithstanding a rebate of 10% on schedule rates, the cost of the *Dayspring* service has this year been about £2000, that of our Committee being nearly £900.

ANDREW HARDIE, Convener.

CHINESE AND ABORIGINES BRANCH.

Chinese.—We have one ordained Missionary, five regularly appointed Catechists, and two Chinese Lay Helpers. Regular services are held at Golden Point and Main Road, Ballarat, Little Bendigo, Ararat and Beaufort, Beechworth and Briget, Brunswick, Bairnsdale, Talbot, Warrnambool, and Camperdown. Miss Pye has also been at work among the Chinese women and children in Little Bourke Street, Melbourne. The expenditure for last year was about £800.

Aborigines.—The Rev. F. H. Hagenauer continues to act as General Agent, and regular services are conducted daily at Ramahyuck, where also there is a school. At Corranderk the work is supervised by the minister of Healesville and Yarra Glen (the Rev. J. Heyer), who also holds regular Sunday services at the Station. The grants to these two Stations are £50 and £20 respectively.

The Committee, in conjunction with the Young Men's Fellowship Union and the Women's Union, supports a Mission in Corea, where there are two ordained Missionaries and their wives and three unmarried ladies at work. The cost of this Mission is nearly £1000 a year.

T. R. CAIRNS, Convener.

NEW SOUTH WALES.

Our Missionaries have been earnest and devoted in their labours, and a hopeful measure of success has been apparent. No new Missionaries have been sent into the field during the year. The only change made has been that the Women's Missionary Association has withdrawn Miss Symonds from the Training Institute in the New Hebrides, and appointed her to the Zenana Mission, Sholinghur, India. The Committee has, in a special sense, to lament the death during the year of the Rev. Professor Cosh. Dr. Cosh was a prominent member of the Committee for a quarter of a century, and Convener for the long period of twenty-one years. His extensive knowledge of Missions generally, his personal acquaintance with our own Mission, his warm sympathy, and his wise advice will be greatly missed by the Committee.

THE NEW HEBRIDES.

Missionaries :—

On the Island of Malo—Rev. J. D. Landels, and Mrs. Landels.

This island is gradually becoming Christian. It contains about 1500 inhabitants. Every Sabbath 14 Teachers preach the Gospel to about 700 or 800 people. During the week these Teachers pay visits to the other parts of the island, where as yet there are no Teachers stationed. Thus the whole island is being Christianised. Heathenism is already so far weakened that there does not seem to be sufficient enthusiasm among them to get up heathen festivals such as were at one time so common. Some time ago a heathen man made a request to the Missionary that he would go with him and take a photograph of the *last* heathen festival that would ever be seen on Malo. May God fulfil the prophecy!

The Maritime Service.—The new steamship *Mambare* has been carrying on the work of the New Hebrides Mission during the past year, to the comfort, and—it may be said—satisfaction of all concerned. While there are still some things to be desired before the service is as perfect as it might be, there has certainly been a great advance made in every respect, for which all the Missionaries and their friends, ought to be most grateful. Messrs Burns, Philp and Co. are always ready to comply with reasonable requests made by the *Dayspring* Board for the comfort and good order of the service.

French Aggression.—The Deputation appointed by last Assembly to wait upon the Hon. the Premier of New South Wales with reference to this subject carried out their instructions during the month of August. Strong representations were made by the various speakers, and a Memorial drawn up by the New Hebrides Synod, giving details of much illegal and high-handed procedure on the part of the French, was submitted. The deputation urged that action should at once be taken to have a Commission appointed to deal with disputes regarding the possession of land. Sir William Lyncé promised to do all that was possible under the circumstances, and afterwards sent a communication to the effect that he had cabled to the Imperial Government on the subject. The Premiers of Victoria and New Zealand have also taken the matter in hand, and more recently the Hon. E. Barton has promised to bring the subject before the Federal Parliament at an early date.

WORK AMONG THE CHINESE.

Missionaries :—

In Sydney : Rev. John Young Wai, and Mr. Mark Gee Hing, student

In Newcastle : Mr. James F. Kem Yee.

The Missionaries have been earnest and faithful in their work, much precious seed has been sown, and several converts baptized.

Sydney—The proposal brought before last Assembly that a Student Evangelist should be appointed to assist Rev. J. Young Wai has been carried out. Mr. Mark Gee Hing—a man very highly spoken of by all his countrymen, and a most devoted Christian—has been taking charge of the Mission Station at Waterloo, and in other ways assisting Mr. Wai in the work of the Mission. He is also prosecuting his studies under Mr. Wai's supervision, and is making good progress.

The Week Evening School continues to be carried on by members of the Fellowship Union, under the care of Mr. W. Horne and Mr. F. Atkinson, who are as devoted to the work as ever. The Committee would gratefully recognise the very valuable assistance rendered by the Union in the form of generous contributions to the Mission cause, as well as in personal service by some of the members.

Newcastle.—Mr. Kem Yee has the whole district of the Lower Hunter under his care, as well as the work in Newcastle. This means constant visitation among the Chinese settlements, and week evening services in Maitland, as well as in some of the suburbs of Newcastle. Week evening services are conducted, and Christian ladies, connected with the different Churches render efficient and willing assistance to the Missionary. Mrs. Kem Yee is a devoted helper in the good work. Arrangements were made at the beginning of the year to enable Mr. Kem Yee to pay a visit to his home in China, where his aged mother still lives. The very unsettled state of China rendered this impracticable, so that the intended visit has been postponed.

Mission work among the Chinese continues to be carried on in several places throughout the State, where a considerable number of them reside. In some of our parishes, such as Albury, Sabbath Schools for the Chinese have been established, as a part of the regular congregational work.

Miss Thomson, the Convener of the Chinese Section of the Women's Missionary Association, visits regularly among the Chinese women in Sydney, Mrs. Young Wai acting as interpreter. Her visits are much appreciated by the women, the blessing promised upon all such work in the Master's name will surely follow, nor will her self-denying labours fail of their reward.

THE WOMEN'S MISSIONARY ASSOCIATION.

Missionaries :—

At Sholinghur, India : Miss McLean, and Miss McNeill, M.P.S. ; Miss Symonds, B.A., has recently been appointed, but has not yet gone to the field.

These devoted ladies are doing a noble work in this famine-stricken district, and doors of opportunity are opening on every side of them. Reports of their work are given in *Ministering Women*, and in the *Presbyterian*. The latest communication from Miss Maclean is most encouraging, and intimates that in one of the villages near Sholinghur no fewer than 49 adults and children were baptized during a recent visit of the Missionary.

The W.M.A. Report for the past year shows how much the Church is indebted to the Association for carrying on her missionary operations. The assistance rendered cannot be over-estimated, and the amount of service given in collecting the contributions of the Church for Missions is very great indeed.

During the year the Association appointed Miss Forbes, the Hon. Secretary, as Hon. Organising Secretary to visit the different Congregations of the Church in the interests of Missions. Miss Forbes at once entered upon the work with her usual whole-heartedness, and the result has been most satisfactory. Her energy, enthusiasm, and devotion to Christ and to the cause of Missions, have enabled her—notwithstanding feeble health—to establish a considerable number of Missionary Associations in the country parishes, as well as in Sydney and suburbs. This will mean a greater interest in Missions, and more earnest prayer for their success than ever before, and a corresponding increase in the amount contributed for their support. The gratitude and thanks of all the friends of Missions are due to Miss Forbes for her self-denying labours, so freely and willingly bestowed.

FINANCIAL POSITION

The Committee has to deplore a deficit on the past year's working to the extent of £87, making the debit balance up to the large sum of £942 10s. While this deficit is much to be regretted, and still more the large debit balance, there is a cause of much satisfaction in the fact that the income and expenditure are more nearly equal this year than in many previous years. The establishment of a few more Missionary Associations, and even a small amount more of Missionary enthusiasm throughout the Church, would provide sufficient income to enable the Committee to carry on its work without any deficit, or any cause for anxiety in that direction.

Our Foreign Mission work is ever widening. Our opportunities for service are multiplying year by year. The Lord is graciously pleased to prosper our efforts to

advance His kingdom. Let us show our gratitude, and our appreciation of the honour conferred upon us, by increased effort, and more prayer, by a warmer sympathy with, and more generous support of our workers in God's great harvest field.

JAMES LAMONT, Convener

QUEENSLAND.

MISSION TO KANAKAS.

In regard to the Assembly's missionary efforts among the Kanakas, there is nothing of special importance to relate so far as the routine of the work is concerned. The Missionaries report that great interest is taken by the islanders in the work, while that much good is unquestionably being done is testified by all who have any real knowledge of the efforts that are being put forth.

While the principal work among the Kanakas is carried on in the Mackay District, your Committee have pleasure in bringing under your notice excellent service which has been rendered in other parts of the State. Though labouring directly under the Home Mission Committee, the Rev. Mr. Eustace did good service among the Kanakas on the Lower Brisbane, while the Rev. Mr. Chapman, at present supplying Bowen, has been caring for the spiritual needs of those on the Proserpine. Your Committee would also remind the Assembly that Mr. F. J. Stevens, of Gatton Vale, still continues his faithful service at Sandiford.

A reference to the Balance Sheet, with its ominous deficit of £76 9s. 5d., will set before members of Assembly the serious financial condition of the Mission. The reason of the financial decline, which, so far as your Committee can see, is likely to be more serious during 1901-2, is not far to seek. The arrangement by which the Planters agreed to give a certain amount *per annum* for the support of the work, has come to an end by effluxion of time, and they state that it is not possible for them to enter into a fresh arrangement of a similar character at present. One or two still continue to give some assistance, and it is hoped that, with the return of better times, your Committee may be able again to enter into some arrangement with the Planters whereby they will take up a portion of the financial burden.

The financial position and prospects being what they are, your Committee have faced the future, and after careful consideration and correspondence with the Consulative Committee at Mackay, have resolved with much reluctance to dispense with the services of the lay missionary, Mr. Walker, and rearrange the whole work so that it can be supervised in its entirety by one Missionary.

The whole question of Kanaka labour is before the public at present in a special way. Upon the political and commercial aspects of the question, your Committee are not called to pronounce, believing that, whether their stay in our State be long or short, it is our principal duty as a Church (so far as they are concerned) to use every effort to place within their reach the Evangel of Jesus Christ.

PRESBYTERIAN WOMEN'S MISSIONARY UNION.

Your Committee have much pleasure in reporting that, after long and careful consideration, the Union have adopted a new set of rules, which have been submitted to and approved of by the Committee. It is the earnest hope of your Committee that the result of the adoption of these rules may be the largely increased usefulness of the Presbyterian Women's Missionary Union, which has rendered such excellent service in the past.

W. SWEYN MACQUEEN,

Convener of Heathen Missions Committee.

SOUTH AUSTRALIA.

Your Committee have much pleasure in reporting that their work has been carried on with some measure of encouragement during the past year.

At Chingleput, near Madras, two Bible women and two girl boarders have for several years been maintained by the Flinders Street Congregation. At that station the work carried on by, and under the direction of the Rev. W. Andrew and his devoted wife, is of a deeply interesting character. Many of the people have accepted Christianity, and have been admitted to the fellowship of the Church and new villages have been formed, which have become centres of missionary influence.

Coming to Tanna, the island which has called forth our special interest for well-nigh twenty years, your Committee have satisfaction in reporting that real progress has been made during the year. At Port Resolution, on the first Sunday in August, 13 persons were baptised, the first who at the station had definitely accepted the worship, and on the last Sunday of December seven more were added to the number.

Mr. Macmillan's influence over the people has grown with the years. Their superstitions are gradually being undermined, and numbers who had previously held aloof are now attending the worship. Five more members were added to the little Church at Weasisi on the last Sunday of December.

The amount raised for the General Fund is £229, a little over that of last year, but short of the contributions of the previous year, and a good deal short of what is required. We have not been able to make any contribution to the *Dayspring* Fund, to which we owe a large debt, nor to the Training Institution at Tangoa, nor to the hospital at Anbrym, which are both doing most important work for the whole group. We need more missionary ardour, more determination to do all we can to maintain and extend the work we have taken in hand.

There is one subject to which your Committee must allude. French aggression in the Islands has assumed a somewhat acute form. The French New Hebrides Company, whose headquarters are at Noumea, have been acquiring land on some of the Islands, and have been treating the natives in a high-handed manner. French families are being brought out and settled on Epi and at Fila. The design evidently is to increase the number of French settlers, and then set up a claim for the annexation of the group by France. The subject has been brought before the Commonwealth Premier, whose utterances so far have been satisfactory. It has been referred to the British Colonial Secretary, who will no doubt give due attention to it.

Since the foregoing was prepared, the sum of £25 from the surplus of the New Mission House Fund has been sent to the *Dayspring* Board as a contribution to the Maritime Service.

JAMES LYALL, Convener.

TASMANIA.

The past year has been a specially trying one to our Missionary, the Rev. R. M. Fraser. There has been a great deal of sickness, which proved fatal to a number of the natives in the inland villages. Another grief has been the attitude of the French settlers towards the natives, and their determined attempt to suppress inquiry into the matters complained of by the Missionary on behalf of the natives. Now that the matter has been fully ventilated, there is an inclination among the new French settlers to cultivate the friendship of the Missionary. "Some good people," Mr. Fraser says, "deprecate Missionaries interfering in these affairs; but how can we refuse to voice the cry of the oppressed and injured who put their case in our hands as their only friend? No one hates strife more than I do; but I feel this fight against theft, swindling, and callous lawlessness is a work given me by God, and may be fraught with great issues to the natives of these isles. It has already led to the other question—the annexation of these isles by Britain or France—a very important one for the natives. Apart from these things, the past year has been one of much material progress among the people, we would we could say also of much spiritual progress. In some places there has been progress; but I fear not in all. Yet there are not wanting a number of cases which fill us with gratitude to God for the evident working of His grace. The admissions to membership since last report have been 92. The amount of money raised for the general support of the Mission by the natives has been £27 5s., but a much greater amount has been spent locally for the purchase of material for school-buildings. Five of our students at the Training Institution on Santo finished their four years' course, and will form a welcome addition to our teaching staff."

At the meeting of the Assembly, held last March, the question was carefully considered,—“Is the Tasmanian Church able to support a Missionary?” Enthusiasm was kindled, and the noble answer was given,—“We are able,” each member pledging to do his best to increase the interest and liberality towards the Work of God in the New Hebrides. It must be borne in mind the Tasmanian Church is very small, only 20 Charges, some of which are simply Mission Stations requiring help from the Church Extension Fund. We trust this noble resolve of the Assembly will bear abundant fruit. We have no doubt greater zeal and greater sacrifice on behalf of our people would go towards extending as well as strengthening the Church in Tasmania.

ALEX. HARDIE, Convener.

FOREIGN MISSIONS FUND IN ACCOUNT WITH THE TREASURER.

Statement of Receipts and Expenditure from 23rd March, 1900, to 19th July, 1901.

| Dr. | | | | Cr. |
|---|------|----|----|---|
| | £ | s. | d. | |
| To Collections and Contributions, viz. :— | | | | |
| *Victoria | 458 | 16 | 0 | |
| Queensland | 97 | 0 | 0 | |
| New South Wales | 75 | 0 | 0 | |
| South Australia | 28 | 2 | 3 | |
| Tasmania | 0 | 10 | 0 | |
| New South Wales Church—Contribution towards Moravian Debt..... | 20 | 7 | 0 | |
| A. D. & M. Bank portion of deposit paid off (leaving a balance of £172 9s. 9d. due to 13 9/1910) | 24 | 12 | 10 | |
| Interest on deferred Deposit Receipt in A. D. & M. Bank | 6 | 0 | 4 | |
| Balance due the Colonial Bank | 83 | 19 | 5 | |
| | £787 | 7 | 10 | |
| | | | | |
| | | | | By Balance 23rd March, 1901 |
| | | | | " Rev. N. Hey, 15 months' salary, to 30 6/01 |
| | | | | " Rev. E. Brown |
| | | | | " Rev. N. Hey's Assistant |
| | | | | " Moravian Board Balance due <i>re</i> Rev. E. and Mrs. Brown |
| | | | | " Missionaries' Premium to Moravian Pension Fund, Sept. 1898, to Sept., 19 0 |
| | | | | " Convener's Expenses—Postages, Telegrams, &c., 1898- 1901..... |
| | | | | " Travelling Expenses of Convener—two visits to Sydney |
| | | | | " Cost of Drafts and Exchanges |
| | | | | " Interest on Overdraft to 31/3/01 |
| | | | | £787 7 10 |

101

* Included in the sum of £458 16s., contributed by Victoria, is a sum of £90, contributed by the Ormond College Theological Students' Christian Union, which pays the salary of Rev. N. Hey's Assistant.

A. L. PRYDE, Treasurer.

(2.) REPORT OF *THE YEAR BOOK* COMMITTEE.

The Committee recommend that a *Year Book* for the United Church be issued on the same lines as the *Year Book* of the Victorian Church.

The book to contain about 150 pages of printed matter, and to be sold at 1s. per copy.

To be issued meanwhile in the years in which the Assembly meets—in the alternate years a supplement, containing a revised list of congregations and ministers, to be printed.

The publisher of the Victorian *Year Book* to be asked to undertake the publishing, and on the same terms as he publishes that book.

A *Year Book* Committee to be appointed, which shall be one of the Standing Committees of the Assembly—the Assembly to appoint the Editor, whose expenses in editing the book shall be paid out of the Assembly Expenses Fund

JAS. JACKSON, Convener.

(3.) REPORT OF *RECORD* COMMITTEE.

The Committee recommends:—

1. That the *Record*, hitherto issued under the auspices of the late Federal Assembly, be the Children's Missionary paper of the Church of Australia.

2. That the Editor of the *Record* be the Rev. W. S. Rolland.

3. That the Committee be empowered to make such arrangements, with the consent of the Editor and the Publisher, as shall best promote the introduction of the *Record* into all our Sabbath Schools.

W. S. ROLLAND, Convener.

(4.) REPORT OF COMMITTEE ON THE APPOINTMENT OF PROCURATOR AND LAW AGENT.

The Committee recommend that the rules of the N.S. Wales Church with regard to the Status and Duties of the Procurator and Law Agent be adopted provisionally by the General Assembly, and that, subject to the provisions of these rules, John Garland, Esq., be appointed Procurator, and Messrs. Davies and Campbell Law Agents.

JAMES SCOTT, Convener.

REGULATIONS AS TO THE APPOINTMENT, DUTIES, AND STATUS OF THE PROCURATOR AND THE LAW AGENT OF THE PRESBYTERIAN CHURCH OF NEW SOUTH WALES.

(Adopted provisionally by the General Assembly of Australia.)

I.—THE PROCURATOR.

1. The Procurator shall be a barrister-at-law of New South Wales, and a member or adherent of the Presbyterian Church of New South Wales.

2. On the occurrence of a vacancy by death or otherwise, the Procurator shall be appointed by the General Assembly during the first week of the Session, by a resolution of which notice has been given at at least two Sederunts. The Procurator may be removed from office by the General Assembly, on an overture from a Presbytery or a Standing Committee of the General Assembly.

3. The Procurator shall *ex officio* have a seat in the General Assembly, and in the Assembly's Standing Committee on Church Property Law and Documents, with full powers if he be an Elder, but without the power of voting if he be not an Elder.

4. Further, the Procurator shall advise the General Assembly, when in session, with regard to all matters concerning which the General Assembly, by motion duly made and carried, may request him to give advice; and he shall consider and report upon all matters submitted to him by the General Assembly.

5. The Procurator shall advise all Presbyteries and Standing or Special Committees of the General Assembly on any matter on which they may desire his opinion, on a case being submitted to him by the Law Agent of the Church.

6. The Procurator shall revise all libels, and no libel shall be deemed relevant that has not been revised by him.

7. The Procurator shall hold a general retainer for the Church, and shall act as counsel for the Church in all cases in which any question affecting the rights and interests of the Church shall come before Parliament or the Law Courts, and when so acting shall be entitled to the ordinary professional fees.

8. Except as aforesaid, no remuneration shall attach to the office of Procurator.

II.—THE LAW AGENT.

1. The Law Agent of the Church shall be a solicitor of the Supreme Court of New South Wales, and a member or adherent of the Presbyterian Church of New South Wales.

2. On the occurrence of a vacancy by death or otherwise, the Law Agent shall be appointed by the General Assembly during the first week of the session by a resolution of which notice has been given at at least two Sederunts. The Law Agent may be removed from office by the General Assembly, on an overture from a Presbytery or a Standing Committee of the General Assembly.

3. The Law Agent shall *ex officio* have a seat in the General Assembly, and in the Assembly's Standing Committee on Church Property Law and Documents, with full powers if he be an Elder, but without the power of voting if he be not an Elder.

4. The Law Agent shall advise all Presbyteries and Standing or Special Committees of the General Assembly on any matter on which they may desire his opinion; and he shall, when requested to do so, submit a case for the opinion of the Procurator. The Law Agent may, at any time he shall deem it advisable, consult with and obtain the opinion of the Procurator on any matter in which the former is or shall be acting as Law Agent of the Church.

5. The Law Agent shall act as solicitor for the Church generally. For preparing all deeds and documents (other than written opinions, and other than cases for the opinion of the Procurator), for investigating titles, and for conducting, prosecuting and defending all petitions, actions and suits, the Law Agent shall be entitled to charge the usual professional fees. Except as hereinbefore provided, no fees shall be charged by the Law Agent.

VII.

RETURNS ANENT UNION.

NEW SOUTH WALES.

At Sydney, and within St. Stephen's Church, Phillip-street, on Thursday, the fourth day of October, one thousand nine hundred years, the General Assembly of the Presbyterian Church of New South Wales being met *pro re nata* and duly constituted.

Inter alia: The Assembly proceeded to the consideration of the Interim Report of the Committee on Intercourse with other Churches, which was submitted by Dr. Laing, Convener.

The Report was taken as read, and the deliverance having been put clause by clause, was carried on the voices, as follows:—

Receive the Report.

Adopt the Scheme of Union as passed by the Federal Assembly at the adjourned meeting in June last and remitted to the Assemblies of the Federated Churches.

Authorise the Moderator, at the consummation of the Union, to sign the Deed of Union in the name and on behalf of this Church.

Approve the Draft Bill for securing the property of the Church, as drawn by the Procurator; thank the learned gentleman for his generous labours in this matter; request him to take charge of the measure in the Legislative Assembly, and arrange for its being laid before the Council, and instruct the Committee to send a copy of the Draft Bill to the Law Agents of the Churches of Victoria and Queensland, for their consideration.

Agree to the recommendation that the Federal Assembly's Committee fix the date of meeting of the first General Assembly, and make the needful arrangements for the consummation of the Union.

Express gratitude to God for the good feeling which has prevailed among the negotiating Churches, and the hopeful issue to which the deliberations of the Federal Assembly have led; and express the hope that the Union will, under the Divine blessing, not only bring the various and most widely-separated members of the Church into closer touch with one another, and help to promote among them a feeling of unity and

goodwill, but will so stimulate and strengthen the Church as to make it a greater power for good in the Commonwealth, and a richer source of blessing to those dwelling in heathen lands.

Express the desire, and resolve to recommend to the Executive of the Federal Assembly's Committee, that the Rev. J. Meiklejohn, of South Melbourne, who has manifested so much tact, ability and patience in the conduct of the negotiations to a successful issue, should be the first Moderator of the General Assembly of the Presbyterian Church of Australia.

Extracted from the Records of the General Assembly of the Presbyterian Church of New South Wales by me,

JAMES S. LAING, D.D., Clerk of Assembly.

At Sydney, and within St. Stephen's Church, Phillip-street, on Thursday, the ninth day of May, 1901, which day the General Assembly of the Presbyterian Church of New South Wales being met and duly constituted.

Inter alia: The Assembly rejoice that the Scheme of Union has been cordially accepted by all the Federated Churches; and approve of Western Australia entering the Union as a separate Church.

Regret the insertion of the proviso contained in the last clause of the Victorian Presbyterian Church of Australia Act, 1900, but resolve notwithstanding that the arrangements for the consummation of the Union be adhered to.

Instruct the Committee of the Church to co-operate with the Executive of the Federal Assembly's Union Committee in making the necessary arrangements for the consummation of the Union in Sydney, on 24th July.

Commend the visiting Ministers and Elders to the hospitable entertainment of our Ministers and people.

Extracted from the Records of the General Assembly of the Presbyterian Church of New South Wales by me,

JAMES S. LAING, D.D., Clerk of Assembly.

VICTORIA.

At Melbourne, and within the Assembly Hall, Collins Street, on Thursday, 15th November, 1900, which day the General Assembly of the Presbyterian Church of Victoria being met and duly constituted.

Inter alia: The Rev. J. Meiklejohn moved the approval of the deliverance on Union, as a whole, as follows:—

Adopt the Scheme of Union as passed by the Federal Assembly at its meeting in June last, and remitted to the Assemblies of the negotiating Churches.

Authorise the Moderator at the consummation of the Union to sign the Deed of Union in the name and on behalf of this Church.

Approve of the Draft Bill for securing the property of the Church, as drawn out under the direction of the Law Agents of the Church, with the following statement—
Provided, nevertheless, that if any such alteration as aforesaid shall be made, any Minister or Office-bearer of the Church at the time of such alteration may continue to be a member or office-bearer of the Church, and to retain his office, and all his rights and privileges, although he may continue to adhere to the standard of religious belief and ecclesiastical government set forth in the said Scheme of Union, either as the same now are, or with such part of the alteration so made as he may approve of.

Agree to the recommendation of the Federal Assembly, that their Committee fix the date of meeting of the First General Assembly, and make the needful arrangements for the consummation of the Union.

Express gratitude to God for the good feeling which has prevailed among the negotiating Churches, and the hopeful issue to which the deliberations of the Federal Assembly have led; express also the hope that the Union will, under the Divine blessing, not only bring the various and most widely separated members of the Church into closer touch with one another, and help to promote among them a feeling of unity and good-will, but will so stimulate and strengthen the Church as to make it a greater power for good in the Commonwealth, and a richer source of blessing to those dwelling in heathen lands.

Mr. W. Anderson seconded the motion.

The motion was approved.

Extracted from the Records of the Presbyterian Church of Victoria.

GEORGE TAIT, Clerk.

QUEENSLAND.

At Brisbane, and within Wickham Terrace Church there, the seventh day of November, 1900, the General Assembly of the Presbyterian Church of Queensland, being met *pro re nata* and duly constituted.

Inter alia : On the motion of the Rev. Dr. Hay, seconded by the Rev. P. Robertson, it was resolved that the Assembly adopt the Scheme of Union as passed by the Federal Assembly at the adjourned meeting in Melbourne in June last, and remitted to the Assemblies of the Federated Churches.

Authorise the Moderator, at the consummation of the Union, to sign the Deed of Union in the name and on behalf of this Church.

Approve the Draft Bill as read, and instruct the Committee on Title Deeds and Church Property, in conjunction with the solicitors of the Church, to take the necessary steps for submitting the Bill to Parliament for Legislative sanction.

Agree to the recommendation that the Federal Assembly's Committee fix the date of meeting of the first General Assembly, and make the needful arrangements for the consummation of the Union.

Express gratitude to God for the good feeling which has prevailed among the negotiating Churches, and the hopeful issue to which the deliberations of the Federal Assembly have led ; and express the hope that the Union will, under the Divine blessing, not only bring the various and most widely-separated members of the Church into closer touch with one another, and help to promote among them a feeling of unity and goodwill, but will so stimulate and strengthen the Church as to make it a greater power for good in the Commonwealth and a richer source of blessing to those dwelling in heathen lands.

Express the desire, and recommend to the Executive of the Federal Assembly's Committee, that the Rev. J. Meiklejohn, M.A., of South Melbourne, who has manifested so much tact, ability and patience in the conduct of the negotiations to a successful issue, should be the first Moderator of the General Assembly of the Presbyterian Church of Australia.

Extracted from the Records of Assembly this third day of July, 1901, by me,

GEORGE HALL, Depute Clerk of Assembly.

TASMANIA.

At Launceston, and within Chalmers Church, on 22nd March, 1901, the General Assembly met, pursuant to adjournment, at 10 a.m., and was constituted by the Moderator.

Inter alia : The Rev. J. Russell introduced the subject of Union . . . and moved—That this Assembly hail with satisfaction and heartfelt thankfulness to God the near approach of a closer union between the Presbyterian Churches of Australia and Tasmania.

Approve of the Scheme of Union between the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, Western Australia and Tasmania, amended by the Federal Assembly at its meeting in Melbourne in June, 1900.

Authorises the Moderator to sign the Articles of Union in the name of the Assembly, and that the Rev. D. Matthew (Moderator), Dr. Scott, J. S. Bantine, and J. Russell (Dr. Scott, *Concener*) be appointed a Committee to see that the terms and conditions of Union are gazetted in proper form, and, if it be found necessary, to have a Bill passed through the Tasmanian Parliament giving effect to the specific Union.

This was seconded by Rev. Dr. Scott, and carried.

Taken from the Minutes of Assembly by

JOHN RUSSELL, Assembly Clerk.

SOUTH AUSTRALIA.

Wayville, Adelaide, May 16th, 1901.

Our Assembly has just held its annual sittings, and your communications having been duly submitted and dealt with, I now forward you a statement of the results.

1. The Scheme of Union, as finally adopted by the Federal Assembly, was adopted.

2. It was unanimously agreed to nominate the Rev. J. Meiklejohn, M.A., of Dorcas-street Church, South Melbourne, to be Moderator of the first General Assembly of the Presbyterian Church of Australia.

3. It was further agreed to approve of the admission of the Western Australian Church as a separate and independent Church to the Union of Australian Churches.

4. It was also agreed that the matter of a fund for expenses be remitted to the Union Committee.

5. The Assembly approved of the 24th July as the day for the consummation of Union.

WILLIAM F. MAIN, Clerk.

WESTERN AUSTRALIA.

At St. Andrew's Church, Perth, the 11th day of April, 1901, the Assembly met pursuant to adjournment, and was duly constituted. Rev. R. Hanlin, Moderator.

Inter alia: (1) *Re* nomination of Moderator for Federal Assembly.—It was moved by Mr. Moore, and seconded by Mr. Moseley:—That the Assembly nominate the Rev. J. Meiklejohn as Moderator of the Federal Assembly. Carried.

(2) *Re* Representatives to Federal Assembly.—It was moved by Mr. Moseley, and seconded by Mr. Smith:—That the Moderator (Rev. R. Hanlin) be appointed a representative. Carried.

It was moved by Mr. King, and seconded by Mr. Cron, that Mr. F. A. Moseley, elder, be appointed a representative, with authority, in the event of his not being able to attend, to choose a substitute. Carried.

It was moved by Mr. Smith, and seconded by Mr. Sangster, that Mr. F. McDonald, elder, be appointed a representative, with authority, in the event of his not being able to attend, to provide a substitute. Carried.

(3) *Re* Enabling Bill.—It was moved by Mr. Moseley, and seconded by Mr. King, that the Assembly authorise the drafting of an Enabling Bill, to carry into effect the arrangements necessary for consummating the Union of the Australian Churches. Carried.

Extracted from the Records of Assembly by

ALEXANDER McCARLIE, Clerk.

(2.) RETURN OF REPRESENTATIVES FOR THE JUDICIAL COMMISSION AND BOARD OF MISSIONS.

From the General Assembly of New South Wales.

At Sydney, and within St. Stephen's Church, Phillip Street, on Tuesday, the 14th day of May, 1901, which day the General Assembly of the Presbyterian Church of New South Wales being met, and duly constituted.

Inter alia: The Clerk read the Report of Scrutineers of the ballot for the election of the Assembly's Representatives on the Judicial Commission and the Board of Missions of the General Assembly of Australia, as follows:—

ON THE JUDICIAL COMMISSION.—Revs. John Auld, Dr. Bruce, John Burgess, Dr. Clouston, Dr. Laing, Dr. MacInnes, Mr. John A. Aitken, Mr. John H. Goodlet.

ON THE BOARD OF MISSIONS.—Revs. James Copeland, J. Lamont, John Walker, and Mr. John H. Goodlet.

The Representatives were declared duly elected.

Extracted from the Records of the General Assembly of the Presbyterian Church of New South Wales by me,

JAMES S. LAING, D.D., Clerk of Assembly.

FEDERAL ASSEMBLY EXPENSES FUND ACCOUNT,

DR.

31st DECEMBER, 1900.

CR.

| DISBURSEMENTS. | £ s. d. | RECEIPTS. | £ s. d. |
|--|----------|---|----------|
| <i>Melbourne Meetings of Assembly, March and June, 1900.</i> | | By Balance | 150 5 4 |
| To Attendance Church Officer | £1 0 0 | <i>Proportion of Expenses from—</i> | |
| „ Organist | 3 3 0 | Victorian Church | £40 0 0 |
| „ Communion Wine | 0 8 0 | New South Wales Church | 40 0 0 |
| „ Postages, Sydney | 5 19 3 | South Australian Church | 13 6 8 |
| „ „ Melbourne | 2 2 6 | Queensland Church | 13 6 8 |
| „ Advertising, <i>Argus</i> | 0 16 0 | | 106 13 4 |
| „ „ <i>Age</i> | 0 15 0 | „ Collection taken at meeting of Assembly, Melbourne, | |
| „ „ <i>Messenger</i> | 0 10 0 | March, 1900 | 5 8 6 |
| „ Printing, Sydney | 17 11 0 | | |
| „ „ Melbourne | 5 18 6 | | |
| „ Expenses Rev. J. Russell, <i>ex-Moderator</i> | 3 10 0 | | |
| „ „ Rev. Dr. Laing, Clerk | 16 16 6 | | |
| „ Supply for Rev. Dr. Laing, Clerk | 5 0 0 | | |
| „ Honorarium Rev. Dr. Laing, Clerk | 20 0 0 | | |
| | 83 9 9 | | |
| „ Balance | 178 17 5 | | |
| | £262 7 2 | | £262 7 2 |
| | | By Balance | 178 17 5 |
| | | „ Amount still payable by Tasmanian Church | 13 6 8 |
| | | | 192 4 1 |

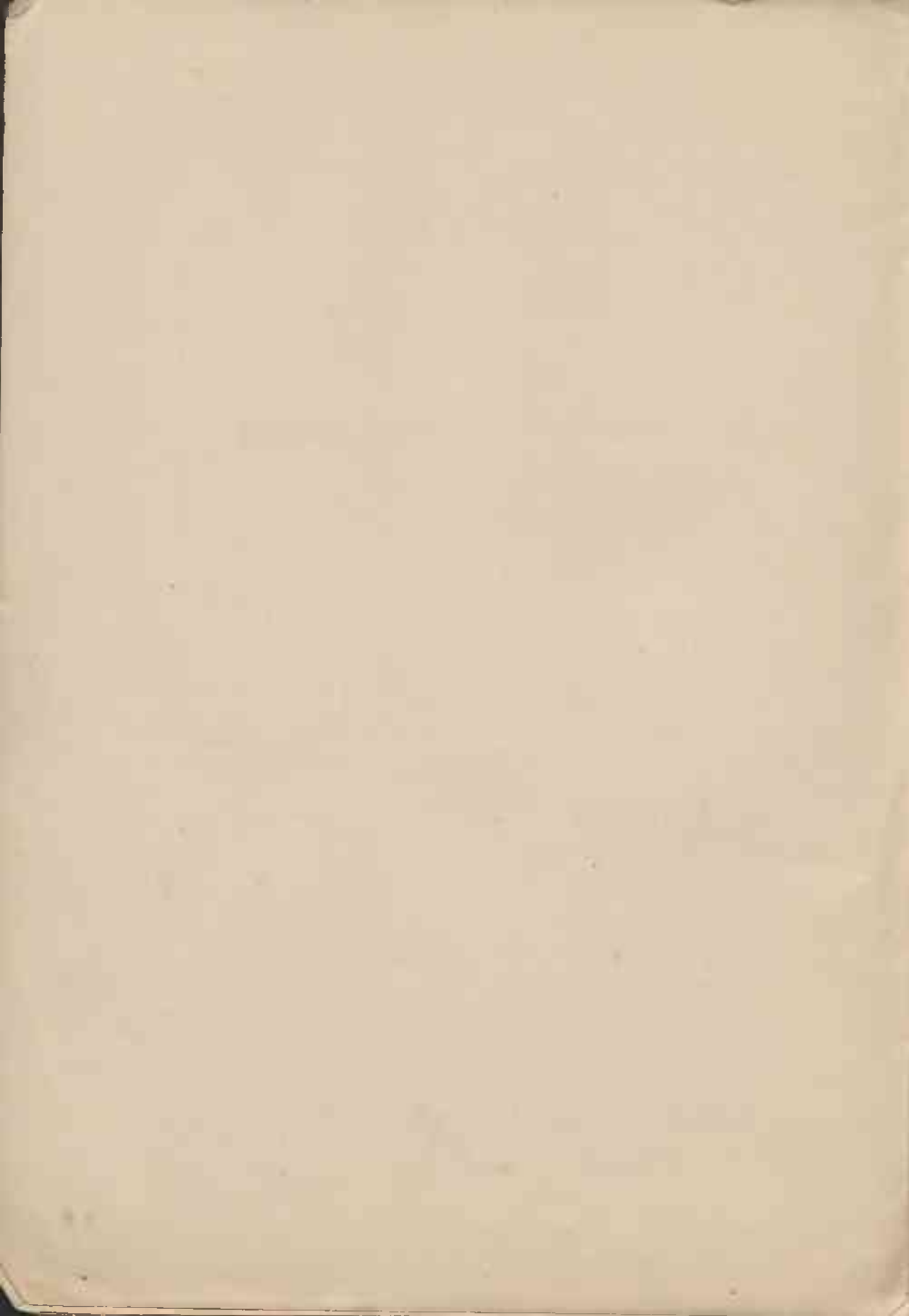
107

Examined and found correct.

Sydney, 17th July, 1901.

CHAS. E. LITTLE, F.S.I.A.,

Official Auditor, Presbyterian Church of N. S. Wales.



INDEX.

| ADDRESSES— | Minute. | Page. |
|--|-----------------------|--------------------|
| The Moderator's Address | 11 | 15 |
| Address to the King | 40 | 31 |
| Address to Governor-General | 105 | 41 |
| Addresses of Delegates | 21, 57, 109, 119, 134 | 33, 43, 44, 47, 68 |
| Apologies | 31, 86, 127 | 30, 39, 45 |
| Assembly, Appointment of Next Meeting of | 140 | 49 |
| Assent to Scheme of Union | 6 | 14 |
| Assessors Appointed | 153 | 50 |
| Associated Members | 29 | 30 |
| Ballot | 110 | 43 |
| Ballot Papers: Resolutions | 128, 133 | 46 |
| Board of Missions Appointed | 152 | 50 |
| Cameron, Rev. Dr., Elected Chairman | 2 | 13 |
| Capital Fund: Resolution | 144 | 49 |
| Church Organizations: Motion | 137 | 47 |
| Church Paper: Resolution | 141 | 48 |
| Clerks Appointed | 79 | 37 |
| Commissions of Delegates Tabled | 13, 41 | 23, 31, 80, 81 |
| COMMITTEES APPOINTED— | | |
| (Special) | | |
| Address to the King | 15 | 23 |
| Address to the Governor-General | 20 | 24 |
| Business | 14 | 23 |
| Church Paper | 141 | 48 |
| Sites in Federal Capital | 136 | 47 |
| Clerkship | 44 | 32 |
| Committee of Selection | 46 | 32 |
| Federation of Protestant Churches | 107 | 42 |
| Hymn Book for Sabbath Schools | 63 | 34 |
| Hymn Book for Sabbath Schools | 120 | 45 |
| Law Officers of Assembly | 67, 77 | 36 |
| Questions from Formula | 117 | 44 |
| Record | 81, 98 | 38 |
| Rules on Article IX. | 116 | 44 |
| Standing Committees, Membership of | 100 | 40 |
| Social Questions | 139 | 48 |
| Year Book | 43, 101 | 32, 49 |
| (Standing) | | |
| Code | 135 | 47 |
| Finance | 49, 135 | 47 |
| Home Missions | 135 | 47 |
| Statistics | 135 | 47 |
| Theological Hall | 135 | 47 |
| COMMUNICATIONS -- | | |
| From the Church of Scotland | 13 | 23, 80 |
| From the United Free Church of Scotland | 13 | 23, 80 |
| From the Presbyterian Church of England | 41 | 31, 80 |
| From the Alliance of the Reformed Churches | — | 81 |
| From the Conference of the Wesleyan Methodist Church of Australia | 21 | 24, 82 |
| From the Governor-General | 26 | 24, 83 |
| From the Lieutenant-Governor of N.S.W. | 19 | 24, 83 |
| From the Archbishop of Sydney | 53 | 33, 83 |
| From the Rev. T. K. Elliott, B.A. | 50 | 33, 82 |
| From the Presbyterian Church in Ireland | 42 | 31, 81 |
| From the Rev. W. G. Taylor: Resolution | 39 | 31 |
| Communion Service | 24 | 25 |

| CONGRATULATIONS— | Minute. | Page. |
|---|---------|------------|
| From Dr. Kennedy | 54 | 33 |
| To the Moderator : Resolution | 62 | 34 |
| From Dr. D. Paton | 30 | 30 |
| From the Presbyterian Church of Otago | 22 | 24, 82 |
| From Dr. Rainy | 55 | 33, 83 |
| From Dr. Rentoul | 30 | 50 |
| Coronation Oath : Resolution | 66 | 35 |
| Craig, Mr. M.D., Welcomed | 112 | 43 |
| Crest, Church : Resolution | 145 | 49 |
| Curriculum of Study : Resolution | 150 | 50 |
| Davies & Campbell, Messrs., Appointed Law Agents | 77 | 37 |
| Debate, Standing Orders of, Adopted <i>ad interim</i> | 45 | 32 |
| Declaration Signed by Moderators, <i>Federal Assembly</i> | — | 10 |
| Deed of Union Signed | 7 | 14 |
| Deed of Union | — | 84 |
| Degree of D.D. Conferred on Moderator : Announcement | 56 | 33 |
| Delegates, Reception of | 17, 21 | 23, 24 |
| Deputies to New Zealand Appointed | 121 | 45 |
| Documents Tabled | 5 | 14 |
| Enabling Acts | — | 88 |
| Federal Assembly Expenses Fund : Statement : Resolution | — | 11, 107 |
| Federal Assembly Dissolved | — | 12 |
| Finance Committee : Resolutions | 49, 142 | 32, 49 |
| First General Assembly of Australia Constituted | 8 | 14 |
| Foreign Missions Night | 70 | 36 |
| Foreign Missions : Financial Statement | — | 101 |
| Frazer's, Mrs. John, Gift | 61 | 34 |
| Garland, Mr., Appointed Procurator | 77 | 37 |
| Historic Roll of Ministers Resolution | 118 | 44, 56 |
| Home Mission Night | 57 | 33 |
| Home Missions : Resolution | 140 | 48 |
| Hours of Meeting | 27 | 25 |
| Interim Clerk Appointed | 4 | 14 |
| Judicial Commission : Resolution | 47 | 32 |
| Judicial Commission Appointed | 152 | 50 |
| Laing, Dr., Appointed Senior Clerk | 79 | 37 |
| Law Agents Appointed | 77 | 37 |
| Moderator, Election of | 10 | 15 |
| National Anthem sung | 20 | 24 |
| Oath <i>de fide</i> Administered | 79 | 38 |
| Overture : Federation of Protestant Churches | 107 | 42, 93 |
| Painter, Rev. G. W., Welcomed | 76, 122 | 37, 45 |
| Petition against Gambling | 106 | 42 |
| Preachers before the Assembly, Appointment of | 37 | 30 |
| Preamble read | 6 | 14 |
| Procurator Appointed | 77 | 37 |
| Procurator and Law Agent : Regulations | — | 102 |
| REMITTS— | | |
| Amendment of Articles V. and VII. | 103 | 41 |
| Designation of State Assemblies | 104 | 41 |
| Remits to Presbyteries : Resolution | 103 | 41 |
| REPORTS— | | |
| Business Committee | 75, 85 | 37, 39 |
| Clerkship | 78 | 37 |
| Committee of Selection | 99 | 40 |
| Foreign Missions, <i>Federal Assembly</i> | — | 9 |
| Foreign Missions | 48, 80 | 32, 38, 94 |
| Law Officers of the Assembly | 77 | 37, 102 |
| Membership of Standing Committees | 102 | 40 |
| Questions from Formula | 131 | 46 |
| <i>Record</i> | 98 | 40, 102 |
| Union | 48, 80 | 9 |
| <i>Year Book</i> | 101 | 40, 102 |