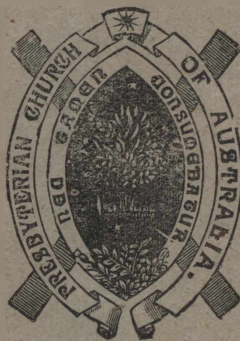


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**MINUTES**  
OF  
**PROCEEDINGS**  
OF THE  
**GENERAL ASSEMBLY**  
OF THE  
**Presbyterian Church of Australia.**



**HELD IN SYDNEY, SEPTEMBER, 1910.**  
**SESSION EIGHT.**

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SYDNEY :  
Samuel E. Lees, 81 Clarence St., Sydney.

1910.



# MINUTES

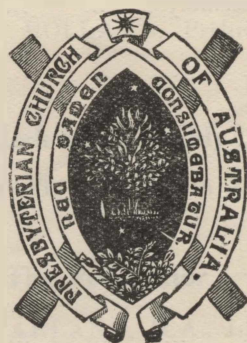
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## AMENDMENT OF ARTICLE VIII. SECTION 6.

Article VIII. Section 6 has been amended by adding after the word "Assembly" the following words :— "Also Home Mission Agents who have not qualified through attendance at a University, but who have passed through a regular course of preliminary training appointed by the Assembly, may be admitted to the Entrance Examination, provided that the Home Mission Agents shall not be required to pass in Hebrew, nor to take Hebrew as a language as part of their Theological course."

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GENERAL ASSEMBLY  
OF THE  
**Presbyterian Church of Australia.**

---

**Right Rev. the Moderator :**

THE REV. W. S. ROLLAND, Prahran, Melbourne.

**Clerk of Assembly :**

REV. GEORGE TAIT, M.A., South Yarra, Melbourne.

**The Procurator :**

THE HON. JOHN GARLAND, M.A., LL.B., K.C., Sydney.

**The Law Agents :**

Messrs. DAVIES & CAMPBELL, Melbourne.

**Treasurers :**

THE TREASURERSHIP COMMITTEE OF THE NEW  
SOUTH WALES CHURCH, 23 York Street, Sydney.

GENERAL ASSEMBLY  
OF THE  
Presbyterian Church of Australia.

THE THEOLOGICAL HALLS.

ORMOND COLLEGE, MELBOURNE.

- Professor of Christian Philosophy and Apologetics and New Testament Greek Exegesis—  
REV. J. LAURENCE RENTOUL, D.D.  
Professor of Church History and Systematic Theology—REV. DAVID STOW ADAM,  
M.A., B.D.  
Professor of Hebrew and Old Testament Exegesis—REV. ALEXANDER SKENE, M.A.  
"Wilson" Lecturer on Elocution—

ST. ANDREW'S COLLEGE, SYDNEY.

- Professor of Hebrew and Exegetical Theology of Old Testament—REV. ANDREW  
HARPER, D.D.  
Professor of Systematic Theology and Apologetics—REV. R. G. MACINTYRE, M.A., B.D.  
Professor of Exegetical Theology of the New Testament and Historical Theology—  
REV. THOMAS E. CLOUSTON, D.D.  
"Steel" Lecturer in Pastoral Theology—REV. R. SCOTT WEST.  
Lecturer in Ecclesiastical Law and Procedure—HON. JOHN GARLAND, M.A., LL.B., K.C.

EXAMINERS.

FOR ENTRANCE EXAMINATION.

- Scripture and Catechism—REVS. G. B. MURPHY, B.A., and A. STUART MCCOOK, B.A.  
English—REVS. A. R. OSBORN, M.A., and G. R. S. REID, M.A.  
Hebrew—REVS. J. V. MCNAIR and D. M. BARNET, B.A.  
Greek—REVS. R. NAIRN, M.A., and J. H. ROBERTSON, M.A.  
History—REVS. G. DAVIDSON, M.A., D.D., and D. MACRAE STEWART.  
Moral Philosophy—REVS. KARL FORSTER, M.A., and JOHN EDWARDS, B.A.  
Mental Philosophy—REVS. H. KELLY, M.A., and J. KINGHORN.

FOR EXIT EXAMINATION.

- Theology—REVS. D. SMITH, M.A., and W. H. COOPER, B.D.  
Church History—REVS. J. KEMP BRUCE and S. FRASER, M.A.  
New Testament Greek—REVS. F. DUNLOP, M.A. Ph.D., and J. GILLIES, B.D.  
Hebrew—REVS. J. COSH, B.D., and H. M. BURNS, B.D.  
Apologetics—REVS. E. N. MERRINGTON, M.A., Ph.D., and W. G. MACONCHIE, M.A.

FOR HOME MISSION EXAMINATION.

- Logic—REVS. WM. TAIT, M.A., and T. S. CRAWFORD, M.A.  
Greek—REVS. H. C. MATTHEW, M.A., and JOHN AULD, JR., M.A.  
History—REVS. AENEAS MACDONALD, M.A., and J. J. GILMORE, B.A.  
English—REVS. F. W. ROLLAND, M.A., and C. A. WHITE, B.A.  
Scripture and Catechism—REVS. ALEXANDER McDONALD, M.A., and G. N. MCGEE.  
Mental Philosophy—REVS. SMITH MCBAIN, B.A., and JOHN PATERSON, M.A.  
Moral Philosophy—REVS. A. I. DAVIDSON, M.A., and GEORGE CHALMERS.

The Examination Board consists of the Examiners and the College Committee, with the Professors and Lecturers, members *ex officio*.

Entrance Examinations, Melbourne and Sydney, begin 8th February, 1910, and 5th April, 1910.

Home Mission Examination begins 5th July, 1910.

Exit Examination begins 5th September, 1910.

## NOTANDA.

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Special attention is directed to the following matters :

**PLACE** and **DATE** of Meeting of next Assembly : At Melbourne on the fourth Wednesday of September, 1912, at 7 p.m.

### INSTRUCTIONS.

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Sessions	Minutes 56, 64
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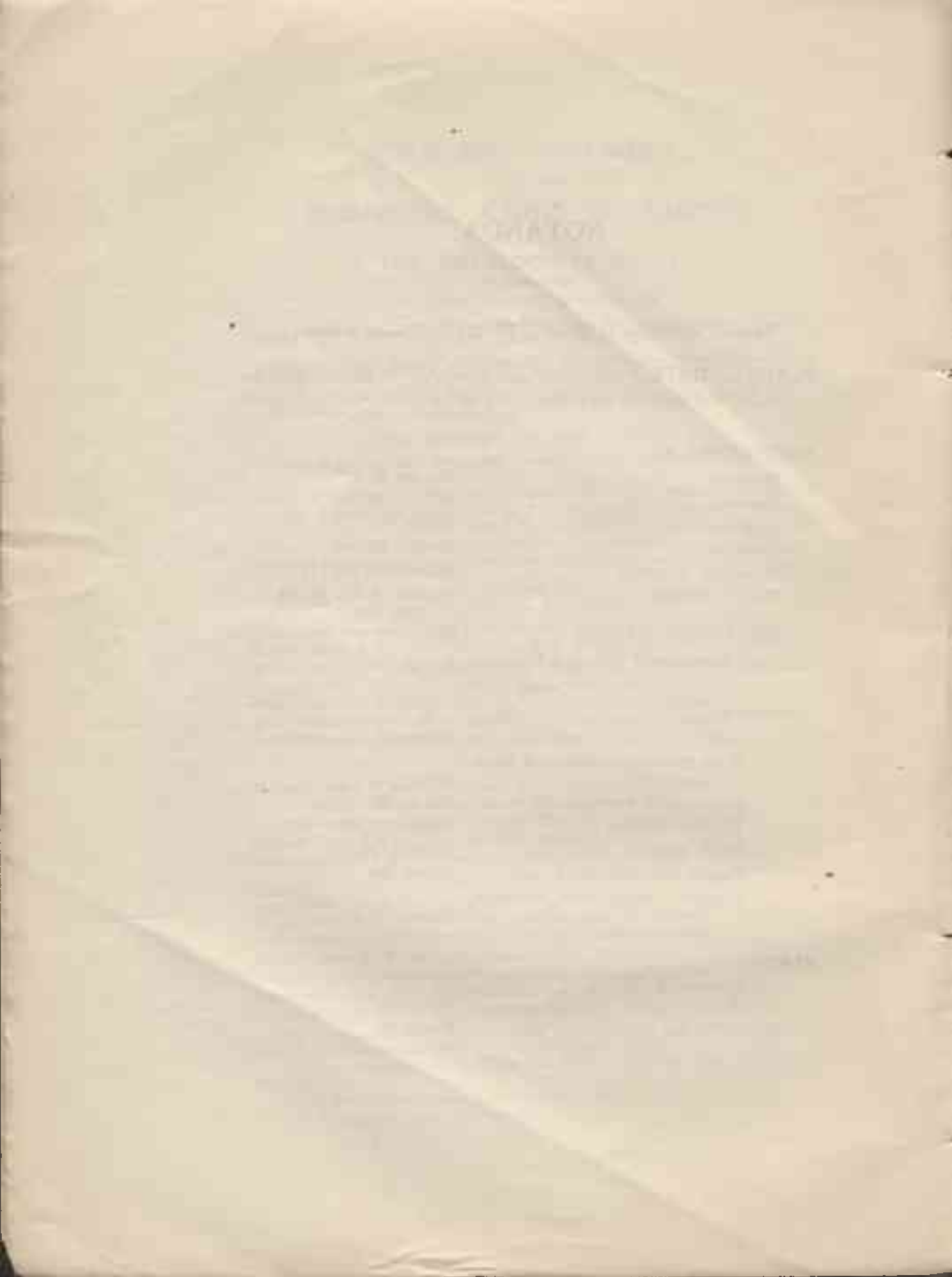
### Committees

Code	Minute 86
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### REMITTS—

To State Assemblies and Presbyteries.

Article III.	Minute 39
<i>Nobile Offizium</i>	Minute 33
Rules	Minute 33



Presbyterian Church of Australia.

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MINUTES

OF THE

PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE  
PRESBYTERIAN CHURCH OF AUSTRALIA.

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SESSION EIGHT

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*At Sydney, and within St. Stephen's Church, Philip Street, on Wednesday,  
the 28th day of September, 1910, at 7 p.m.*

1. THE GENERAL ASSEMBLY of the Presbyterian Church of Australia opening convened. Public worship was conducted by the Right Reverend the Retiring Moderator (Mr. John Ferguson), who preached from Acts iv. : 31. After sermon, the Assembly was constituted with prayer by the Moderator.

2. THE ROLL of Assembly was submitted by the Clerk and approved as Roll follows :—

NEW SOUTH WALES.

ELECTED BY PRESBYTERIES.

PRESBYTERY OF BATHURST.

Rev. W. H. Ash	Mr. James Simmons
W. G. Sharpe, B.A.	Charles Stewart
T. D. Evans	Thomas Baird
B. D. Morris	

PRESBYTERY OF THE CLARENCE.

Rev. James Carson	Mr. W. T. Leeson
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PRESBYTERY OF GOULBURN.

Rev. E. S. Henderson	Mr. William Affleck
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## PRESBYTERY OF THE HASTINGS.

Rev. G. M. Torbett M.A.		Mr. John Bryson
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## PRESBYTERY OF THE HAWKESBURY.

Rev. J. H. MacGoun		Mr. Joseph Birrel
R. A. Redmond, B.A.		J. B. Brown
H. Wilson		W. Morphet

## PRESBYTERY OF THE HUNTER.

Rev. A. Thain Anderson, M.A.		Mr. John Breckenridge
A. Fraser		J. Henry Jones
A. Smith		W. Stronach

## PRESBYTERY OF ILLAWARRA.

Rev. John Muir		Mr. John Todd
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## PRESBYTERY OF THE LACHLAN.

Rev. J. McDowell		_____
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## PRESBYTERY OF MONARO.

Rev. J. L. Forbes, M.A., B.D.		Mr. J. C. Rylie
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## PRESBYTERY OF MOREE.

Rev. J. Keith Miller		Mr. Hugh Currie
_____		Dr. F. S. Stuckey

## PRESBYTERY OF MURRUMBIDGEE.

Rev. R. G. McCarron		Mr. James McCosh
W. Robertson, M.A.		Mr. Chas. H. McCulloch

## PRESBYTERY OF NEW ENGLAND.

Rev. E. N. McKie, B.A.		Mr. J. E. V. Gardner
James Cosh, B.A., B.D.		_____

## PRESBYTERY OF NORTH SYDNEY.

Rev. Dr. Bruce		Mr. Geo. Finlay, Senr.
J. Kinghorn		E. H. Palmer
J. Lamont, F.L.S.		W. Walker

## PRESBYTERY OF RICHMOND.

Rev. J. C. Johnstone, M.A.		_____
Andrew Chapman, M.A.		_____

## PRESBYTERY OF SYDNEY.

Rev. W. Sweyn Macqueen		Mr. W. G. Geikie
C. H. Talbot		D. Elphinstone
John Edwards, M.A.		P. D. McCormick
W. M. Dill Macky, D.D.		D. M. McKinnon
Angus King		John Mars
George Chalmers		Thomas Steel, F.L.S.
George Milne		Dr. T. Graham Campbell
_____		Mr. Hector Kidd

PRESBYTERIAN CHURCH OF AUSTRALIA.

9

PRESBYTERY OF WAGGA WAGGA.

Rev. Robert Kay, M.A.	Mr. Peter Bell Munro
A. McClinchie	

PRESBYTERY OF YOUNG.

Rev. W. Anson Smith	Mr. William Ross
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ELECTED BY THE STATE ASSEMBLY.

Rev. John Burgess, M.A., D.D.	Mr. J. A. Aitken
Professor Clouston, B.A., D.D.	J. H. Balfour
J. C. McDonald, M.A.	John Candlish
Alex. McKinlay	Colonel J. H. Goodiet
R. Miller, B.A.	Mr. John Kirkland
J. Kemp Bruce	William Wood
R. J. H. McGowan	Hon. T. Brown, M.H.R.
Robert Jackson, M.A.	Captain Craig
Principal Harper, M.A., D.D.	Mr. W. G. Craue
George R. S. Reid, M.A.	W. S. Park
John Ferguson	D. Walker
Robert Steel, M.A.	J. H. Beatson

QUEENSLAND.

ELECTED BY PRESBYTERIES.

PRESBYTERY OF BRISBANE.

Rev. George Ewan	Rev. W. C. Ratcliffe, B.A.
J. Scott Macdonald, M.A.	Mr. A. S. Lang
Jas. Walker, M.A., B.D.	T. W. Wilson

PRESBYTERY OF MARYBOROUGH.

Rev. T. W. Smythe	Mr. George Stupart
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PRESBYTERY OF ROCKHAMPTON.

Rev. A. M. MacKillop	Mr. A. G. Barr
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PRESBYTERY OF TOOWOOMBA.

Rev. D. McLennan	Mr. Thomas Kirkland
W. S. Laurie	A. Mayes

PRESBYTERY OF TOWNSVILLE.

Mr. Thomas Whalley
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## ELECTED BY THE STATE ASSEMBLY.

Rev. James Gibson, M.A.		Mr. C. Patterson
Peter Robertson		R. J. Shilliday

## SOUTH AUSTRALIA.

## ELECTED BY PRESBYTERIES.

## PRESBYTERY OF ADELAIDE.

Rev. Thos. Shanks, B.D.		Mr. W. P. Weller
J. F. Colquhoun, M.A.		W. J. Angus

## PRESBYTERY OF BELALIE.

Rev. T. V. Charlton		Mr. A. L. McEwan
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## PRESBYTERY OF ONKAPARINGA.

Rev. G. C. Love, B.D.		Mr. A. Caldwell
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## ELECTED BY THE STATE ASSEMBLY.

Rev. A. J. Wade		Mr. W. J. Hill
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## TASMANIA.

## ELECTED BY PRESBYTERIES.

## PRESBYTERY OF HOBART.

Rev. James Barr		Mr. R. G. Rogers
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## PRESBYTERY OF LAUNCESTON.

Rev. Hugh Livingstone		Mr. G. C. McKinlay
J. A. Lee		S. S. Field

## PRESBYTERY OF MIDLANDS.

Rev. J. G. Millar		Mr. Frederick Burbury
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## ELECTED BY THE STATE ASSEMBLY.

Rev. Stewart Byron		Mr. W. Woodside
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## VICTORIA.

## ELECTED BY PRESBYTERIES.

## PRESBYTERY OF BALLARAT.

Rev. John Walker	Mr. G. H. Smith
C. Cameron	W. Rain
R. Robertson, M.A.	W. Hogg

## PRESBYTERY OF HEECHWORTH.

Rev. Charles E. O. Keays	Mr. William J. Munro
R. B. Macleod	Neil Sutherland

## PRESBYTERY OF BENDIGO.

Rev. J. Darroch	Dr. A. R. B. McCay
J. Crookston, M.A.	Mr. G. S. Bisset
F. A. Hagenauer, M.A.	John Campbell

## PRESBYTERY OF GERLONG.

Rev. J. A. Forrest	Mr. J. Sinclair
J. E. Higginbotham	J. Pettitt
J. McIntosh, M.A.	W. Anderson

## PRESBYTERY OF GIPPSLAND.

Rev. F. G. H. Brady	Mr. H. S. Barton
J. Millar Smith	Chas. Stewart

## PRESBYTERY OF THE GOULBURN VALLEY.

Rev. G. R. Jones	Mr. John Bedwell
F. C. Vickerman	J. W. Dunlop
E. H. Chapple	A. E. Burton

## PRESBYTERY OF HAMILTON.

Rev. R. Nairn, M.A.	Mr. A. Turnbull
D. S. Hood	D. Ferguson

## PRESBYTERY OF MACEDON.

Rev. Lithgow Tait, B.A.	Mr. A. Campbell Scott
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## PRESBYTERY OF MARYBOROUGH.

Rev. A. C. Sanderson, M.A.	Mr. S. L. Williams
H. L. Baleke	H. Adam

## PRESBYTERY OF MELBOURNE NORTH.

Rev. Professor Adam, M.A., B.D.	Mr. A. Byers
A. H. Fletcher	A. McIntosh
G. Carson	R. J. McKenzie
J. Gray, M.A., B.D.	T. Philips
Professor Rentoul, M.A., D.D.	R. Richardson
F. Miine, M.A., B.D.	Wm. Sinclair

## PRESBYTERY OF MELBOURNE SOUTH.

Rev. J. C. Coutie, B.A.	Mr. F. Stocks
W. H. Cooper, M.A., B.D.	W. A. T. Lind
A. E. Macdonald, M.A.	J. Birtchnell
W. G. Maconochie, M.A.	J. A. Robertson
J. S. Buntine	J. Bennie
W. S. Rolland	Rev. J. Henry
J. F. Macrae	Mr. H. D. McBean
	W. Russell

## PRESBYTERY OF MORTLAKE.

Rev. Wm. McBride	Mr. H. F. Saunders
W. L. Fenton	C. J. Horn

## PRESBYTERY OF PENOLA.

Rev. R. W. McLean, M.A.	Mr. S. J. Stuckey
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## PRESBYTERY OF WIMMERA.

Rev. W. Naismith

## ELECTED BY THE STATE ASSEMBLY.

Rev. J. Meiklejohn, M.A., D.D.	Hon. James Balfour
R. M. Fergus, M.A.	Mr. A. L. Pryde
H. Robertson, B.A.	Dr. J. H. MacFarland
J. Mathew, M.A., B.D.	Mr. J. M. Campbell
F. McQueen	J. S. Walker
George Tait, M.A.	R. K. Gillespie
P. J. Murdoch, M.A.	A. G. Proudfoot
A. Stewart, M.A.	H. H. Kemp
D. A. Cameron, M.A.	J. A. Robertson
Professor Skene, M.A.	T. Adams
A. R. Osborn, M.A.	R. Henry
J. V. McNair	G. S. Mackay
W. M. M. Alexander	H. Hopkins

## WESTERN AUSTRALIA.

## ELECTED BY PRESBYTERIES.

## PRESBYTERY OF FREMANTLE.

Rev. R. Wilson Macaulay, B.A. | Dr. Samuel Macaulay

## PRESBYTERY OF THE GOLDFIELDS.

Rev. W. Agnew | Mr. Fred. A. McMullen

## PRESBYTERY OF PERTH.

Rev. C. D. P. Taylor | Mr. F. F. Christie

## ELECTED BY THE STATE ASSEMBLY.

Rev. J. H. Fordyce, M.A. | Mr. R. Robertson

**3.** THE MODERATOR, having intimated that the Moderator and ex-Moderator. Moderators of the General Assembly, and the Moderators of the State Assemblies, had agreed to nominate for the Moderator's Chair the Rev. W. S. Rolland, Minister at Prahran, Victoria, the nomination was approved by acclamation, and Mr. Rolland declared the Moderator of the Assembly.

Mr. Rolland was conducted to the Chair, and delivered a suitable address.

**4.** ON the motion of the Rev. Professor Adam, seconded by Professor Ex-Moderator. Harper, the Assembly resolved :—That the cordial thanks of the Assembly be given to the ex-Moderator for the earnest sermon preached by him at the opening of the Assembly, and also for his valuable services to the Church during his term of office.

**5.** A COMMISSION from the General Assembly of the United Free Mr. William Barber. Church of Scotland in favour of Mr. William Barber, of Terreran, an Elder of that Church, was read by the Clerk and received.

It was moved by the Rev. John Ferguson, and unanimously agreed :—

That Mr. Barber be cordially welcomed and associated with the Assembly ; that the United Free Church be thanked for its generous kindness in remembering so pleasantly the Church of Australia ; that Mr. Barber be asked to convey to the Assembly of his own Church our sincere greetings of goodwill and fellowship. Further that Mr. Barber be welcomed not only as a brother-elder of the Scottish Church, but also as a member of

the important Agricultural Commission at present visiting our Commonwealth, and be requested to carry with him the right hearty welcome of the Presbyterian Church of Australia to the whole Commission.

Mr. Barber was welcomed by the Moderator, and addressed the Assembly.

**6.** THE REPORT of the Business Committee was submitted by the Rev. Dr. Burgess, who moved:—

Hours of sitting

That the hours of meeting be:—Morning Sederunt, 10 a.m. to 4.30 p.m. (with an interval from 1 p.m. to 2 p.m.); Evening Sederunt, 7 p.m. to 10 p.m., and that the order of business proposed for to-morrow be adopted.

The motion was duly seconded and approved.

**7.** It was moved by the Rev. John Ferguson and duly seconded:—

Addresses to  
King and  
Governor-  
General.

That this Assembly appoint a small committee to draw up a suitable memorial respecting the death of His late Majesty King Edward VII., and the accession to the throne of His present Majesty King George V.; also a cordial address to His Excellency the Governor-General and Her Excellency the Countess of Dudley.

The motion was approved and the following appointed a Committee in terms thereof:—Revs. John Ferguson, Convener, Dr. Meiklejohn, John Walker, Robert Steel, and Mr. R. Robertson.

Business  
Committee.

**8.** THE following were appointed the Business Committee for this session:—Revs. Dr. Burgess, Convener, George Tait, P. J. Murdoch, Alex. Stewart, John Ferguson, W. C. Radcliffe, William Gray, Messrs. A. S. Lang, W. G. Geikie, T. W. Fleming, R. G. Rogers, Dr. MacFarland, Dr. S. Macaulay.

Selection  
Committee.

**9.** THE following were appointed a Committee of Selection to nominate Assembly representatives on the Judicial Commission, the Board of Missions, and the Standing Committees, with instructions to meet to-morrow (Thursday), at 9 a.m., and to give in the names proposed at the morning Sederunt:—Revs. John Walker, Convener, J. C. McDonald, Professor Adam, James Gibson, (Q), James Barr, A. J. Wade, R. W. Macaulay, Messrs. William Wood, George Kerr, F. F. Christie.

It was agreed to receive additional nominations up to the close of Thursday morning's Sederunt, and that a ballot, if required, be taken on Friday, at 2 p.m. The following were appointed scrutineers of the ballot, with instructions to prepare voting papers:—Revs. John Edwards, Convener, George Carson, Messrs. J. M. Campbell, J. H. Balfour.

**10.** THE ASSEMBLY adjourned, to meet to-morrow at 10 a.m., for the observance of the Lord's Supper, and at 11 a.m. for the transaction of

business, which having been publicly intimated, the Sederunt was closed with prayer.

## SECOND SEDERUNT.

*At Sydney, and within St. Stephens' Church, Philip-street, on Thursday, 29th day of September, 1910, at 10 a.m.*

**11.** THE members of the Assembly united in a Communion Service, Communion. conducted by the Moderator, assisted by the Rev. Robert Jackson, the Rev. Stewart Byron, the Rev. W. Agnew, the Rev. A. J. Wade.

At the conclusion of the Service the Assembly was constituted with prayer by the Moderator.

**12.** THE Minutes of the First Sederunt were confirmed.

**13.** THE Moderator intimated that news of the removal by death Dr. Nisbet of the Rev. Dr. Thomas Nisbet had been received.

It was moved by the Rev. Dr. Meiklejohn, and seconded by the Rev. W. Sweyn Macqueen :—That the Assembly record its appreciation of Dr. Nisbet's work, and its sorrow at his death, and send a cablegram to Mrs. Nisbet conveying to her its sympathy. The motion was approved, the members standing.

The Rev. Principal Harper led the Assembly in prayer.

**14.** THE Report of the Committee on Religion and Religion and  
Morals and  
Sabbath Schools Morals and Sabbath Schools was submitted by the Rev. W. S. Rolland, who moved :—

That the Assembly receive the Report; express its grief and alarm at the apparent increase of youthful immorality in various portions of the Commonwealth, and with the prevailing pursuit of pleasure at any cost; exhort the Ministers of our Church to do their utmost by preaching and by personal effort to develop Christian life in the home, and a due sense of parental responsibility, and to instruct young people as to the dangers that beset them; urge upon the State, on national grounds, the necessity for exercising a rigid control on the importation of suggestive pictures, post-cards, films, and literature; disapprove of the special temptations held out to the people by State railways to travel for pleasure on the Lord's Day; rejoice to know of the good work being done in our Sabbath schools, but recommend the careful training of teachers for their work, wherever practicable, with a view to increased efficiency in teaching; note with satisfaction the progress of the Bible-class movement, and the general response made to the proposal as to one Sabbath in the year being kept as "Young

People's Day," and the success which has been achieved by the special services on that day; warmly thank the Superintendents and Teachers for their kind and self-denying efforts on behalf of the young people of our Commonwealth, and commend them to God and to the Word of His grace: direct that the Committee on Religion and Morals and Sabbath Schools consist of the Conveners of the State of Religion Committees in Queensland, New South Wales, Victoria and Tasmania, the Conveners of the Committee on "Life and Work" in South Australia, the Convener of the Moderator's Committee in Western Australia, and the Conveners of the Sabbath School Committee of our Church in all the States, the Rev. W. S. Rolland to be Convener.

The motion was seconded by the Rev. Alex. Clark and approved.

*Record.*

**15.** THE Report relative to the *Record* was submitted by the Rev. W. S. Rolland, who moved:—

That the Assembly receive the Report, express gratification at the slightly increased circulation of the Magazine, and cordially recommend its general adoption in all the States as the Missionary Magazine of our Church; approve of the new arrangement with the publishers to commence in 1911, and appoint the Conveners of the Sabbath School Committees in all the States the Committee relative to the *Record*, with the Rev. W. S. Rolland as Convener.

The motion was seconded by Mr. F. Stocks and approved.

*Board of Missions.*

**16.** THE Report of the Board of Missions was submitted by the Rev. Alex. Stewart.

It was moved by the Rev. Peter Robertson, and seconded by the Rev. W. M. M. Alexander:—

That the Assembly (1) receive the report; (2) express its gratitude to God for His goodness in preserving the health of our missionaries, and furthering them in their work; (3) thank the Board and its Executives for their diligence, and direct the Board to convey its thanks to the Honorary Treasurer and the Honorary Auditor for their valuable services in respect of the accounts; (4) approve of the action of the Board in accepting the responsibility of receiving and disbursing the educational and ration grants to aborigines from the Queensland Government on behalf of the Assembly, of the administration of these funds by the Queensland Executive, and place the supervision of the administration in the Melbourne Executive, giving the Board power from time to time to vary the conditions of its administration as may seem to it necessary and expedient; (5) thank Colonel Goodlet, a member of the Board, for his generous gift of £580 to provide a new sailing boat for the North Queensland Mission; (6) assure the Queensland Executive and the Missionaries of the support of the whole



Church in every endeavour they may make to defend the aborigines from undesirable forms of contact with trade; (7) commend the Missionaries, assistants and teachers at Mapoon, Weipa and Aurukun, for the steadfastness and fidelity with which they prosecute their work, often under very trying circumstances, welcome the indications of progress they report, and request for them the prayers of all ministers and congregations throughout the Commonwealth that soon they may see large fruit from their labour; (8) thank the Church of New South Wales for the promptitude and liberality with which it responded to the Assembly's request that it would provide a house for the assistant at Aurukun; (9) and direct that the rating of the Churches for the maintenance of the North Queensland Mission during the next three years shall be in accordance with the recommendation of the report:—

Victoria	...	...	...	...	£425
New South Wales	...	...	...	...	£272
Queensland	...	...	...	...	£99
South Australia	...	...	...	...	£29
Tasmania	...	...	...	...	£29
Western Australia	...	...	...	...	£22

and authorise the Board to fix the allowances to be made to ladies from the mission travelling, in accordance with the decision of the last Assembly, and also to assistants and teachers for furlough and travelling expenses.

The motion was approved.

**17.** THE Report of the Aborigines Mission at Walcot Inlet, Western Australia, was remitted to Board of Missions with instructions to report to a future Sederunt.

**18.** THE Moderator intimated that he had received a telegram from the Bishop of North Queensland expressing his sympathy with the Presbyterian Church in the loss it has sustained through the removal by death of the Rev. Dr. Nisbet.

It was agreed to forward through the Moderator the thanks of the Assembly to the Bishop for his kind telegram.

**19.** THE Report of the Committee on the reception of Ministers was submitted by the Rev. Alex. McKinlay, and received.

(1) The Report recommended that the prayer of the petition of the Rev. Dr. W. Scott Whittier be granted. The recommendation was approved.

(2) The Report recommended that the prayer of the petition of the Rev. John F. Macallister be granted. The recommendation was approved.

(3) The Report recommended that the prayer of the petition of the Rev. John R. Thrum be not granted.

The consideration of the petition was postponed



(4) The Report recommended that the prayer of the petition of the Rev. John Adamson be not granted.

It was moved by the Rev. Alex. McKinlay and duly seconded :—

That the prayer of the petition be not granted.

It was moved as an amendment by the Rev. A. M. Mackillop, and seconded by Mr. W. Affleck :—That the word "not" be omitted from the motion.

The amendment was rejected.

The motion was approved.

The further consideration of the Report was postponed.

**20.** THE Assembly adjourned, to meet at 7 p.m., which having been publicly intimated, the Sederunt was closed with prayer.

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### THIRD SEDERUNT.

*At Sydney, and within St. Stephen's Church, Philip Street, the 29th day of September, at 7 p.m.*

**21.** THE Assembly met pursuant to adjournment and was constituted with reading the Scriptures and prayer.

**22.** THE Report of the Business Committee was received and approved.

**23.** THE Report of the Public Questions Committee was submitted by the Rev. John Ferguson, who moved :—

(1) That the Assembly receive the Report; (2) approve of the action of the Moderator in issuing a circular letter inviting subscriptions towards the Queensland law costs, and authorise the Committee to take steps to secure the assistance of the State Churches towards the liquidation of the balance; (3) direct the Committee to make further inquiry and confer with the authorities anent the question of providing cottage residences for married couples employed upon stations; (4) authorise the issue of the Statement of the Reformed Faith by the Rev. P. B. Fraser, of Lovell's Flat, Otago, N.Z., provided same is issued without cost to any of the Assembly's Funds, and that the title page be suitably altered; (5) authorise the Committee to open up negotiations with a view to arranging for the visit of a representative Presbyterian (minister or laymen) from Scotland in the near future.

The motion was duly seconded, and with the exception of clause (4), approved. It was agreed to consider clause (4) in connection with the overture anent a Presbyterian Handbook for the young.

**24.** BY arrangement addresses on various aspects of Foreign Missions <sup>Foreign Missions.</sup> were delivered by Mr. W. S. Park of New South Wales, one of the Assembly's delegates to the Edinburgh Conference, the Rev. James Gibson of Queensland, the Rev. J. F. Macrae of Victoria, and Mr. R. Robertson of Western Australia.

**25.** THE REPORT of the Selection Committee was submitted by the <sup>Selection Committee.</sup> Rev. John Walker.

The Report was received, and it was agreed that further nominations may be received up till 4.30 p.m. to-morrow, and that the ballot, if necessary be taken on Monday.

**26.** THE Presbytery of Monaro applied for authority to meet to-morrow at 9.30 a.m.

**27.** THE Presbytery of Hamilton applied for authority to meet on the 4th October.

The authority in each case was granted.

**28.** THE ASSEMBLY adjourned, to meet to-morrow at 10 o'clock, which having been publicly intimated, the Sederunt was closed with prayer.

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#### FOURTH SEDERUNT.

*At Sydney, and within St. Stephen's Church, Phillip Street, on Friday, 30th September, at 10 a.m.*

**29.** THE ASSEMBLY met, pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

**30.** THE MINUTES of the Second and Third Sederunts were confirmed.

**31.** THE REPORT of the Finance Committee was submitted by the <sup>Finance.</sup> Rev. Robert Steel, who moved:—

That the Assembly (1) receive the Report; (2) authorise the payment of the expenses of Members to the Assembly *pro rata*, as far as the funds will permit, on the same basis as formerly, namely:—That Members attending the General Assembly in September, 1910, have the following

percentages of their travelling expenses (calculated upon the basis of second-class railway and steamer fares at the reduced rate allowed by the Railway and the Steamship Companies) paid by the Church, viz. :—(a) Those paying less than £1, nothing ; (b), those paying from £1 to £4, to receive half ; (c), those paying from £4 upwards, to receive three-quarters, provided that no one in Class (b) shall pay less than £1 himself, and no one in Class (c) less than £2, the amounts to be paid *pro rata* in each section up to the amount which the funds at credit will allow ; (3) resolve that the honorarium to the Moderator be £50, and to the Clerk of Assembly £30 ; (4) authorise the assessment for General Assembly's expenses on the following basis, namely :—New South Wales, £66 13s. 4d., Victoria, £66 13s. 4d. ; Queensland, £22 4s. 5d. ; South Australia, £22 4s. 5d. ; Tasmania, £22 4s. 6d. ; Western Australia, £12 10s. ; and (5) again recommend Congregations to adopt the Church Hymnary where practicable

The motion was duly seconded and approved.

Home Missions.

**32. THE REPORT** of the Committee on Home Missions was submitted by the Rev. John Ferguson, who moved :—

That the Assembly receive the Report ; thank the Home Mission Committees of New South Wales and Victoria for their liberality in sending Home Mission Organisers free of all cost to Tasmania, and thank these organisers (Rev. P. Hope, B.A., and Rev. D. A. Cameron, M.A.) for their services ; approve of the recommendation that for a period Tasmania be treated as a Presbytery of the Presbyterian Church of Victoria, request the General Assemblies of Victoria and Tasmania to consider the matter, and appoint a Commission of Assembly to confer with these Assemblies and report to next Assembly ; commend the claims of Western Australia to the Christian generosity of the Church through the State Assemblies ; considering the strength that would be added to the Church in South Australia by the transference of the Presbytery of Penola from Victoria to South Australia, appoint the Reverends Dr. Meiklejohn, D. A. Cameron, and A. J. Wade to represent the General Assembly of the Presbyterian Church of Australia in the General Assembly of Victoria, to put the matter before that Church and generally to further the matter, in the hope that the transference may be effected as speedily as possible with due consideration of all the interests involved ; and further, in view of the fact that many Home Mission Agents fail to study and come up for examination, recommend the several State General Assemblies to make provision to give Home Mission Agents instruction.

The motion was duly seconded and approved ; and the Revs. Dr. Meiklejohn, Dr. Harper, D. A. Cameron, the Hon. James Balfour and Mr. William Wood were appointed the Commission to visit the State Assemblies of Victoria and Tasmania in terms of its third clause.

**33. THE REPORT** of the Committee on Spiritual Independence was submitted by the Rev. P. J. Murdoch, who moved :—

Spiritual  
Independence.

That the Assembly receive the Report and thank the Committee ; adopt the Declaratory Statement on the Spiritual Freedom of the Church as contained in the Report, as follows :—

“ Whereas recent decisions affecting the relations of the administration and discipline of the Church to the Civil Courts have been given by the Civil Courts in the Commonwealth of Australia :

And whereas the Presbyterian Church of Australia is directly interested in such decisions :—

It seems good and necessary to the General Assembly of the Presbyterian Church of Australia to make a Declaration on this matter, lest the Church be assumed to acquiesce in any infringement of the Crown Rights of Christ within His own Church, as declared in the Standards of the Church, or in any infringement of the essential principles of Presbyterianism, as held by Presbyterian Churches throughout the world.

Accordingly the General Assembly of the Presbyterian Church of Australia hereby declares as follows :—

(1) That the General Assembly holds, in accordance with the Word of God and the Westminster Confession of Faith as accepted by this Church :

(a) That God has ordained Civil Magistrates to be, under Him, over the people, for His own glory and the public good, and the Church has ever been instant in teaching the people to pray for the Sovereign of the realm, and all who under Him administer the government, to honour their persons, to obey their lawful commands, and to be subject to their authority for conscience' sake.

(b) That the Lord Jesus has instituted His Church in the world as a society of His believing people, to which He has promised His own presence and Spirit to guide and rule the Church to the glory of His holy name and the advancement of His kingdom upon earth ; and this Church of the Lord Jesus is distinct from the kingdoms of this world, both in its origin and its nature and not subject to them in spiritual affairs.

(c) That the Lord Jesus, as King and Head of His Church, has therein appointed a government and jurisdiction, in the hands of Church Officers, distinct from the Civil Magistrate. With this distinct jurisdiction, which is directly from Christ, the only King and Head of His Church, the Civil Magistrate has no lawful right to interfere or to assume to himself any authoritative control over the same. This jurisdiction comprehends the determining, interpreting, changing, adding to and modifying its constitution and laws, its subordinate standards and Church formulas ; the preaching of the Word ; the administration of the Sacraments ; the exercise of ecclesiastical discipline, including the admission and exclusion of members, and the ordination, induction, and suspension, or deposition of office-bearers ; and generally all matters touching the doctrine, worship, discipline and government of the Church.

(d) That in all matters coming within the jurisdiction of the Church, as defined above, office bearers and members of the Church are bound to abide by the decision of the Church Courts, and recourse to Civil Courts against any decision of the Church in these matters, or against the execution thereof, is excluded.

(2) That Christ, having established His Church and appointed a distinct government and jurisdiction therein, the maintenance of the spiritual freedom of the Church specially concerns His honour and dignity, as the Church's only Head and Ruler.

(3) That, while the Church claims to be in the spiritual sphere under no authority other than that of Christ, whose mind and will it is bound earnestly to seek to know and obediently to follow, it makes no claim to infallibility of interpretation as to the mind and will of Christ in any particular case, any more than the Civil Magistrate claims to be infallible in his own sphere; yet such absence of infallibility in either case does not warrant the intrusion of the Church into the sphere of the Civil Magistrate or of the Civil Magistrate into the sphere of the Church."

Approve of the following Declaration regarding the *Nobile Officium* and transmit it to the State Assemblies and Presbyteries and direct them to report to the Committee three months before the next meeting of Assembly:—

"Whereas the Presbyterian Church of Australia, in accordance with the Word of God and the Westminster Confession of Faith, as accepted by this Church, recognises 'no other Head of the Church but the Lord Jesus Christ;' and whereas, by the Articles of Agreement contained in the Deed of Union of the Presbyterian Church of Australia, it is, among other things, provided that the General Assembly of the said Church shall have functions—legislative, administrative, and judicial—supreme with regard to the doctrine, worship and discipline of the Church; and whereas questions have arisen as to the nature and extent of such functions and as to their exercise:

NOW, THEREFORE, IT IS HEREBY DECLARED:

(1) That the General Assembly of the Presbyterian Church of Australia, as the supreme legislative, administrative, and judicial Court of the Church in those matters which have been or may hereafter be assigned to its jurisdiction, claims and possesses the extraordinary (equitable) jurisdiction inherent in every supreme governing authority, commonly known as the *Nobile Officium*.

(2) That, while the limits of this inherent right cannot be drawn beforehand, as from its nature it must be exercised at the dictates of conscience, illuminated by the influence and the Spirit of the Head of the Church, its exercise would be mainly in the direction of validating or correcting errors of procedure in the lower Courts of the Church; dealing with and disposing of any matter not specifically provided for in the laws or rules made by the Church; providing remedies for wrongs to individual members of the Church for the remedying of which there is no provision; restraining the application of any rule or law which would press with undue severity upon any member of the Church; and redressing any wrong to the Church for which no statutory or other provision had been made.

3. That this inherent power shall be exercised by the General Assembly alone, in those matters which belong to its jurisdiction; but in any case in which the Judicial Commission considers that a matter before it calls for the exercise of this power, the Judicial Commission shall refer the case to the General Assembly, under whose express authority only this inherent power can be exercised by the Judicial Commission.

4. That nothing in the foregoing shall interfere with State Assemblies in the exercise of the *Nobile Officium* in matters in which they are supreme."



Approve generally the rules proposed by the Committee, as follows, and transmit them to State Assemblies and Presbyteries for their consideration and report :—

“1. That the following Rules and all other Rules and any forms heretofore or hereafter to be made or prescribed by the General Assembly shall regulate and guide the several Courts and Judicatories, Congregations, Members and Office-bearers of the Church, in their respective proceedings; but such Rules and forms are not to be regarded as laws which can in no instance be added to or deviated from, but as indications of what is considered by the Church to be the ordinary method of procedure in the cases and under the circumstances to which the Rules and forms refer, and are not to be held as limiting or prejudicing the Nobile Officium of the General Assembly, or of any State Assembly, in dealing with any matter in which it is the supreme authority of the Church.

2. That every office-bearer, member, and adherent of the Church is subject to the Church in the exercise of its functions relating to doctrine, worship, and discipline, and shall be deemed to have agreed to submit to every decision of the Court of the Church which has proper cognisance of the matter in question—whether such decision shall involve any question as to the meaning or effect of the Constitution, or of any Rules or Regulations of the Church, or as to the jurisdiction of the said Court to deal with the matter in question or otherwise, and every such decision shall be valid and final, unless upon an appeal to a Higher Court of the Church it shall be reversed or varied by such Higher Court.

3. That any office-bearer, member, or adherent of the Church who shall bring any action or suit against any Court of the Church, or any member of any such Court, to compel any act to be done or in respect of, or to set aside or restrain, or have declared null and void, any act done or proposed to be done or decision come to by such Court, in the exercise of its functions relating to doctrine, worship, or discipline, shall be guilty of contumacy, and if he shall be a Minister or Elder shall also be guilty of a breach of his ordination vow.

4. That an act of contumacy may be dealt with summarily by the Court against the authority of which the offence has been committed, and punished at the discretion of the Court.

5. That nothing in these Rules shall apply to any action brought to determine the civil effects of the decisions and sentences of the Church.

6. That any person who is or shall be entitled to hold or occupy any property, or to receive any emolument, by virtue of a spiritual office or position in the Church, shall, on ceasing to hold, or on being removed from such office or position by any Court of the Church, cease to be entitled to hold or occupy such property or receive such emolument.

7. That the General Assembly, and every State Assembly, has original jurisdiction in every matter and case of discipline, and may either remit the matter or case to an inferior Court, or deal with and dispose of it by the direct exercise of its own authority, subject to the provisions of Rule 34 of the Procedure in regard to Discipline.

8. That nothing in these Rules, or in the Rules as to Procedure in regard to Discipline, shall be deemed to take away the right of any State Assembly in the exercise of its administrative functions, and according to its own Rules, to dissolve the pastoral tie between the Minister and his congregation.”

Call the attention of State Assemblies to the necessity of adopting a declaration regarding the *Nobile Officium* in the sphere in which they are supreme, and Rules similar to those suggested in the Report; direct the Code Committee to receive the suggestions of the Committee regarding additions to the Rules of Discipline and Standing Orders, and Report; re-appoint the Committee, and direct them to consider the reports of the State Assemblies and Presbyteries regarding the *Nobile Officium* and Rules, and report to next Assembly.

The consideration of the motion was postponed till the Evening Sederunt.

**34.** THE Presbytery of Bathurst applied for authority to meet on Tuesday, the 4th October.

The authority was granted.

**35.** THE Assembly adjourned, to meet this Evening at 7 p.m., which having been publicly intimated, the Sederunt was closed with prayer.

## FIFTH SEDERUNT.

*At Sydney, and within St. Stephen's Church, Philip Street, on Friday, the 30th day of September, at 7 p.m.*

**36.** THE Assembly met pursuant to adjournment and was constituted with reading the Scriptures and prayer.

**37.** THE Report of the Business Committee was received and approved.

Church of  
Scotland.

**38.** THE Communication from the Church of Scotland was received and the Clerk instructed to acknowledge it.

Article III.

**39.** THE Returns on the Remits relative to Article III. were submitted by the Convener of the Business Committee.

It was agreed to re-affirm and re-transmit the Overture to Presbyteries and State Assemblies with instructions to report to next Assembly.

Article VIII.,  
Sec. 6.

**40.** THE Returns on the Remit relative to the training of Home Mission Agents—Proposal I—were submitted by the Convener of the Business Committee.

In accordance with the Returns, the Assembly resolved to alter the Articles of Agreement in terms thereof as follows:—

In Article VIII, Section 6, after the word "Assembly" add "also, Home Mission Agents who have not qualified through attendance at a University: but who have passed through a regular course of preliminary training appointed by the Assembly, may be admitted to the Entrance Examination."

**41.** THE replies from State Assemblies and Training Institutes for Home Mission Agents were received. Training Institutes.

**42.** THE consideration of the Report on Spiritual Independence was re-sumed. Spiritual Independence.

The motion was duly seconded and approved.

From this decision the Rev. A. Stewart dissented, for reasons to be given in.

**43.** The General Assembly adjourned, to meet at 10 a.m. to-morrow which having been publicly intimated, the Sederunt was closed with prayer

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#### SIXTH SEDERUNT.

*At Sydney, and within St. Stephen's Church, Philip Street, on Saturday 1st October, at 10 a.m.*

**44.** THE Assembly met pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

**45.** THE Minutes of the Fourth and Fifth Sederunt were confirmed.

**46.** THE Rev. A. Stewart gave in his reasons of dissent from the decision of the Assembly relative to Spiritual Independence. Rev. A. Stewart's reasons of dissent.

**47.** THE Report from the Queensland State Assembly called for by the General Assembly of 1909 was submitted by the Convener of the Business Committee. Queensland State Assembly.

It was moved by the Rev. Principal Harper, and seconded by the Rev. J. S. Buntine:—That inasmuch as the Queensland Assembly, by its representatives, has declared that in restoring Mr. Frackleton to the position of minister of Ann Street and member of the Presbytery, it did not do so as complying with an instruction of the Civil Court, and that whereas the record shows that the Assembly took the view of the Courts as evidence, that the rules were so ambiguously expressed that any individual



minister might have so misunderstood them as to think that they permitted and justified an appeal to the Civil Court, and on account of this ambiguity resolved to recall its sentence on Mr. Frackleton, the General Assembly, while regarding this procedure as regrettable, but in the extremely difficult circumstances of the case as excusable, and while refusing to endorse its action as a precedent, the Assembly express the view that no infringement of the Spiritual Independence of the Church is necessarily involved in the action of the Queensland Assembly, and resolve to proceed no further in the matter.

It was moved as amendment by Professor Adam, and seconded by the Rev. George Tait:—That all the words after the word "That" be omitted, with the view of inserting other words.

At this stage the debate was adjourned.

**48.** THE Assembly adjourned, to meet on Monday, the 3rd October, at 11 a.m., which having been publicly intimated, the Sederunt was closed with prayer.

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## SEVENTH SEDERUNT

*At Sydney, and within St. Stephen's Church, Philip Street, on Monday the 3rd October, at 11 a.m.*

**49.** THE ASSEMBLY met pursuant to adjournment, and was constituted with reading the Scripture, and prayer.

**50.** THE Minutes of the Sixth Sederunt were confirmed.

**51.** THE Rev. James Gibson (Q.), gave notice of his intention at a future Sederunt to move:—

Hall in Brisbane

That in view of the fact that a University for Queensland has been established in Brisbane, and that the Church in Queensland is desirous that a Theological Hall be established there, it is hereby resolved to approve of the founding of such a Hall in Brisbane, and to recognise it as one of the Theological Halls of the Church, provided that instruction in the appointed subjects, and for the appointed times, be given by teachers approved by the College Committee, and that the students be subject to the same Exit Examination as is appointed for the students of the existing Halls.

**52.** THE following letter was read by the ex-Moderator, the Rev. John Ferguson :—

“Quiraing,  
“ Woollahra,  
“ Oct. 1st., 1910.

“ My dear Mr. Ferguson,

“ Will you hand the enclosed cheque for £1000 to the General Assembly of our Church, to be invested in perpetuity, the interest of same to be used for the training of Missionaries for Foreign Mission Work, and to be named “The John Frazer Foreign Mission Fund.” In the hope that my children may be led to add to this fund,

“ I remain,

“ With kindest regards,

“ Very sincerely yours,

“ ELIZTH FRAZER.”

It was moved by the Rev. Dr. Meiklejohn, and seconded by the Rev. Principal Harper :—That the thanks of the General Assembly be accorded to Mrs Frazer for her generous gift, and the Moderator be instructed to convey the same to her.

The motion was approved.

It was remitted to the Board of Missions to submit to a future Sederunt a scheme for the use of Mrs. Frazer's gift.

**53.** THE consideration of the Report from the State Assembly of Queensland was resumed. Queensland State Assembly.

The amendment of Professor Adam, and the motion of Principal Harper were, by leave of the House, withdrawn, and the following motion unanimously approved :—

That the Assembly receive the report, and inasmuch as the Queensland Assembly have reported that it withdrew its sentence against Mr. Frackelton, not because the Civil Court had declared it null and void, but because as a result of the proceedings before the Civil Court it had become apparent to it that the principles and practice of the Presbyterian Church were not set forth in our rules and forms of procedure with sufficient fulness to justify its sentence; and inasmuch as its action in withdrawing its sentence on these grounds does not necessarily involve surrender of the Church's claim to be the supreme interpreter of its own constitution and laws in matters of discipline and government, though, under the circumstances, it may have the regrettable appearance of doing so; the General Assembly, while not endorsing its action, do not find it necessary to take any further proceedings in the matter.

Reference from  
Queensland.

**54.** THE Reference from the State Assembly of Queensland was submitted by the Convener of the Business Committee.

It was moved by the Rev. Professor Adam, and seconded by the Rev. Dr. McCay :—That inasmuch as this Assembly has no jurisdiction in matters of administration, the Assembly decline to entertain the Reference.

The motion was approved.

Capital Fund  
Committee.

**55.** THE following names were added to the Capital Fund for Assembly Expenses Committee :—The Revs. Professor Adam, W. Agnew, W. C. Radcliffe, J. Barr, and Mr. W. G. Geikie.

Statistics.

**56.** THE Report on Statistics was submitted by the Rev. C. A. White.

It was moved by Mr. A. S. Lang, and seconded by Mr. S. S. Field :—

That the Assembly receive the Report ; express satisfaction with the large amount of organized work and steady advance indicated by the Statistical returns ; urge State Assemblies, Presbyteries, Ministers, and Office-bearers to use every effort to make the Statistical information as complete and accurate as possible ; instruct the Committee to report to future Assemblies on the basis of the Annual Returns.

The motion was approved.

Reception of  
Ministers.

**57.** THE consideration of the Report on the Reception of Ministers was resumed.

(3) The Report recommended that Mr. Thrum be required to pass the Exit Examination in Systematic Theology and Apologetics, and having done so the Committee on Reception of Ministers be empowered to receive him as a Minister eligible for a call on his undertaking to serve the Church in Western Australia on the Goldfields for a period of three years after his reception.

The recommendation was approved.

(5) The Report recommended that Mr. Edwards be required to take the classes in Systematic Theology and Apologetics for one year and pass the Exit Examination in Systematic Theology and Apologetics, and having done so, be received as a Minister.

It was moved by the Rev. A. McKinlay and duly seconded that the recommendation be approved.

It was moved as an amendment by the Rev. J. Kinghorn and seconded by the Rev. John Walker ; That the following words be added to the motion—“ with the exception of the requirement to take the classes in Systematic Theology and Apologetics.”

The amendment was approved.

The motion as amended was approved.

(6) The Report recommended that Mr. Rapkins, having attended for one year the Lectures on Systematic Theology and Apologetics, be required to pass the Exit Examination in these subjects, and if he does so, be further required to attend and pass Exit Examination in New Testament and Old Testament, exclusive of languages, and in Church History, and having done so, be received as a Minister.

The recommendation was approved.

(7) The Report recommended that Mr. Hugh Paton be ordained as a Minister.

It was moved by Rev. A. McKinlay and seconded by Mr. Shilliday that Mr. Hugh Paton be ordained as an Evangelist and the Presbytery of Sydney instructed to carry out the ordination.

It was moved as an amendment by the Rev. Dr. Burgess and seconded by the Rev. John Ferguson : That the words "as an Evangelist" be omitted with the view of inserting the words "to the office of the Holy Ministry."

The amendment was rejected.

It was moved as an amendment by the Rev. Professor Adam and seconded by Mr. F. Stocks that the following words be inserted after the word "Evangelist" : "under such conditions as may seem good to the Assembly, and that a small Committee be appointed to consider and report to the Assembly on these conditions."

The amendment was approved.

The motion as amended was approved and the following Committee appointed : Revs. Alex. McKinlay (Convener), Dr. Harper, Dr. Meikisjohn, Professor Adam, George Tait, and Mr. J. M. Campbell,

**58.** THE Ballot for Standing Committees was taken.

Ballot.

**59.** THE Assembly adjourned, to meet at 7 p.m., which having been publicly intimated, the Sederunt was closed with prayer.

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#### EIGHTH SEDERUNT.

*At Sydney, and within Stephen's Church, Philip Street, on Monday, 3rd October, at 7 p.m.*

**60.** THE Assembly met pursuant to adjournment and was duly constituted with reading the Scriptures and prayer.

**61.** THE Report of the Business Committee was approved.

Overture anent  
Students.

**62.** THE Overture anent Students from the Home Churches was introduced by the Rev. A. M. Mackillop

It was agreed to sustain the Overture, and to direct the attention of the Home Mission Committees of the various State Assemblies to it, with a recommendation that they should take practical steps to give effect to it by bringing the matter under the notice of the Home Churches

Evangelistic  
Work.

**63.** THE Report on Evangelistic Work was submitted by the Rev. C. A. White.

It was moved by the Rev. Jas. Lamont and seconded by the Rev. John Walker:—

That the Assembly receive the Report; rejoice in the spiritual quickening enjoyed in many parts of the Commonwealth during the past year, and record the Church's humble gratitude to the Head of the Church for His grace bestowed on our people; commend the work of all evangelists engaged among our people to the prayers of the Church, that they may be guided and blessed by the Holy Spirit in their work; welcome the prospect of the return of Dr. Chapman, Mr. C. M. Alexander and party, and authorize the Committee to continue in fellowship and co-operation with other Churches and organizations working in this matter; re-appoint the Committee with the Rev. W. Michael Smith and Dr. T. G. Campbell.

The motion was approved.

Week of Prayer.

**64.** THE Overture anent the Annual Universal Week of Prayer was introduced by the Rev. John Gray and the Rev. W. M. M. Alexander.

It was moved by the Rev. W. M. M. Alexander, and seconded by the Rev. John Gray:—That the General Assembly sustain the Overture, commend the Annual Universal Week of Prayer to the Ministers, Sessions, and Congregations of our Church, and urge our preachers to obtain and use the summary, and to endeavour to bring together all Christian people for united and specially directed prayers.

The motion was approved.

Immigrants.

**65.** THE Overture anent a Committee on Immigrants was introduced by the Rev. A. J. Wade.

It was moved by the Rev. W. M. M. Alexander, and seconded by the Rev. J. S. Buntine: That the Overture be sustained, and a Committee appointed.

The motion was approved.

Sabbath School  
Hymnal.

**66.** THE Report on the Sabbath School Hymnal was submitted by the Rev. W. M. M. Alexander, who moved: That the Assembly receive the Report; instruct the Committee to inform Mr. Frowde that the Hymnal

which the Assembly is desirous of having printed will, when issued, be authorised for use throughout the Commonwealth; instruct the Committee to prepare a list of Psalms, Hymns and tunes to be inserted in the Hymnal, and submit the same, with Mr. Frowde's offer for printing and publishing, to next Assembly.

The motion was seconded by Mr. McCormack and approved.

**67.** The Report on the Appendix to the Hymnary was submitted by the Rev. George Carson, who moved that the Assembly receive and adopt the Report; thank the Committee and the Conveners, and, their work being done, discharge the Committee. Appendix to Hymnary.

The motion was seconded by Mr. McCormack and approved.

**68.** THE Presbytery of the Goulburn Valley applied for authority to meet to-morrow. The authority was granted.

**69.** THE Assembly adjourned, to meet to-morrow at 10 a.m., which having been publicly intimated, the Sederunt was closed with prayer.

#### NINTH SEDERUNT.

*At Sydney, and within St. Stephen's Church, Philip Street, on Tuesday, 4th October, at 11 a.m.*

**70.** THE ASSEMBLY met pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

**71.** THE MINUTES of the Seventh and Eighth Sederunts were confirmed.

**72.** THE REPORT of the Committee relative to addresses to His Majesty the King and the Governor-General was approved. Addresses.

**73.** AUTHORITY was granted to the Board of Missions to meet during this Sederunt.

**74.** AUTHORITY was granted to the Committee relative to the functions of an Evangelist to meet during this Sederunt.

**75.** THE Rev. Principal Harper gave notice of his intention, when the Overture relative to marriage with a deceased wife's sister is before the House, to move:— Marriage.

That the whole subjected be remitted to a Committee to consider all that is involved in the change proposed, and to report to next General Assembly.



That the relation of the Presbyterian Church of Australia to the marriage laws of the various States be referred to the same Committee, that they may draw up directions to Ministers which will secure uniformity of practice in the Church's action in regard to divorced persons.

Commission of  
Assembly.

**76.** THE Rev. Principal Harper gave notice of his intention, when the question of the date of next Assembly is before the House, to move :—

That it is desirable that a Commission of Assembly be appointed, and that a Committee be appointed to draw up regulations as to its powers, &c., to report to a later Sederunt; the Committee to be the Clerk of Assembly, the Convener of the Business Committee, Rev. Professor Adam, Rev. A. Stewart, Rev. Dr. Meiklejohn, W. Radcliffe, and the mover.

College  
Committee.

**77.** THE REPORT of the College Committee was submitted by the Rev. Dr. Meiklejohn, who moved :—

That the Assembly receive the report; thank the Committee and especially the Conveners, for their diligence; approve of the Exit and Extra-Mural Syllabuses for 1911, and the Entrance and Home Mission Syllabuses for 1912 as far as printed, and authorise the Executive to complete and issue them; instruct the Executive to provide an alternative paper on Seth's Scottish Philosophy for Home Mission Agents taking the Entrance examination in 1911; thank the Examiners for their labours, and approve of the following appointments :—Exit Greek, Rev. F. Dunlop, M.A., Ph. D.; English (Home Mission course) Rev. F. W. Rolland, M.A., and Rev. C. A. White, B.A.; Entrance Hebrew, Rev. D. M. Barnett, B.A.; Entrance Scripture, Rev. G. B. Murphy, B.D.; authorise the Committee to validate the results of the second year Exit examination, the Extra-Mural examination, and the results of the Home Mission examination; resolve—that any addition to the subjects taught in the Theological Halls shall be made only when brought before the General Assembly by overture, and after having been referred for consideration to the College Committee, and been approved of by the Assemblies in which there are Theological Halls, and also resolve that the question of including in the course the subjects of Pedagogics and the Text of the English Bible be referred to the College Committee and the State Assemblies of New South Wales and Victoria; agree to draw the attention of the ministers and office-bearers of the Church and the members of the Laymen's Missionary Movement to the great need of candidates for the Ministry, and recommend State Assemblies to take such steps as they deem advisable to bring the matter before young men, in order that the special need may be supplied; authorise the College Committee to grant the Extra-Mural Exit Certificate to Mr. J. B. McKissock in the event of his passing this year's Extra-Mural examination; authorise the College Committee to give a supplementary examination to Messrs. J. Nicol, W. J. Harvey, John Richardson, and J. F. McDonald,

Home Mission Agents; express gratification at the prospect of a College being immediately founded, in the State of Victoria, for conferring degrees in divinity; grant the request from the Home Mission Committee of the Queensland Church, that Mr. Robert Millar, a first year student under the scheme of training, be advanced to the status of a fourth year student; authorise the Committee to grant the applications from Home Mission Agents, at present doing the preliminary course, to be admitted to the Extra Mural course; direct that of the two Examiners in each subject of examination in the Theological and Home Mission courses, one only shall act as examiner in each year; record the thanks of the Assembly to the Rev. R. M. Fergus for his valuable services as Secretary.

It was moved as an amendment by the Rev. Professor Adam and seconded by the Rev. A. Stewart: That all words after "Assembly" in the clause relative to Home Mission Agents and the Extra-Mural course be omitted, with the view of inserting other words."

The amendment was rejected.

It was moved as an amendment by the Rev. George Tait and seconded by the Rev. Angus King: That the words "in accordance with the regulations of 1905" be inserted in this clause after the word "grant."

The amendment was approved.

It was moved as a further amendment by Mr. H. Hopkins and seconded by Mr. J. Kirkland: That the words "at present doing the preliminary course" be omitted, with a view of inserting the words "who entered the preliminary course before the year 1910."

The amendment was rejected.

The motion as amended was approved.

From this decision the Rev. Professor Adam and Principal Harper dissented, for reasons to be given in.

**78. THE RETURNS** on the Remit ament Training of Home Mission Agents—Proposal 2—were submitted by the Convener of the Business Committee.

Article VIII.,  
Sec. 6.

It was moved by the Rev. John Ferguson and seconded by the Rev. P. J. Murdoch: That the Assembly receive the returns and in terms of the returns from a majority of the Presbyteries and State Assemblies amend Article VIII., Section 6, by inserting after the addition agreed to at the Fifth Sederunt, the following words: "provided that Home Mission Agents shall not be required to pass in Hebrew, nor to take Hebrew as a language as a part of their Theological course."

The motion was approved.

**79.** It was moved by the Rev. Professor Adam and seconded by Mr. John Kirkland: "That some subject be prescribed as an alternative to Hebrew

Alternative to  
Hebrew.



in the Entrance and Exit Examinations for Home Mission Agents, and that it be remitted to the College Committee to consider and report to a future meeting of this Assembly as to the modifications in the Entrance and Exit Examinations rendered necessary by the resolution adopted to admit Home Mission Agents to the Hall without requiring them to study Hebrew.

The motion was approved.

**80.** THE ASSEMBLY adjourned, to meet at 7 p.m., which having been publicly intimated, the Sederunt was closed with prayer.

### TENTH SEDERUNT.

*At Sydney, and within St. Stephen's Church, Philip Street, on Tuesday, 4th October, at 7 p.m.*

**81.** THE ASSEMBLY met pursuant to adjournment and was duly constituted with reading the Scriptures and prayer.

**82.** THE REPORT of the Business Committee was approved.

Judicial  
Commission.

**83.** THE REPORT of the Judicial Commission was called for—there was no Report.

Committee on  
Sites.

**84.** THE REPORT of the Committee on Sites in the Federal Capital was called for—there was no Report.

Directory of  
Public Worship.

**85.** THE REPORT of the Committee on a Directory of Public Worship was called for—there was no Report.

Code.

**86.** THE REPORT of the Code Committee was called for—there was no Report.

Alliance of  
Reformed  
Churches.

**87.** A COMMUNICATION from the Alliance of the Reformed Churches holding the Presbyterian System was received.

Ballot.

**88.** THE REPORT of the Scrutineers and the returns from State Assemblies were received, and the Judicial Commission, the Board of Missions, and the Standing Committees appointed in terms thereof.

Archdeacon  
Lefroy.

**89.** THE Board of Missions reported that a letter had been received from Archdeacon Lefroy, of the Australian Board of Missions, inviting the sympathy and co-operation of all the Churches of Australia in the protection and preservation of the Aborigines of Australia.

It was resolved to appoint the Rev. James Lamont and Mr. Wm. Wood to attend any meetings in aid of the scheme, and to authorise the

Board of Missions to appoint representatives on any Committee that may be formed in any of the other States.

**90.** THE REPORT of the Board of Missions relative to Mrs. Frazer's gift of £1000 was received.

Mrs. John  
Frazer's Gift.

The Report recommended that until the next meeting of the General Assembly the Board of Missions be empowered to allocate the income available, and be instructed to bring up a draft set of regulations for the administration of the "John Frazer Foreign Mission Fund."

The recommendation was approved.

**91.** THE REPORT of the Year Book Committee was submitted by the Rev. W. M. M. Alexander who moved:—

Year Book.

That the Assembly receive the Report, thank all who contributed information for the Year Book, continue the publication and re-appoint the Committee.

The motion was duly seconded and approved.

**92.** THE Overture anent Sabbath School Lessons was introduced by the Rev. Thomas Shanks.

Overture anent  
Sabbath School  
Lessons.

The Overture was sustained and remitted to the Committee on Religion and Morals and Sabbath Schools.

**93.** BY arrangement addresses on various aspects of Home Mission Work were delivered by Mr. R. Robertson of Western Australia, the Rev. J. Walker of Queensland, the Rev. A. J. Wade of South Australia, the Rev. J. Barr of Tasmania, the Rev. D. A. Cameron of Victoria, and the Rev. Dr. Clouston of New South Wales.

Home Missions.

**94.** THE ASSEMBLY adjourned, to meet to-morrow at 10 a.m., which having been publicly intimated, the Sederunt was closed with prayer.

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#### ELEVENTH SEDERUNT.

*At Sydney, and within St. Stephen's Church, Philip Street, the 5th day of October, 1910, at 10 a.m.*

**95.** THE ASSEMBLY met, pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

**96.** THE MINUTES of the Ninth and Tenth Sederunts were confirmed.

**97.** THE reasons of dissent against the decision of the Assembly relative to the Extra-Mural course were submitted by Professor Adam for himself, Principal Harper, Revs. J. Kemp Bruce, R. Jackson, and A. Stewart.

Dissent from  
decision  
relative to  
Extra-Mural  
Course.

Finance  
Committee.

**98.** A SUPPLEMENTARY REPORT from the Finance Committee was received.

The Report set forth that the shortage in the Assembly Expenses Fund was greater than the Committee expected.

By leave of the House, the Hon. James Balfour submitted the motion of which he had given notice in the following form:—That the Assembly authorise the Finance Committee to pay the amounts for travelling expenses mentioned in the circular issued to members of the Assembly, and urge the State Assemblies to make good the amount required in the following proportion: New South Wales, £30; Victoria, £30; Queensland, £15; South Australia, £5; Western Australia, £5; Tasmania, £5.

The motion was seconded by Mr. William Wood and approved.

Hall in  
Brisbane.

**99.** ACCORDING to notice, the Rev. James Gibson (Q.) submitted the following motion:—

That in view of the fact that a University for Queensland has been established in Brisbane, and that the Church in Queensland is desirous that a Theological Hall be established there, it is hereby resolved to approve of the founding of such a Hall in Brisbane, and to recognise it as one of the Theological Halls of the Church, in accordance with the Articles of Agreement.

The motion was seconded by the Rev. D. McLennan and approved.

Walcot Inlet.

**100.** A SUPPLEMENTARY REPORT from the Board of Missions anent the Aborigines Mission at Walcot Inlet was received.

It was moved by the Rev. A. Stewart, and seconded by the Rev. W. M. M. Alexander:—That the Assembly resolve to urge the State Assemblies for the continuation of temporary support to the West Australian Church in providing the funds required for the initial cost of the work, and authorize the Board of Missions to raise funds by donations or collections for this purpose.

The motion was approved.

Mrs. Sutherland's  
Gift.

**101.** THE Moderator read a letter from Mrs. Sutherland, of North Brighton, Victoria, intimating that she had given the land for a manse at Broome, Western Australia, and also £50 to a Manse Building Fund.

The Moderator was asked to convey the thanks of the Assembly to Mrs. Sutherland.

Federation of  
Protestant  
Churches.

**102.** THE REPORT on the Federation of Protestant Churches was submitted by the Rev. Dr. Clouston, who moved:—

Whereas in 1902 the General Assembly declared that a union of the Protestant Churches of Australia would be desirable in the interests of the Kingdom of Christ, and appointed a committee to consider the practicability of such a union, and further issued an invitation to the Churches to consider

the matter with them ; and whereas the invitation was favourably responded to and Committees appointed by the Methodist and Congregational Churches and by the Church of England and Baptist Churches to confer with the Committee of this Assembly, and Conferences have been held with this Committee ; and whereas the negotiations with the Church of England have been suspended for the present, and those with the Baptists (in Victoria) have ceased ; and whereas the Committees appointed by the Congregational and Methodist Churches have been meeting with the Committee of the General Assembly for the past five years ; and whereas the result of the labours of the Joint Committees of the three negotiating Churches has been the production of a Basis of Doctrine and a Scheme of Polity which the Joint Committees believe could be honourably accepted by the three Churches without any departure from their fundamental principles ; and whereas the teaching of this Church regarding the nature of the Church and the Communion of Saints implies that the Communion of fellow Christians in worship and service is a duty wherever it is not forbidden by conscience ; and whereas in view of the report of the Committee there does not appear to this Assembly to be any bar in principle to a union between the Congregational, Methodist and Presbyterian Churches ; and whereas the benefits which would result from such a union are many, great and obvious ; and whereas such a Union might be the precursor of a still wider Union ; the Assembly receives the report, and, without committing itself to details, expresses a general approval of the basis of doctrine and the scheme of polity, and transmits them to the State Assemblies and Presbyteries for their consideration, and instructs them to carefully examine these documents and to report any amendments or suggestions to the Convener of the Committee at least six months before the meeting of the next General Assembly ; and further instructs the Committee to prepare a full explanation of the scheme for the information of Church Courts, and also authorise the Committee to arrange with Presbyteries for the reception of deputies who are familiar with the progress of the Union negotiations, when so desired ; re-appoints the Committee with the addition of the Rev. Dr. Dunlop and Mr. J. H. Beatson, and with instructions to continue negotiations with the other Churches.

The motion was seconded by the Rev. P. J. Murdoch.

It was moved as an amendment by the Rev. John Gray, and seconded by the Rev. James Crookston, that the words " expresses a general approval of the basis of doctrine and the scheme of polity " be omitted.

The amendment was rejected.

The motion, as amended, was approved.

**103.** FROM this decision the Revs. John Gray, J. Crookston, George Carson, J. P. Millar, Thomas Shanks, Samuel D. Hood, Chas. G. O. Keays,

W. M. M. Alexander, Arthur J. Wade, G. Chalmers, John S. Buntine and Messrs. Harry Hopkins and Neil Sutherland, dissented.

**104.** THE ASSEMBLY adjourned, to meet at 7 p.m., which having been publicly intimated, the Sederunt was closed with prayer.

#### TWELFTH SEDERUNT.

*At Sydney, and within St. Stephens' Church, Philip Street, the 5th day of October, 1910, at 7 p.m.*

**105.** THE ASSEMBLY met pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

Capital Fund  
Committee.

**106.** THE REPORT of the Capital Fund for Assembly expenses Committee was submitted by the Rev. John Walker, who moved:—That the Assembly receive the Report, authorize the issuing of the circular on the lines indicated in the Report, and urge upon the Presbyterians of Australia to generously respond.

The motion was seconded by the Rev. A. J. Wade and approved.

Reception of  
Ministers.

**107.** THE consideration of the Report on the Reception of Ministers was resumed.

(8) The Report submitted the Petition of Rev. T. Nevin-Cuttle *simpliciter* to the General Assembly.

It was moved by Mr. A. L. Pryde, and seconded by the Rev. A. Stewart:—That the Petition be not granted.

It was moved as an amendment by the Rev. Dr. Burgess, and seconded by Mr. J. M. Campbell:—That all the words after the word "That" be omitted with the view of inserting the following words:—"the prayer of the Petition be granted, subject to a six-months' probation, at the end of which the Committee, if satisfied with the documents submitted by the applicant, be empowered to receive him."

It was moved as a further amendment by the Rev. J. S. Buntine, and seconded by the Rev. G. Chalmers:—That the word "six" be omitted before the word "months," with the view of inserting the word "twelve."

The amendment was approved and the word "twelve" inserted in the amendment. The amendment was inserted in the motion and the motion, as thus amended, approved.

(9) The Petition of Mr. J. H. Dawe was submitted by the Convener of the Committee on the Reception of Ministers, who moved:—That the Petition be sent to the Presbytery of Melbourne North.

The motion was duly seconded.



It was moved as an amendment by the Rev. Professor Adam and duly seconded :—That all the words after the word “that” be omitted, with the view of inserting the words : “the prayer of the Petition be granted.”

The amendment was rejected.

It was moved as an amendment by the Rev. A. Stewart and duly seconded :—That the following words be added to the motion :—“and that the Reception Committee be empowered to deal finally with any report of the Presbytery received by it.”

The amendment was rejected.

The motion was rejected.

(10) The Report intimated that the Rev. W. C. Fleming, B.A., was received by the Committee under Section A of the Regulations from the Presbyterian Church of England.

(7) The Report of the Reception Committee relative to the ordination of an Evangelist was submitted by the Convener, who moved :—

That the Presbytery of Sydney be empowered to ordain Mr. Hugh Paton to the office of an Evangelist under appointment of the Evangelistic Committee in the Presbyterian Church of New South Wales, after suitable trials, including a sermon on some text and a lecture on some passage of Scripture duly prescribed and sustained by the said Presbytery, and on assurance of suitable provision made for his support ; that as an ordained evangelist Mr. Paton be authorised to preach the Word and to administer the Sacrament under the authority of any duly constituted Kirk Session ; that he be entitled to sit as an associate member of any Presbytery that may be pleased to associate him, but that he be not entitled to receive a call to a settled charge, nor to be inducted into such charge without fresh reference by and sanction from the General Assembly of the Presbyterian Church of Australia.

It was moved as an amendment by the Rev. Dr. Burgess and duly seconded :—That all the words after the words “Mr. Hugh Paton” be omitted with a view of inserting the words : “as an Evangelist, such ordination to carry with it all the rights and privileges of the pastoral office.”

The debate was adjourned.

**108.** MR. J. BIRCHNELL submitted, by leave of the House, the motion of which he had given notice in the following form :—That the Assembly request the Capital Fund Committee to endeavour to evolve some scheme to raise sufficient funds to enable the Moderator to visit the distant States when considered desirable by him.

The Moderator's  
Visitation of  
States.

The motion was seconded by the Rev. J. A. Lee and approved.

**109.** THE OVERTURE relative to a Hand-book on Presbyterianism was introduced by the Rev. John Gray.

Hand-book.

Clause 3 of the deliverance on the Report on Public Questions was considered with the Overture.

It was moved by the Rev. John Gray and seconded by the Rev. A. Stewart:—That the Assembly sustain the Overture and appoint a committee to consider such Hand-books on the doctrine and polity of the Presbyterian Church as at present exist, and to determine as to whether it is wise to select one or more of these for adoption by the Assembly; or, if thought more desirable, to arrange for the preparation of one or more new Hand-books to be submitted to the Assembly for approval before being issued.

The motion was approved and the following committee appointed in terms thereof:—Rev. John Gray (Convener), Dr. Meiklejohn, Principal Harper, Alex Stewart, Professor Adam, John Ferguson, A. J. Wade, W. C. Radcliffe and Mr. Robert Robertson.

**110.** THE ASSEMBLY adjourned, to meet to-morrow at 10 a.m., which having been publicly intimated, the Sederunt was closed with prayer.

#### THIRTEENTH SEDERUNT.

*At Sydney, and within St. Stephen's Church, Philip Street, the 6th day of October, 1910, at 10 a.m.*

**111.** THE ASSEMBLY met pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

**112.** THE MINUTES of the Eleventh and Twelfth Sederunts were confirmed.

**113.** THE MODERATOR read a letter from Archdeacon Lefroy relative to the Mission to the Aborigines.

It was moved by the Rev. John Ferguson:—That the Assembly receive the letter and thank Archdeacon Lefroy for the same and further refer the Communication to the Board of Missions.

The motion was duly seconded and approved.

Archdeacon  
Lefroy.

Mr. Hugh Paton

**114.** THE debate on the case of Mr. Hugh Paton [ (7) Reception of Members ] was resumed.

The amendment of Dr. Burgess was rejected.

It was moved as an amendment by Mr. A. L. Pryde and duly seconded:—That the clause of the motion referring to " trials " be omitted.

The amendment was rejected.

The motion was approved (Minute 107).

Marriage.

**115.** THE OVERTURE relative to marriage with a deceased wife's sister was introduced by the Rev. A. J. Wade.



In accordance with notice, the Rev. Principal Harper moved :—

(1) That the Overture be received, and the whole subject be remitted to a Committee to consider all that is involved in the change proposed, and to report to next General Assembly.

(2) That the relation of the Presbyterian Church of Australia to the marriage laws of the various States be referred to the same Committee, that it may draw up directions to Ministers which will secure uniformity of practice in the Church's action in regard to divorced persons.

The motion was seconded by the Rev. Thomas Shanks.

It was moved as an amendment by the Rev. A. J. Wade and seconded by Mr. Woodside :—That all the words after the word "Overture" be omitted with the view of inserting the words "be sustained; and it be declared that those of our people who contract such marriages in a regular manner shall retain their full standing and privileges as church members, and that while any minister may refuse to solemnise such marriages, those who have no conscientious objections thereto, shall be at liberty so to do.

The amendment was rejected.

The motion was approved, and the following committee appointed in terms thereof :—Rev. Professor Skene, Rev. Professor Adam, Rev. Professor Clouston, Rev. Professor Harper (convener), Rev. Dr. Meiklejohn, Rev. J. Ferguson, Rev. J. Kemp Bruce, Rev. G. Tait, Rev. J. Walker, Rev. J. Gray, Rev. P. J. Murdoch, Rev. A. J. Wade, Rev. J. Gibson (Q.), Hon. J. Balfour, Hon. J. Garland, J. M. Campbell, Esq., T. W. Fleming, Esq.

**116.** THE Committee relative to an alternative subject to Hebrew for Home Mission Agents reported that the Committee recommend the Assembly to adopt the following resolutions :—

Alternative to Hebrew.

(1) That the Assembly resolve that Stopford Brooke's Primer on English Literature be substituted as an alternative subject to Hebrew in the Entrance Examination for Home Mission Agents.

(2) That the Assembly resolve that in regard to the Exit Examination, it be left to the two Professors of Hebrew to suggest a subject as an alternative to examination in the Hebrew language.

**117.** It was agreed that the next meeting of the General Assembly of Australia be held in the Assembly Hall, Collins Street, Melbourne, on the fourth Wednesday of September, 1912, at 7 p.m.

**118.** By leave of the House, the Rev. Principal Harper submitted the motion of which he had given notice in the following form :—

Commission of Assembly.

That it is desirable that a Commission of Assembly be appointed, and that a Committee be appointed to draw up regulations as to its powers, &c., to report to next Assembly; the Committee to be the Clerk of Assembly, Rev. Professor Adam, Rev. A. Stewart, Rev. Dr. Meiklejohn, Rev. W. C. Radcliffe, Rev. R. G. McIntyre, and the mover.—The mover, convener.

The motion was duly seconded and approved.

Powers to  
College  
Committee and  
Board of  
Missions.

**119.** IT was agreed to clothe the College Committee and the Board of Missions with Assembly powers on matters within their respective spheres.

Immigration  
Committee.

**120.** THE Home Mission Committee was appointed the General Immigration Committee.

Home Mission  
Training  
Scheme.

**121.** THE Home Mission Committee was instructed to revise the Home Mission Training Scheme in accordance with alterations made by the General Assembly and report to next General Assembly.

Alteration in  
Basis of Union.

**122.** THE Hon. Jas. Balfour submitted the following motion, of which Mr. J. M. Campbell had given notice:—That all alterations in the Basis of Union and Articles of Agreement already and hereafter to be made be engrossed on parchment, certified to by the Moderator and Clerk of Assembly, with a statement of the steps taken to make the alteration, and annexed to the original Deed of Union.

The motion was seconded by Mr. A. L. Pryde.

It was moved as an amendment by Mr. Wm. Wood and seconded by Dr. Burgess:—That the motion be referred to the Procurator and Law Agent of the Church, with instructions to report to next Assembly.

The amendment was rejected.

The motion was approved.

Business  
Committee.

**123.** THE following were appointed the Business Committee to arrange for business necessary to be done previous to the meeting of next Assembly: The Clerk, the Law Agent, Rev. John Burgess, Dr. Harper, Dr. Clouston, R. G. McIntyre (Convener) and Mr. Wm. Wood.

**124.** IT was agreed that the cordial thanks of the Assembly be given to the Minister and Office-bearers of St. Stephen's Church; to the Hospitality Committee of the Presbyterian Church of New South Wales; to the ladies of the Presbyterian Women's Missionary Association; and to all others who have so generously and graciously exercised hospitality towards members of Assembly.

**125.** THE MINUTES of the Thirteenth Sederunt were confirmed.

**126.** THE business of the General Assembly being concluded, the Moderator delivered a brief closing address.

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 General Assembly of Australia will be holden in the Assembly Hall, Collins Street, Melbourne, on the fourth Wednesday of September, 1912, at 7 p.m.

The Session was closed with the Benediction.

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

W. S. ROLLAND, Moderator.  
GEORGE TAIT, Clerk.

# COMMITTEES OF THE GENERAL ASSEMBLY.

## JUDICIAL COMMISSION.

Rev. John Burgess, M.A., D.D.	Rev. John Ferguson
T. E. Clouston, B.A., D.D.	J. F. Macrae
Principal Harper, M.A., D.D.	John Walker
Professor Macintyre, M.A., B.D.	Alex. Hay, D.D.
J. C. McDonald, M.A.	George Davidson, D.D.
J. K. Bruce	Alex. Crow
Professor Rentoul, M.A., D.D.	Hon. James Balfour
Professor Adam, M.A., B.D.	Dr. J. H. MacFarland
George Tait, M.A.	Mr. J. A. Aitken
Alex. Stewart, M.A.	J. H. Balfour
P. J. Murdoch, M.A.	John Kirkland
J. Gray, M.A.	Geo. Kerr
Geo. Ewan	J. M. Campbell
J. Gibson, M.A.	Longmore
W. C. Radcliffe, B.A.	John Candlish
J. Walker, M.A., B.D.	John Ross
James Barr	A. G. Proudfoot
A. McCarlie	William Taylor
A. J. Wade	T. W. Fleming

THE RIGHT REV. THE MODERATOR, Chairman.

### ASSESSORS.

Rev. R. Steel, M.A.	Rev. J. Mathew, M.A., B.D.
C. A. White, B.A.	J. Meiklejohn, D.D.
H. Robertson, B.A.	Mr. J. H. Beatson

### BOARD OF MISSIONS.

Rev. E. J. H. McGowan	Rev. J. Gray
W. H. Ash	W. Gray
T. R. Cairns, D.D.	G. Davidson, D.D.
A. Stewart, M.A.	F. H. L. Paton, M.A., B.D.
W. M. M. Alexander	Mr. W. S. Park
M. Kirkpatrick, B.A.	William Wood
J. Heyer, M.A.	A. Byers
E. J. Petherick	J. McKinnon
James Cosh	Colonel Goodlet
William Fraser	Mr. R. K. Gillespie

REV. ALEXANDER STEWART, Convener.

## STANDING COMMITTEES.

### I. - THE CODE.

Rev. John Burgess, M.A., D.D.	Rev. W. C. Radcliffe
R. G. Macintyre, M.A., B.D.	J. Barr
P. J. Murdoch, M.A.	W. Gray
George Tait, M.A.	Hon. J. Garland, M.A., L.L.B., K.C.
R. Kerr	Mr. William Wood
J. Russell	J. M. Campbell
W. Agnew	John A. Aitken
W. M. M. Alexander	A. G. Proudfoot
W. Sweyn Macqueen	T. W. Fleming
Hume Robertson	W. P. Weller

THE CLERK and MR. J. M. CAMPBELL, Joint-Conveners.

## II.—COLLEGE.

Rev. J. Ferguson  
 Robert Kay, M.A.  
 Dr. Meiklejohn, D.D.  
 J. Mathew, M.A., B.D.  
 R. M. Fergus, M.A., B.D.  
 A. R. Osborn, M.A.  
 F. Ozer, M.A., B.D.  
 J. Lundie, B.A.  
 J. Gibson, M.A.  
 George Davidson, D.D.

Rev. J. K. Bruce  
 Robert Steel, M.A.  
 J. L. Cope  
 J. C. McDonald, M.A.  
 George Tait, M.A.  
 C. A. White, B.A.  
 F. Milne, M.A., B.D.  
 W. C. Radcliffe, B.A.  
 Dr. J. H. McFarland

REVS. DR. MEIKLEJOHN and J. MATHEW, Joint-Conveners.  
 REV. J. KEMP BRUCE, Convener, New South Wales Section.

## III.—HOME MISSION.

Rev. Dr. Clouston  
 John Ferguson  
 Dr. Harper  
 D. A. Cameron, M.A.  
 P. J. Murdoch, M.A.  
 J. Meiklejohn, M.A., D.D.  
 George Ewan  
 J. Barr  
 J. H. Fordyce, M.A.  
 Robert Steel, M.A.

Rev. J. C. McDonald, M.A.  
 Professor Adam, M.A., B.D.  
 John Walker  
 Macrae Stewart  
 A. J. Wade  
 G. C. Love  
 Mr. William Wood  
 R. J. Shilliday  
 R. K. Gillespie  
 Robert Robertson

REV. JOHN FERGUSON, Convener.

## IV.—FINANCE.

Mr. John Cameron  
 John Kirkland  
 A. S. Lang  
 Colonel J. H. Goodlet  
 Mr. William Wood  
 Rev. H. Robertson  
 Dr. J. H. MacFarland  
 Hon. Jas. Balfour  
 A. McLellan  
 Rev. W. C. Radcliffe

Hon. James Murdoch  
 Captain Craig  
 Mr. W. G. Geikie  
 G. Crane  
 Rev. Dr. Marshall  
 Mr. T. J. Finlay  
 A. L. Pryde  
 Rev. A. Stewart  
 Mr. T. W. Tassie

COLONEL GOODLET, Convener

## V.—RECEPTION OF MINISTERS.

Rev. Dr. Clouston  
 John Auld, M.A.  
 R. G. Macintyre, M.A., B.D.  
 Dr. Dill-Mackay  
 Dr. Meiklejohn  
 Professor Skene, M.A.  
 Professor Rentoul, M.A., D.D.  
 P. J. Murdoch, M.A.  
 W. C. Radcliffe, B.A.  
 Alex. McKinlay

Rev. J. Walker, M.A., B.D.  
 John Scott  
 A. McCarlie  
 Dr. Harper  
 Professor Adam, M.A.  
 John Walker  
 A. J. Wade  
 W. H. Cooper, B.D.  
 T. Shanks, B.D.  
 Mr. A. L. Pryde

REV. A. MCKINLAY, Convener.

## VI.—STATISTICS.

Rev. D. M. Barnet, B.A.  
 R. Miller, B.A.  
 J. Steele  
 C. A. White, B.A.  
 H. Robertson  
 George Carson  
 A. W. Butler  
 W. S. Rolland  
 J. S. Macdonald  
 R. M. Fraser

Rev. R. W. Macaulay, B.A.  
 Dr. Burgess  
 J. F. Macrae  
 J. Heyer  
 R. Kerr  
 W. Gray  
 Mr. A. S. Lang  
 David Walker  
 S. J. Carruthers  
 G. S. MacKay

REVS. C. A. WHITE, and HUME ROBERTSON, Joint-Conveners.

## SPECIAL COMMITTEES.

### I.—FEDERATION OF PROTESTANT CHURCHES.

<p>Rev. J. Kemp Bruce            Dr. Clouston            R. E. Davies, M.A.            John Edwards            Dr. Harper            James Kinghorn            James Lamont, F.L.S.            R. G. MacIntyre, M.A., B.D.            Dr. Kinross            John Walker            R. H. Waugh, M.A.            R. Scott-West            C. A. White, B.A.            Dr. Dunlop            Colonel Goodlet            Mr. William Affleck            John Kirkland            W. G. Crane            Dr. Robertson            Mr. W. Wood            J. H. Beatson            Rev. Dr. Cairns            W. Fraser, B.A.            W. G. Macconochie, M.A.            J. Mathew, M.A., D.B.            Dr. Meiklejohn            P. J. Murdoch, M.A.            A. R. Osborn, M.A.            H. Robertson            A. Stewart, M.A.            Hon. James Balfour            Mr. T. J. Finlay            R. Gillespie            W. F. Greenwood            D. Love            Rev. Dr. Hay            A. Gillison, M.A.            D. McLennan            W. S. Macqueen            Jas. McQueen</p>	<p>Rev. S. Martin            W. C. Radcliffe, B.A.            R. H. Roberts            Peter Robertson            Rev. J. M. R. Dale            Mr. Jas. Allen            D. Ewart            George Hall            A. S. Lang            A. McKellar            J. S. Sword            George Stupart            Rev. G. Davidson, M.A.            G. C. Love, M.A., B.D.            T. Shanks, M.A., B.D.            R. Thompson            A. J. Wade            Mr. A. H. Bryson            T. W. Fleming            R. Gilchrist            Professor Rennie            Mr. T. W. Tassie            Rev. W. Beck            J. D. Brown            F. E. Ozer, M.A., B.D.            J. G. Millar            Mr. F. Burbury            D. McKinnon            Hon. J. Murdoch            Mr. J. K. Reid            F. Williams            J. Wright            Rev. A. Crow            J. H. Fordyce, M.A.            A. S. C. James            A. McCarlie            Dr. S. Macaulay            Mr. R. Bracks            F. A. Voseley            R. Robertson</p>
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The Moderator, Clerk, and Law Officers, members *ex officio*.  
 DR. CLOUSTON, Convener.

### II.—PUBLIC QUESTIONS.

<p>Right Rev. the Moderator            Rev. Dr. Bruce            J. Burgess, M.A.            John Ferguson            Principal Harper            Dr. Rentoul</p>	<p>Hon. James Balfour            Mr. John Cameron            T. W. Fleming            Colonel Goodlet            Rev. C. H. Talbot</p>
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With the Clerk and the Moderators and the Clerks of the State Assemblies.

The Executive to consist of the members from the State to which the  
 Moderator belongs.

THE RIGHT REV. THE MODERATOR, Convener.

## III.—SABBATH SCHOOL HYMNAL.

Rev. W. M. M. Alexander	Rev. Jas. Steele, M.A.
W. H. Ash	W. Wishart
C. Crane	D. Macrae Stewart
R. E. Davies, M.A.	T. J. Smith, M.A.
R. M. Fergus, M.A.	Jno. Walker
J. Heyer, M.A.	R. H. Waugh, M.A.
J. Lamont, F.L.S.	C. A. White, B.A.
Joseph Lundie, B.A.	Mr. M. F. Culliforti
W. S. Macqueen	Lachlan Fraser
J. Mathew, M.A., B.D.	W. F. Greenwood
R. Mitchell (S.A.)	E. H. Hume
R. Miller	A. Jackson
F. E. Oxer, M.A., B.D.	J. MacIntyre
W. S. Rolland	P. D. McCormack
Hume Robertson, B.A.	Robert Robertson
J. T. Robertson, M.A.	G. A. Steel

REV. W. H. ASH, Convener.

## IV.—RELIGION AND MORALS AND SABBATH SCHOOLS.

Conveners of the State of Religion Committees in Queensland, New South Wales, Victoria and Tasmania; the Convener of the Committee on "Life and Work" in South Australia; the Convener of the Moderator's Committee in Western Australia, and the Conveners of the Sabbath School Committees of State Assemblies.

REV. W. S. ROLLAND, Convener.

## V.—"RECORD."

The Conveners of the Sabbath School Committees of the State Assemblies.

REV. W. S. ROLLAND, Convener.

## VI.—DIRECTORY OF PUBLIC WORSHIP.

Rev. J. Kinghorn	Mr. W. G. Geikie
John Ferguson	Dr. Marden
R. Steele, M.A.	Mr. S. J. Carruthers
J. K. Bruce	

REV. J. KINGHORN, Convener.

## VII.—SITES IN FEDERAL CAPITAL.

Hon. Jas. Balfour	Mr. William Wood
Colonel Goodlet	

## VIII.—BUSINESS COMMITTEE.

The Clerk	Rev. R. G. Macintyre
The Law Agent	Dr. Clouston
Rev. John Burgess, D.D.	Mr. William Wood
Dr. Harper	

REV. R. G. MACINTYRE, Convener.

## IX.—TO NOMINATE THE MODERATOR OF NEXT ASSEMBLY.

The Moderator and ex-Moderators of the General Assembly and the Moderators of the State Assemblies who are in office.

THE RIGHT REV. THE MODERATOR, Convener.



## X.--SPIRITUAL INDEPENDENCE.

Rev. John Burgess	Rev. A. Stewart
Dr. Clouston	George Tait
J. C. McDonald	Dr. McCay
Professor Macintyre	I. Mathew
Principal Harper	F. A. Hagenauer
C. A. White	Dr. Hay
R. Scott West	W. C. Radcliffe
W. Sweyn Macqueen	R. Kerr
Dr. Merrington	Peter Robertson
Robert Steel	James Gibson (Brisbane)
Colonel Goodlet	John Russell
Mr. John Garland	W. Gray
J. A. Aitken	F. E. Oxer
John Kirkland	Mr. J. M. Campbell
Rev. Professor Adam	A. G. Proudfoot
Dr. Meiklejohn	Dr. MacFarland
P. J. Murdoch	Hon. James Balfour
John Walker	Mr. Robert Gillespie
A. Gillison	D. Storer, M.H.R.
J. F. Macrae	T. W. Fleming

REV. P. J. MURDOCH, Convener.

## XI.—EVANGELISTIC COMMITTEE.

Rev. James Gibson (Brisbane)	Rev. A. J. Wade
P. Robertson	A. McCarlie
G. Ewan	A. Crow
Angus King	Dr. Macauley
R. J. H. Mettowan	Hon. Jas. Balfour
J. Lamont	Professor Darnley Naylor
James Kingshorn	Rennie
Dr. Merrington	Mr. A. S. Lang
C. A. White	James Allan
J. Crookston	Colonel Goodlet
J. F. Macrae	Mr. J. H. Beatson
John Walker	W. Wood
W. S. Rolland	R. Gillespie
D. Ross	D. Love
A. Stewart	Geo. Kerr
J. Heyer	F. Burbury
J. Russell	T. W. Fleming
G. Davidson	R. Robertson
W. Michael Smith	Dr. T. G. Campbell

REVS. A. STEWART AND C. A. WHITE, Joint Conveners.

## XII.—CAPITAL FUND FOR ASSEMBLY EXPENSES.

Rev. John Walker	Rev. W. C. Radcliffe
Dr. Meiklejohn	J. Barr
A. J. Wade	Hon. Jas. Balfour
James Gibson (Brisbane)	Professor Darnley Naylor
J. Heyer	Colonel Goodlet
A. McCarlie	Mr. William Wood
Professor Adam	Geo. Kerr
W. Agnew	W. G. Geikie

REV. JOHN WALKER, Convener.



## XIII.—YEAR BOOK.

Rev. F. E. Ozer  
Wm. Gray  
H. W. Burrige  
James McQueen  
R. G. McIntyre

Rev. A. J. Wade  
W. M. M. Alexander  
H. Robertson  
Wm. Wood

REVS. H. ROBERTSON AND W. M. M. ALEXANDER, Joint Conveners.

## XIV.—HAND-BOOK.

Rev. John Gray  
Dr. Meiklejohn  
Principal Harper  
Alex. Stewart  
Professor Adam

Rev. John Ferguson  
A. J. Wade  
W. C. Radcliffe  
Mr. Robert Robertson

REV. JOHN GRAY, Convener.

## XV.—MARRIAGE.

Rev. Professor Skene  
Professor Adam  
Professor Clouston  
Principal Harper  
Dr. Meiklejohn  
John Ferguson  
J. Kemp Bruce  
George Tait

Rev. John Walker  
John Gray  
P. J. Murdoch  
A. J. Wade  
J. Gibson (Q.)  
Hon. James Balfour  
Hon. J. Garland  
Mr. J. M. Campbell  
T. W. Fleming

PRINCIPAL HARPER, Convener.

## XVI.—COMMISSION OF ASSEMBLY.

The Clerk  
Rev. Professor Adam  
A. Stewart  
Dr. Meiklejohn

Rev. W. C. Radcliffe  
R. G. Macintyre  
Principal Harper

PRINCIPAL HARPER, Convener.

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# REPORTS OF COMMITTEES

## AND OTHER PAPERS

PRESENTED TO THE

General Assembly of Australia.



SYDNEY, SEPTEMBER, 1910.

## ADDRESS TO THE KING.

TO HIS MOST GRACIOUS MAJESTY, GEORGE V.

(By the Grace of God King of Great Britain and Ireland and the British  
Dominions over the Seas, Emperor of India).

May it please Your Majesty—

In the name of the General Assembly of the Presbyterian Church of Australia, now meeting in Sydney, New South Wales, we beg leave to express our profound loyalty and attachment to Your Majesty's Person and Throne. At this, our first meeting after the death of our beloved Edward VII., your Royal and distinguished father, we respectfully offer you the sympathy of this Church. His loss to the Empire and to the world has been deeply felt. His uprightness, his graciousness of manner, his wisdom, his high sense of duty, made him the foremost influence for the amity of nations and the peace of the world.

This Church rejoices that Your Majesty has succeeded to the Throne, and that you bring to the exercise of its powers not only the high privilege of a noble ancestry, but a personal character of acknowledged worth and a personal acquaintance with every part of Your Majesty's Dominions.

It is the humble prayer of this Church that Almighty God may grant that Your Majesty's reign be long and prosperous, that Your Majesty's vast dominions may enjoy the blessings of good government, and develop in ever-increasing fulness the virtues and advantages of Christian civilization, and that the Divine blessing may rest upon your Royal Consort, Queen Mary, the Queen Mother, and all the members of the Royal Family.

In the name of the General Assembly of the Presbyterian Church of Australia.

Sydney, New South Wales,  
5th October, 1910.

W. S. ROLLAND, Moderator.  
GEORGE TAIT, M.A., Clerk.

## ADDRESS TO THE GOVERNOR-GENERAL.

TO HIS EXCELLENCY EARL DUDLEY,

Governor-General of the Commonwealth of Australia.

May it please Your Excellency—

On behalf of the General Assembly of the Presbyterian Church of Australia, now assembled in Sydney, New South Wales, we desire to approach Your Excellency and respectfully express our warmest regard.

Profoundly loyal to the Throne and Person of His Majesty King George V., we rejoice that, in the person of his representative in authority here, we are privileged to have one, who, by long association with Imperial interests and with wide sympathies with the well-being of His Majesty's subjects in other parts of the Realm, will uphold the high character of his office.

We crave permission also to express our high regard for your noble Lady, the Countess of Dudley, whose fine mind and true womanly instincts have already won a large place in the hearts of the people in the Commonwealth. Her earnest desire for, and energetic efforts in, a plan for the care and nursing of the sick and suffering in the country and remote parts of the Commonwealth have already made her name a household word.

We earnestly pray that the Divine guidance and blessing may be granted to you in your personal, domestic and public experience.

In the name of the General Assembly of the Presbyterian Church of Australia.

Sydney,  
5th October, 1910.

W. S. ROLLAND, Moderator.  
GEORGE TAIT, M.A., Clerk.

## I.

## OVERTURES.

## 1

## OVERTURE ANENT COMMITTEE ON IMMIGRANTS.

*Transmitted by the Presbytery of Adelaide.*

Whereas in view of the increasing number of immigrants arriving in Australia, and everything pointing to a further large influx of people into the Commonwealth during the next few years from the Home country, it is of vital importance that our Church should get into touch with them immediately: the Assembly is hereby overtured to take this matter into consideration and to appoint a strong committee to deal with the whole question on the following lines:

1. To communicate with the Colonial Committees of the Home Churches so that if possible direct information in advance may be obtained about Presbyterian emigrants leaving for Australia.
2. To arrange with the Home Mission Committees of each State Assembly for the establishment of a welcoming agent at each principal port.
3. To appeal for such assistance as may be found necessary for the weaker State Churches in coping with the work.

The Rev. A. J. Wade was appointed to support the Overture.

GEORGE DAVIDSON, Clerk.

## 2

## OVERTURE ANENT SABBATH-SCHOOL LESSONS.

*Transmitted by the Presbytery of Adelaide.*

Whereas each State Assembly has its own scheme of lessons for use in the Sabbath School; and whereas some State Assemblies may hesitate to draw up schemes on their own account; and whereas in the International S.S. lessons which are in general use there is neither provision for instruction in the Shorter Catechism nor special appropriateness to our needs; it is humbly overtured to the Venerable the General Assembly of Australia to take these premises into consideration and to issue a scheme for use in all schools throughout the Church, or otherwise deal with the matter as the Assembly in their wisdom may deem fit.

The Rev. Thomas Shanks was appointed to support the Overture.

GEORGE DAVIDSON, Clerk.

## 3

## OVERTURE ANENT MARRIAGE WITH DECEASED WIFE'S SISTER.

*Transmitted by the Presbytery of Adelaide.*

Whereas marriage with deceased wife's sister has been for years legal in the States of the Commonwealth, and whereas in view of the diversity of opinion on this question existing in the Church, especially as to the right of our ministers to celebrate such marriages, and the Church-membership of those of our people who contract them, it is humbly overtured that the Venerable the General Assembly of the Presbyterian Church of Australia will take these premises into consideration, and, following the example of the Home Churches, declare that those entering into such marriages in a regular manner may retain their full standing and privileges as Church members; and that, while any minister is entitled to refuse to solemnise such marriages, those who have no conscientious objections thereto shall be regarded as at liberty so to do.

GEORGE DAVIDSON, Clerk of Presbytery.

OVERTURE ANENT THE ANNUAL UNIVERSAL WEEK OF PRAYER  
FOR 1911.*Transmitted by the Presbytery of Melbourne North.*

Whereas since 1846 the Evangelical Alliance has organised an Annual Universal Week of Prayer, which has been observed in many places with great advantage to all partaking therein; it is humbly overtured the General Assembly of Australia to commend this matter to all our Congregations, to request our Preachers to make use of the table of suggested topics, and to endeavour to bring Christian people together for united and specially-directed prayers. Or to take such other steps as the General Assembly in its wisdom may think fit.

The Rev. John Gray, B.D., and John Mathew, B.D., were appointed to support the Overture.

W. M. M. ALEXANDER, Clerk.

## OVERTURE ANENT A PRESBYTERIAN HANDBOOK FOR THE YOUNG.

*Transmitted by the Presbytery of Melbourne North.*

Whereas help would be given at the present time to the establishing of the faith of the members of our Congregations and the instructing of our Young People, especially in Bible Classes, by our Church preparing and publishing a short statement of the things most surely believed among us, along with a brief account of the polity of the Presbyterian Church:

It is hereby humbly overtured the Venerable the General Assembly of the Presbyterian Church of Australia appointed to meet in Sydney on the 28th day of September, 1910, to take these premises into consideration and to appoint a Committee to prepare such a summary, with instructions to submit the same for approval to the next Assembly, or to do otherwise as in its wisdom it may determine.

The Rev. John Gray, B.D., and John Mathew, B.D., were appointed to support the Overture.

W. M. M. ALEXANDER, Clerk.

## OVERTURE ANENT STUDENTS FROM THE HOME CHURCHES.

*Transmitted by the Presbytery of Rockhampton.*

Whereas the Presbyterian Church in all its branches has always deemed it of the highest importance that candidates for its Ministry should be liberally educated in literature and philosophy, and especially in the languages of Holy Scripture as well as in the various branches of Theology.

Whereas the circumstances of Australia in regard to the rapid increase and wide dispersion of population render it impossible that the Ministry of the Church can be sufficiently recruited from the Australian Church itself—a circumstance specially true of Queensland and Western Australia; and

Whereas the rapid and wide extension of education renders it more and more important that the Ministry of the Church should be as highly educated as possible;

It is therefore humbly overtured to the Venerable the General Assembly by the Presbytery of Rockhampton, in the State of Queensland,

That the Home Churches be urgently requested to encourage and facilitate the emigration to Australia of graduates of the Universities and other students who have completed their curriculum in arts and philosophy or science, with the view to their being employed in Home Mission work or charges, and prosecuting their studies in theology under the Australian Church, until qualified for advancement to the full status of the Ministry.

The Presbytery appointed its representatives in the Assembly to support the Overture.

ALEXANDER HAY, Clerk of Presbytery.

## II.

## REPORTS.

## I.

ALLIANCE OF THE REFORMED CHURCHES HOLDING THE  
PRESBYTERIAN SYSTEM.

ANNUAL REPORT TO THE CHURCHES OF THE EASTERN SECTION, 1909-10, PRESENTED  
TO THE GENERAL ASSEMBLY, PRESBYTERIAN CHURCH OF AUSTRALIA.

The Executive Commission of the Alliance, Eastern Section, beg respectfully to present to your Venerable Court, the following brief narrative respecting matters of interest to our Churches during the past year.

The outstanding incident in the history of our Alliance, during the past year, has been the assembling in New York of its Ninth General Council. Local conditions rendered it imperative that the meeting should be held during the month of June, though it was known that that date would not be convenient for the delegates of either section. Those in the Western Section had by that date hardly returned from a journey, oftentimes of thousands of miles, in attending their own General Assembly gatherings, while for brethren living near New York and in the city itself, the season for their summer vacation would have commenced, and families be widely scattered. For the Eastern Section the season was even less convenient. No representative of the Continental Churches could be present, nor any from the Presbyterian Churches of Ireland or of Wales, as the annual meetings of their Church Assemblies were being held in that same month. Much as the Council suffered through the absence of brethren from these Churches, it was gratifying that so many delegates were present, while the audiences were exceptionally good. A number of the papers presented to the Council naturally dealt with the work and influence of John Calvin. Other papers were on important present-day topics, but as all these papers have been printed in the usual volume of "The Proceedings of the Council," it is not necessary to say more about them.

It may, however, be mentioned that the Council received from the Evangelical Reformed Church of Hungary—the largest Presbyterian Church in the Old World, and one whose history dates back to the time of Calvin himself—an application for admission into the Alliance. At an early period, a portion of Hungary came under Unitarian influences, and the districts so affected—chiefly Transylvania—have remained so to the present day. The Hungarian Church, though thus always confronted with a strong Unitarian community, has remained faithful to the doctrinal teaching of the Second Helvetic Confession, and is to-day earnestly desirous of a revived spiritual life among her people. We welcome her into our great Unity, and trust that this closer connection between her and the other Presbyterian Churches of the world may be fruitful of much good to all.

Another application, and a most interesting one, came from the newly-formed Christian Church of Korea. It is very desirable that the newly-formed Presbyterian Churches, whose members previously belonged to heathendom, should as soon as possible be brought into connection with the older Churches of their own faith and order, and so it was extremely gratifying to the Council to receive this application. It is but as yesterday since the first Christian missionaries were allowed by the Korean Government to enter that land; and now when this community sought recognition by the Council as a Presbyterian Church, it reported a communicant church membership of 18,000 adults, each of whom was a convert to the Christian religion. Of a truth, the ends of the earth are remembering and turning unto the Lord.

The Evangelical movement in Russia continues to advance alike in organization and in activity, and we trust that the re-actionary agencies, still so strong, may be kept in check by means of the Imperial Edict in favour of religious liberty. The Presbyterian movement in the Crimea is becoming more perfectly organised, and gives much reason for anticipating that when evangelists of Russian nationality and training take the place of men of foreign nationalities, the progress of the Gospel may be more assured than is possible under present conditions.



In Spain, where our Presbyterian Churches and Mission Agencies continue their working, the influence of the Clericals is visibly shaken,—incidents occurring that a few years ago had been absolutely impossible. Thus a short time ago, a member of the Evangelical Church was elected Alcalde or Mayor of the Municipality in which he lived, despite the intense opposition of the Jesuit party. In France, a great contest is being fought out between the Government and the Church of Rome on the subject of Education. Under recent legislation, the public schools, being National or Lay, the teaching requires to be non-religious, but may be ethical. The Roman Catholic Church knowing that there is little likelihood of the children becoming connected with it at a later date, unless they are trained by it from their earliest days, is waging a two-fold war. It complains that the school books in ordinary use are not so much non-religious as anti-religious, and then, in the alleged interests of the parents, demands that the religion of the parents shall as formerly be taught in the schools. The Government has agreed to make suitable corrections in the school books, but refuses the claim of the Hierarchy to be again the Teachers of the Nation. The French Reformed Church Evangelical, notwithstanding financial difficulties owing to its loss of the large subsidy it had received from the Government, continues its evangelistic activity, and during the last winter has carried on an extensive and thorough visitation of its congregations. Numerous meetings have been held,—in general purely evangelistic, but at times controversial, not as against Rome, but as against the rationalism and infidelity which prevail so extensively in France. This is the first time in all its history that this Church has engaged in such a work, and one may well watch the progress of the movement with prayerful interest and sympathy.

The annual week of prayer on behalf of Foreign Missions will commence this year on Monday, November 28th. Your Venerable Court is asked to renew the recommendation of former years, by commending its observance to your congregations and ministers.

ALEXANDER STEWART, Chairman.

G. D. MATHEWS, General Secretary.

London, March, 1910.

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2

REPORT OF THE BOARD OF MISSIONS, 1909-10.

The event of the year has been the World Missionary Conference in Edinburgh from June 14th to 23rd. In its deliberations practically the whole of Bible-following Christendom took part. One authority has declared it actually the greatest Council since the first century. Its reports were weighty, its speaking eloquent, its numbers and its meetings impressive; but its inward worth and most permanent value to the Kingdom of God lay in its undeniable testimony to the unity of the really Christian Church. On the mission field we have "one Body, one Spirit and one Hope of our calling, one Lord, one Faith, one Baptism, and one God and Father of all." The unity of the evangelical Church having broken through and become visible in this conspicuous place and manner can never again be so veiled and misunderstood as it has been, but will grow in influence on the thought and lives of men, hastening forward the fulfilment of Christ's prayer that the unity of His Church may be made visible and the world be led by the sight into the faith of His mission from the Father. The Assembly is asked to give special audience to such of its delegates as may have returned in time to be heard.

The Mission work done during the year in the Assembly's field in North Queensland, and by the various churches under its control in their several spheres, has been on the whole marked by progress and a fine spirit of hopefulness. Our Churches have shared in the growing interest and enthusiasm of the time for the winning of the heathen peoples to Christ. A large reflex blessing upon themselves is sure to follow the rising tide of devotion to the expansion of His Kingdom. It is, therefore, with more than the usual earnestness the Board asks the Church to unite in thanksgiving and prayer: thanksgiving for the prosperity which the work has enjoyed and the enlargement of heart manifested so widely toward the perishing heathen, and prayer for the continuance and the increase of the Divine blessing on the workers and their work.

The statements appended from the State Churches as to the foreign mission enterprises in which they are engaged will repay the careful perusal of members of Assembly. Tasmania, which has not paid its assessment to the Board for the current year, has now again a missionary doing good work for it on Epi in the New Hebrides. Though still dependent for aid on the Church in Victoria and the John G. Paton Mission Fund, the Tasmanian Church is striving towards supporting its mission unaided and more prompt payment than has been hitherto possible of its allotted share of expense in North Queensland. The Church of Queensland, having now lodged its former responsibility for the Gulf of Carpentaria boat service with this Board, has no mission burden except its assessment to the Board and the assistant's salary at Weipa; and it can well be understood how the forward movement in missions is setting the leaders of the Church to scan the wider fields for a suitable sphere of labour. The Board is much indebted to the Queensland Committee for its supervision of the stations on the Gulf as our Queensland Executive. No report, statement, or payment has come from Western Australia since that Church by help of the Board secured first the necessary money and then a very competent medical man, Dr. J. S. Yule, as missionary, to start its long projected mission to the aborigines in the far north of its vast territory. Inquiry must be made into the failure of information and remittances. Both are probably due to the confusion incidental to the commencement of the new work. Both Dr. Yule and his white assistant, Mr. Rankine, are affectionately commended to the prayers of the Church in the long task to which they have given their lives at Walcot Inlet. No special remark falls to be made on the Church in South Australia. But New South Wales has had in some respects its red letter year. It has a good account to make of itself in all departments. New Hebrides, the local Chinese, North Queensland, and India. The munificence of Colonel Goodlet is enabling its Committee to negotiate with the Church of Scotland for the transfer to it of two important mission stations in India, and, its generosity at Aurukun is noted elsewhere in this Report. Of Victoria, no more need be said than that a glance into its separate report will show how the forward movement of the hour is stirring the Church, and making a remarkable increase in the number of its missionaries and the prospect of support for missions, particularly in the Korean harvest now white for the reapers.

#### NORTH QUEENSLAND.

Three subjects of general interest to the stations must be mentioned before referring to their separate reports:—

(1) The Queensland Government has adopted a new system of paying its grants for the maintenance and education of the natives at Mapoon, Weipa, and Aurukun. The grants are now somewhat increased and paid direct to the Church of Australia. The Board has accepted the implied responsibility on behalf of the Church, and authorised the Queensland Executive to receive the moneys as they fall due, bank them to the Board's credit in Brisbane, and distribute them thence for the food and other supplies for the blacks, and the salaries of the teachers. The Executive in Melbourne is charged with the duty of overseeing this account. The Deliverance asks the Assembly to approve this arrangement and to give the Board authority to vary it from time to time as may appear needful in practice.

(2) Changing circumstances and the increased number of white people at the stations have rendered the lugger "J. G. Ward" too small for our sea service with Thursday Island. The employment of outside sea-carriers, though perhaps possible, is not desirable in the moral interests of our natives. It is therefore necessary to provide a larger boat. Intimation was received from the New South Wales office that an unnamed gentleman in that State was willing to provide the £500 required. Of this liberal offer nothing has been heard lately. In the event of it falling through the Board asks the Assembly to request the Presbyterian Women's Missionary Unions to make a special contribution to this object, and every Sabbath school to make one special collection for it after notice among the children.

(3) Several months ago a request was made to the Queensland Government by a well-known trading firm for permission to enter our Mission Reserves and use the labour of aborigines to collect sandalwood. The request was not granted. Its refusal was regarded with much satisfaction by our Queensland Executive. Had it been granted the effects must have proved as disastrous as elsewhere on the natives. Now it is reported that a raid has been made for sandalwood into the Reserve. The Board thinks the Assembly should strengthen the hands of the Executive by assuring its members of moral support in every legitimate endeavour to protect the mission and the natives against these lawless people and practices.

#### MAPOON.

A most interesting and informing report is appended from the Rev. N. Hey. It should be carefully read and weighed by all members of the Assembly. In the expectation that this consideration will be given to it, the Board does not summarise its matter here, but contents itself with expressing the profound satisfaction of the Church that the issue of the investigation made by the Queensland Government into the charges brought against Mr. Hey by a discarded assistant was, as was expected, the exoneration of the mission and missionary. Thus a very unhappy incident has closed without harm to the work.

#### WEIPA.

The report from Weipa for the year has not come to hand in time for the drafting of this Report; but it will be in print for the Assembly. The missionary and his assistant there have a special claim on our sympathy and prayers at the present time. Weipa has had one of those sad and distressing experiences which cannot be eliminated by any care or foresight. It is known that aboriginals there have been spearing cattle for some time. There was the nucleus of a herd on the station but it has been nearly wiped out; and a large number of York Downs cattle adjoining our Reserve are missing. This is very regrettable, and more so as the York Downs managers have been generous in supplying the mission station with milk cows. The worst feature of the occurrence is that natives who have come under the influence of the mission and have passed through the school should have fallen again into these ways. For the present the work at Weipa has been considerably disorganised. It may be some time before things are restored to their former and better state.

#### AURUKUN.

The Rev. A. Richter wrote on July 16th that he was forwarding his report, but it has not arrived. From letters, the condition and progress of his station, Aurukun, are known to be satisfactory. The report will no doubt arrive in time to be included among the Assembly papers. The Board calls attention to the ready response of the Church in New South Wales to the request of last Assembly in providing a house for the assistant whose salary it pays at Aurukun. It gave not only the minimum with which the missionary wrote he could do, but instructed him also at its expense to add the materials for the house which he would only suggest as desirable. Such handsome action deserves the recognition of the Assembly.

#### ASSISTANTS.

The Rev. N. Hey writes that the assistants and their wives have done very valuable work in and out of school at both Aurukun and Weipa. The Board thanks Mr. and Mrs. Robert Hall, and Mr. and Mrs. R. H. Wilson, and along with them Mrs. Ward, who at Mapoon has carried on with diligence her effective training of the young. Mr. Hey calls attention to the peculiarly trying kind of work the assistants are doing—work which he knows from personal experience unfits a man for arduous study after his exertions under a tropical sun; and he suggests that the value of this physical exertion should count for something in the marks assigned on examination in the prescribed course of study the assistants are pursuing for ordination. The Board holds the suggestion worthy of consideration and wishes the Assembly to bring it to the notice of the College Committee.

#### APPENDIX TO REPORT OF BOARD OF MISSIONS.

A letter was received from Archdeacon Lefroy, of the Australian Board of Missions, inviting the sympathy and co-operation of all the Churches of Australia in the protection and preservation of the Aborigines of Australia. It was resolved to ask the General Assembly to appoint Rev. R. J. H. McGowan and Mr. Wm. Wood to attend any meetings in aid of the scheme, and further authorise the Board to appoint representatives on any Committee that may be formed in any of the other States.

The Board of Missions having considered the Memorial from the Assembly of Western Australia, recommends that the Memorial be transmitted to the State Assemblies for their favourable consideration, and that the General Assembly suggest

to the State Assemblies the continuation of temporary support to the W. A. Church in providing the funds required for the initial cost of the work, and that authority be given to the Board to raise such funds by donations or collections for this purpose.

A gift of £1000 from Mrs. Frazer, of Sydney, having been referred to the Board of Missions, and, after due consideration, the Board expresses its deep gratification that such a provision has been made for the training of missionaries for the Foreign field, recommends that until the next meeting of the General Assembly the Board be empowered to allocate the income available, and be instructed to bring up a matured scheme for the permanent appropriation of the John Frazer Mission Fund.

#### FINANCE.

The finances of the North Queensland Mission are in a satisfactory condition. No debt is being incurred, and a provision is made year by year for large claims that must arise for furloughs, repairs, and emergencies. The smaller Churches are not so careful as they might be to have their portions of the annual assessment forwarded in time for the Report. Last year the credit balance of the Fund stood at £239 12s. 9d., this year it stands at £328 14s. 6d. But this balance has large claims against it in outstanding accounts, such as the new roofing of the church at Weipa and savings for furloughs which will shortly be called for. Last Assembly recognised the claim of ladies in the mission to separate travelling expenses; and there are now the assistants and their wives to be provided for in the matter of furloughs and allowances for travelling. The estimate for the sea service in the assessment of 1907 was under the actual requirements. The new boat will not cost much more to run and keep in order than the "J. G. Ward" but at least £100 a year must be found for this purpose.

The Queensland Church will no doubt provide the house needed at Weipa for the assistant whose salary it pays. Victoria and New South Wales also support an assistant each on the field in addition to the amounts they severally pay under the assessment.

The Board recommends that Western Australia be still assessed as part of the Church for the support of the North Queensland Mission although it has now its own mission in the north-west. Even if its contribution is returned to it with other help which the Church can give, it will be well to maintain the unbroken tradition of the whole Church supporting the mission it adopted at the Union.

The Board submits the following statistics and estimate with the recommendation that the assessment for the next three years be according to the estimate of what is required:—

Membership.	1907.	1910.
Victoria	27,185	28,900
New South Wales	16,824	18,533
Queensland	6,377	6,738
South Australia	1,737	1,988
Tasmania	1,714	1,900
Western Australia	1,098	1,411
	54,935	59,470

The comparison of expenditure proposed stands thus:—

	1907-10.	1910-13.
Salaries	£600	£600
Moravian Funds	21	21
Boat Service	80	100
Upkeep of Property	40	40
Furlough	45	70
Working expenses	45	45
	£831	£876



Fixing the amounts assessed approximately on the basis of membership the table of payments required stands thus:—

State Church.	1907-10.	1910-13.
Victoria ... ..	£414	£425
New South Wales ... ..	255	272
Queensland ... ..	97	99
South Australia ... ..	25	29
Tasmania ... ..	25	29
Western Australia ... ..	15	22
	£831	£876

Should the Assembly approve of this scheme of rating the Churches for the next three years beginning 1st October, 1910, the Board asks to be empowered to fix the travelling and furlough allowances of ladies and assistants in accordance with its provisions for these purposes.

Contrary to the opinion expressed in the Report of last year, the Australian Deposit and Mortgage Bank will pay only a third of the deposit due to the Board this year. This the Board intends to receive and hold against contingencies according to the authority given it in the Deliverance of 1909.

The thanks of the Church are again due to the Hon. Treasurer, Mr. A. L. Pryde, and his Accountant, Mr. W. H. Thompson, of the Melbourne office, and to the Hon. Auditor, Mr. W. I. Mollison, for their care and services in connection with the Board's accounts.

ALEX. STEWART, Convener.

W. M. M. ALEXANDER, Secretary.

## REPORT OF MAPOON MISSION STATION.

(By Rev. N. Hey.)

A review of the year's labour ending 30th June, 1909, and a glance at last year's Report, show little to report that is new.

The chief event of the year has, undoubtedly, been the Government Enquiry held at Mapoon during the month of August, which taxed our endurance to the utmost. This unfortunate event has been used by the enemies of the Kingdom of God to slander our characters and misrepresent our motives, an opportunity of which they took full advantage in the Press far and near—but "The Lord reigneth."

In this connection we desire to express our gratitude to your Committee, to the Editor of the Queensland *Messenger*, the Revs. A. Stewart and P. Robertson, Mr. Park, Mrs. Goodlet, and others, for their judicial defence on our behalf, and also for the assurances of sympathy with and confidence in us from the Church as a whole.

1. The spiritual results of our work we will not attempt to estimate. That is beyond us.

The Sunday services were well attended, and the attention has always been satisfactory. At the prayer meetings and when visiting the people in their homes pleasing insights into their hearts have been our reward.

Besides the Baptism of four infants of Christian parents, three adults, after a due course of instruction and sincere profession of faith in Christ, were added to our congregation. Against this we have to record the death of three infants and one adult, and we close the year with a Church membership of 68 souls.

The spirit of giving and self-sacrifice has been very apparent in our midst. Besides contributing to various local needs, £5 was collected for Foreign Mission work, £3 of which went to aid the new Mission in West Australia. On the other hand we have had our discouragements. Some of our members are under Church discipline for taking part in heathen ceremonies; others again, even some of long standing, have relapsed into indifference and are no longer in earnest about the "One thing needful." The full-blooded aboriginal is very poor material to work upon, and we are face to face with the sad fact that we are labouring among a dying race.

2. A Native Evangelist.—"Mamoos," stationed at Mapoon, is supported by a Melbourne friend, who pays his salary, £6 per year, the living for himself and family is provided locally by the Mission. Mamoos is quite an exception to the ordinary mainland native; he is reliable, very industrious, and consistent, and we all consider that

the raising up of such a man is the greatest thing that has been accomplished in the North Queensland Mission. He has all through the year kept up a regular Bible-class for the benefit of the young men and also occasional open-air meetings for non-church-goers.

3. The education of the young has been vigorously pushed forward. Although practical in its character, the aim has been to equip our boys and girls for the new life we wish them to live, yet the higher and real aim has been the conversion of their souls. I take the liberty to quote in this connection from the Chief Protector's Report, after his visit to Mapoon, though he is no friend of Missions or Mission Schools:—"The school, under the control of Mrs. Ward, has a roll of 69 children—23 males and 46 females. The reading of the children (in English) was very good indeed. The geography, spelling, writing, and arithmetic also was much above the average. All the children have a particularly clean and healthy appearance."

Over 60 of these school children are boarding with us, and many of them are partly supported by friends of the Mission in the same way as last year. It should be added that 14 are Reformatory inmates provided for by the Government.

4. Of external or industrial work there has been a considerable amount accomplished. Since the commencement of 1910 new arrangements were found necessary. Instead of one industrial assistant, four South Sea Islanders married to Aborigines have been appointed and are stationed at the Mapoon Outstation. One of them, Disk Kemp, is made responsible for the spiritual welfare of the people living there; the other three devote their energies almost exclusively to industrial extension, though it is expected that their influence and example should further the cause of Christ. They are partly supported by the Missionary Society of the Ormond College Students, who for many years have most generously contributed £60 per year towards the salary of a permanent industrial assistant.

Each assistant forms the centre of a little group of natives, who are thus instructed in simple agriculture, an art quite foreign to them. Besides these centres there are a number of the most intelligent natives living upon little homesteads of their own, the whole forming an extensive though compact settlement. A spirit of Christian socialism pervades the whole, but ownership and possession is recognised and even respected.

This is hardly the place to enter into the financial position and enlarge upon the prospects of the industrial part of our work. It must suffice to state that although all the buildings are the property of the Mission, the benefits accruing from the enterprise belong to the natives. This branch of the work is practically self-supporting. The financial position, as far as this is possible, is shown in the statements appended.

The coconut plantation at Mapoon has been enlarged, and the live stock has also somewhat increased, all of which affords good training for our boys.

5. The Mission Boat "J. G. Ward" has made ten trips during the year. Owing to the extension of the work in North Queensland and the increased staff of Europeans the boat has become too small for our purposes. With regret we have to state that the "J. G. Ward" was driven upon the rocks near "Pera Head" and some damage done which necessitated immediate repairs in Thursday Island. It is a matter for great thankfulness that this is the first accident the boat has met with since she became the property of the Mission in 1901.

In conclusion, we beg to express our hearty thanks for the continued support and sympathy of the Church and for the tangible proofs of love and goodwill shown in the many useful Christmas boxes.

In the name of the Mapoon staff,

N. HEY, Superintendent.

## REPORT OF WEIPA MISSION STATION.

(By Rev. Edwin Brown.)

1. Personnel.—Probably what calls for special mention is the change in the personnel of the station by the appointment of a white man who can be an assistant indeed, and not merely a manual labour overseer requiring constant supervision. In July, 1909, Mr. and Mrs. R. Hall arrived and took up their duties, the former as assistant and the latter as the school-teacher. There being no house provided for them, we gave them temporary accommodation in our house. Unfortunately this supposed temporary arrangement is still continuing.

2. Spiritual.—In reviewing events during the past year, one searches in vain for exhilarating facts to record. No effort has been spared to arouse the people, and by



reason of having more workers, more work has been done. All services have been maintained—the Sunday services (in which Mr. Hall takes his share) and also the daily morning and Wednesday evening services—but, speaking generally, the attendance has been poor, and what is worse the Message seems almost without effect. More and more it is borne in upon us that this is a work of faith. Our last report was dark, but then we hoped that brighter days were in store for us. Doubtless they are, though long delayed.

In January we baptized two infant children of Christian parents, and for awhile things seemed brighter, and we felt justified in having the Communion service which had not been possible before for a very considerable time.

Then in March we made the discovery that extensive cattle-spearng had been going on, the professing Christians all helping. Instead of showing some contrition for their wrong-doing the dominant feelings appeared to be bravado, and anger at us for finding them out. For some time after that the people were very unsettled, but latterly again they have been more quiet.

We have had three Christian weddings, one of the contracting parties in each being Christian.

3. Health.—Again this year we have cause for thankfulness that we were not visited by any serious epidemic. For a while in May it looked as if influenza was coming, as severe colds became very prevalent, but it did not go beyond that. One little chap, who has been a cripple for some years, was sent to Thursday Island Hospital to see if the doctors there could cure him, but after six months' stay there he returned home as he went.

Toward the end of June Mr. Hall had to take to his bed with what seemed like an attack of dengue fever, which laid him low for over a fortnight.

For the rest, there has not been much but slight indisposition occasionally, which has but little interfered with work.

4. Educational.—Naturally we were pleased to hand over the work of the day school to Mrs. Hall and be relieved of that extra duty. Having had no visit from an inspector it is scarcely possible to say much of what progress has been made. The same subjects have been taught as formerly, and, particularly amongst the younger children, progress can be noted. The older pupils move more slowly. The experiment of employing some of the married girls as pupil-teachers had to be given up as their attendance was very erratic by reason of frequently wishing to accompany other women on foraging expeditions. The attendance on the part of the boys has suffered through the general unrest prevalent. Having more workers we were able to re-organise the Sunday-school, in which there are now four classes, with Mr. Hall as Superintendent, whilst I have the big boys and young men in the Mission house for a Bible-class. Teachers are thus able to adapt the lessons to their pupils.

The boys of the "Boys' Brigade" have met for a weekly drill under Lieut. Hall. It continues to be popular amongst them. On parade days they look very smart in their uniform.

Several evenings of the week are devoted by various members of the staff to the young men. On Mondays Mr. Hall has a general instruction class to give them an opportunity to keep up their school education. On Tuesdays the brass band meets for practice. On Wednesdays there is a public service, whilst on Thursdays I have a Bible-class for such as care to attend. Once a fortnight Mrs. Brown gives an evening to a singing-class for the young men. This also helps them to keep up their reading. The women's sewing-class and service conducted by Mrs. Brown on Tuesday afternoons continues to draw large numbers who do not often otherwise attend God's house. The brass band progresses slowly through the erratic attendance for practice. It is not through inability. When a man attends regularly for a while he soon gets able to play his part, then off he goes for "a spell," and when he returns has almost to begin again. Some of them, assisted by members of the staff, all of whom play various instruments, accompanied some of the hymns at the Church service on Christmas Day, Good Friday, and Easter Sunday. On the King's Birthday one of the bandsmen was married to one of our boarders, and at the wedding feast the proficient bandsmen and the staff played several tunes including the National Anthem.

5. Manual Labour.—In this department I feel special relief in having Mr. Hall as assistant. I have been able to practically hand over the main cultivation paddock to him, and so am able to give more personal attention to construction and repairs of houses, fences, and roads, and such work.

The main cultivation paddock has been enlarged to about 14 acres, a large part of the addition being cleared, cultivated, and cropped this year. More than ever horses have been employed in the work of cultivation. The long fence enclosing a large

grazing paddock is practically completed, and so we are now able to keep the horses nearer home.

Amongst repairs, besides houses, fences, and roads, all of which have required considerable attention, the church was re-roofed with iron, the outside walls received a rough coat of lime mortar, and the inside walls and roof were painted with lime, which we burned from shells.

6. General.—In April Mr. Hey and Mr. Richter came in response to our request to consult with us re the matter of cattle-killing, and their few days' stay was very refreshing to us. In August I went to Mapoon to try and persuade Mr. Hey to go away for a little change and rest after his trouble, but as the matter was still unsettled he could not be persuaded to leave home.

Our neighbour at York Downs cattle station has given a useful present to the station consisting of the wheels and axle of a dray. The dray when built will be very useful to us. Only we shall now require a set of dray harness, which perhaps some kind friends may send now they know the need.

Through the kindness of friends in the south, Christmas was as usual a merry and a happy time for us and our people. It is an ideal Aboriginal time, as they all get much for nothing. The dolls and toys give great pleasure to young and old, and though they are only given to the children, the adults often get most out of them. Then to have a smart, free outfit of clothing and free food for the day is the height of bliss!

To all the kind friends who remembered and helped us in this matter we give our heartiest thanks.

Though in many things during the year the way was rough and discouraging, yet, not having been left without witness that God is with us, we raise again our Ebenezer, and look forward hopefully to the future, trusting that God's blessing may richly rest upon us and our people.

EDWIN BROWN

## REPORT OF AURUKUN MISSION STATION.

(By Rev. A. Richter).

This report covers a year of great activity, as it was the first year in which the Station was fully supplied with workers throughout the whole year, and there has been little interruption in the work through sickness. Thus our people, especially the men, could receive more careful attention in every way, and though the progress is not equal to the labour bestowed upon them, we are not losing hope.

1. The daily life of the camp people has been much the same as usual; there are times of peace, and times of quarrel. These latter sometimes unsettle everybody, and much innocent blood is shed. Yet it is wonderful how seldom a spear wound is fatal.

Cleanliness has not yet become a habit of our blacks. While some young fellows are trying to keep their places tidy, the older ones often dirty their camps. The same can often be noticed with gardening: several young men began to make gardens of their own, and quite a number of them proudly offered me their fruit for sale, but before this was properly ripe, not seldom an old man had stolen it. Occasionally the young people steal one from another, when hungry, but curiously enough they will pay the owner for the loss. This is quite contrary to any native ideas, where socialism reigns in its truest sense. That these young people begin to understand properly we count a great success in their education. Another progress is seen in their house-building, from the beginning the natives asked me to build them houses, but I refused, as they were not ready to live in cottages, and a too rapid civilization would work destructively. Nevertheless I promised them that house-building in the camp would begin soon after the new church is finished. Two young fellows, wishing to beat the others, made their huts without assistance, I only marked the piles, gave them nails, and lent them the tools.

### 1. HOW FAR HAS THE GOSPEL CHANGED THEIR LIVES?

1. The social life of the whole population has become better. Except in times of war they do not feel afraid one of another. People of different tribes work together, live together and intermarry. They make, as they say, friends one with the other. Punishments are less cruel. This is the general state. Now these young men, who wish to become Christians, have advanced further; they have learned and often practise forgiveness and helpfulness. They have at times admonished one another, and are

praying together for themselves and others. Once the young men prayed for a sick woman, who soon afterwards began to sleep, being relieved of her pain.

2. In their moral life, however, the same effect cannot be noticed; here they are all weak and fall often. It is here where the Missionaries meet with the greatest disappointments, especially among the young people. But the moral life is the fiercest battlefield of the negro race, and some are fighting heroically. Nor can we try them by our ideals of life, the most advanced here are only babes in Christianity, and having had no weapons of their own to fight against temptations, they are not very skilful in handling the weapons we offer them, i.e., prayer. Thus we count it success if we see them fighting at all. Heathenism is sinking very fast, racing towards its own destruction, and ruining those that adhere to it. I could give several instances, but it may be sufficient to say that only since 1907 has a man been forbidden to marry his daughter.

3. In their behaviour our natives do not seem to have made much progress last year. We meet with discontent, disobedience, and rudeness much oftener than in former years.

#### II. OUR CHILDREN.

1. Their daily life.—Since October, 1909, we have girls in our special care, the youngest being only three and a half years old. They are living in the new roomy girls' house on high piles. The place underneath the house is fenced in around the piles, forming a nice airy diningroom and playroom. A little kitchen is attached to it. The large yard between the girls' dormitory and the Mission-house is their playground, and in their free time we can often hear their happy noise. The playground for the boys is separated from the girls' by a fence. The boys' dormitory is a bark house with anti-bed flooring, but it is just as they like it. They are allowed to have fire in at night, to roast or cook their spoil, and when not too tired they spend a happy evening therein before lying down to sleep. Our children are shut up in their dormitories soon after sunset, and are awakened about sunrise. After morning work and morning bath, breakfast follows. There is usually a little time for play before school. The time between school and dinner is occupied with manual labour. After dinner the girls are resting or playing in their diningroom, while the boys do what they like. At two o'clock the bell calls them again for school, and the afternoon is spent as the forenoon. The work is over at 5.30 p.m., and apart from supper, the evening is used for play till bed time. In character and types these children are as different one from another as white children, and the observation of them is one of our special guides in education.

2. The School has been kept regularly, and the effect is seen on the children; though a stranger that would compare our school with those of older stations might call the progress a feeble one, we must consider, that in the first few years the annual progress in an aboriginal school cannot be the same as in a school which has been established years ago. It takes a long time before the "knot breaks." Our girls have not reached that state yet; they seem beyond the possibility of grasping; but constant training will open their minds. The boys have made better progress, especially those that attend regularly. The school has been kept four hours a day, and four days a week, the lessons being reading, writing, arithmetic, object lessons, singing and sewing. Also a start has been made in teaching them catechism. Unfortunately the number of children has never been so high as in the first few years.

#### III. THE MISSION WORK.

1. Manual labour. The most labour has been put into the building of the new church, which we hope to consecrate in a few months. Our friends have kindly helped us to meet the small expenses connected with the building. After having drawn the plan, I left Mr. Wilson entirely in charge of the building operation, which takes all his skill and energy to make the church as good as it can be. A number of the best young men of Aurukun, and some bigger school-boys, are working with him. Though these workers are not quite as helpful as we would wish, we made up our minds not to accept any labourers from other stations, so as to rouse our people's energy and ambition. During this busy time I see after the rest of the manual labour in gardening, fencing, roadmaking, etc., where I can occupy the women, children, and the rest of the men.

2. The Spiritual work has been done in a similar manner as last year, only that the pastoral work was carried on in a different, and, as I hope, more successful way than before. We know the great importance of trying to understand the natives thoroughly in their heathen ideas, and the newly formed imperfect idea of Christianity. Sometimes it seems to us, as if we have still more to become like the natives, in order to raise them. The Missionaries are not examples suited to them. "You are another

kind," is the answer we often receive, when we encourage them to follow us, as we follow Christ.

3. Medical Work. Though we may thankfully state that again we have not been visited by any epidemic, neither has malaria raged at Aurukun, we have been pretty much occupied in attending to the sick, the chief complaints being sores, burns, spear-wounds and other injuries.

#### IV. HISTORY OF AURUKUN FOR THE YEAR PAST.

Our blacks do not know the calendar, so they mark their lives and the station-history by events, which in the past year were all appearings of visitors only. In July, Mr. and Mrs. Hall passed our Station going to Weipa, their field of labour. We were glad to meet and welcome them here. A few months later we saw Mrs. Brown on her way to Mapoon, and in April, Mr. Hey paid his annual visit. These visits are always very much enjoyed and long remembered by the natives, after this I had to leave the Station for three weeks, and was glad, on my return, to find everybody well, and that things had gone on smoothly. In May and June, an American traveller appeared, desirous to spend his holidays in the Gulf-country among the natives.

Asking your Committee, to remember us often in prayer, that we may be able to fight, on behalf of the Church, the battle against the arch-enemy successfully, and save these poor captive souls.

A. RICHTER.

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## General Assembly's Foreign Mission Board.

STATEMENT OF RECEIPTS AND EXPENDITURE from 31st July, 1909, to 31st July, 1910.

	£	s.	d.		£	s.	d.
To Balance from last year	239	12	9	By Salaries—			
„ Victoria to 30/6/10 (including £60 from Ormond College Missionary Society)	474	0	0	Rev. N. Hey, to 30/6/10...	200	0	0
„ New South Wales (including £60 for Assistant)	315	0	0	„ E. Brown „	200	0	0
„ Queensland to 30/6/10 (including £60 for Assistant)	157	0	0	„ A. Richter „	200	0	0
„ South Australia to 30/9/10	25	1	11	Assistants	195	0	0
„ Tasmania to 30/9/09	25	0	0	Boatman...	60	0	0
„ Collection at Meeting of the General Assembly	12	17	6	„ Expenses re "J. G. Ward"...	34	2	5
„ Interest on Deferred Deposit Receipt	6	0	4	„ Moravian Pension Fund	21	0	0
„ Interest on Bequest of late Mrs. S. L. Comrie	3	5	11	„ Repairs to Properties	7	5	6
				„ Cost of Drafts, &c. ...	10	2	0
				„ Convener's Expenses	1	4	0
				„ Bank Charge for keeping Account	0	10	0
				„ Balance	328	14	6
	<u>£1,257</u>	<u>18</u>	<u>5</u>		<u>£1,257</u>	<u>18</u>	<u>5</u>

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### WESTERN AUSTRALIAN ABORIGINES ACCOUNT.

	£	s.	d.		£	s.	d.
To New South Wales	122	10	4	By Treasurer of Western Australian Church	131	1	0
„ Victoria (additional)	8	10	8				
	<u>£131</u>	<u>1</u>	<u>0</u>		<u>£131</u>	<u>1</u>	<u>0</u>



REV. E. BROWN'S FURLOUGH ACCOUNT.

	£	s.	d.		£	s.	d.
To Balance from last year	0	10	0	By Rev. E. Brown	0	10	0
	<u>0</u>	<u>10</u>	<u>0</u>		<u>0</u>	<u>10</u>	<u>0</u>

WEIPA BUILDING ACCOUNT.

	£	s.	d.		£	s.	d.
To Balance from last year	17	4	6	By Balance in hand	17	4	6
	<u>17</u>	<u>4</u>	<u>6</u>		<u>17</u>	<u>4</u>	<u>6</u>

ASSETS.

Deposit in A. D. and M. Bank, in the name of the Federal Assembly's F.M. Board	£172	9	9
	<u>172</u>	<u>9</u>	<u>9</u>

A. L. PRYDE, Treasurer.

I certify that I have audited the accounts of the General Assembly's Foreign Mission Fund, and that the above statement of accounts is in my opinion correct.

9th August, 1910.

WM. L. MOLLISON, A.I.A.V., Hon. Auditor.



## APPENDIX.

## FOREIGN MISSIONS.

## ABORIGINES MISSION IN NORTH QUEENSLAND.

- Rev. N. and Mrs. Hey, Mapoon, £200 per annum.  
 „ E. and Mrs. Brown, Weipa, £200 per annum.  
 „ A. and Mrs. Richter, Aurukun, £200 per annum.

## ASSISTANTS AND TEACHERS.

- Mrs. Ward, Mapoon.  
 Mr. R. and Mrs. Hall, Weipa.  
 Mr. B. H. and Mrs. Wilson, Aurukun.

## NEW SOUTH WALES.

*New Hebrides Mission.*

- Rev. D. L. Paterson and Mrs. Paterson, £200 per annum, with twelve teachers, totalling £69 13s. 6d.

*India.*

- Miss M. McLean, £100 per annum.  
 „ D. Symonds, B.A., £100 per annum.  
 „ E. J. Holt, £100 per annum.  
 „ M. Y. McNeill, M.P.S., £75 per annum.  
 „ Flora Innes, M.B. Ch.B.  
 7 Bible Women at £10 per annum each,  
 19 Teachers at £12 per annum each.

*Chinese.*

- Rev. J. Young Wai (married), £230 per annum.  
 Mr. J. F. Ken Yee (married), £175 per annum.

## QUEENSLAND.

- Shares in the support of the G. A.'s North Queensland Mission, and pays salary of assistant at Weipa.

## SOUTH AUSTRALIA.

*New Hebrides.*

- Rev. Thomson Macmillan, M.A. (widower), £250.

## TASMANIA.

*New Hebrides.*

- Rev. J. B. and Mrs. Weir, £200 per annum.  
 24 Native Teachers at £6 or £8 each per annum.

## VICTORIA.

*New Hebrides.*

- Rev. J. and Mrs. Gillan, £240 per annum.  
 „ F. J. Paton (widower), £240 per annum.  
 „ R. and Mrs. Boyd, £240 per annum.  
 „ Dr. and Mrs. Crombie, L.R.C.P.S., £240 per annum.  
 „ Dr. and Mrs. Taylor, £240 per annum.  
 „ J. S. Jaffray (widower), £240 per annum.  
 Supported by “John G. Paton” Mission Fund Committee.  
 Rev. Dr. Ewen and Mrs. Mackenzie, L.R.C.P.S., £240 per annum.  
 „ Maurice and Mrs. Frater, £240 per annum.  
 „ Dr. J. C. and Mrs. Nicholson, F.R.C.S., £240 per annum.  
 „ Wm. Mackay (single), £240 per annum.  
 Deaconess Main, Matron of the Memorial Hospital, Vila, £100 per annum.  
 Carpenter—Assistant, Mr. T. D. Reid, £150 per annum.  
 Native Teachers, 80.

*Korea.*

- Rev. A. and Mrs. Adamson, £280 per annum.  
 „ G. and Mrs. Engel, £280 per annum.  
 „ Dr. and Mrs. Currell, £280 per annum.  
 „ D. M. and Mrs. Lyall, £280 per annum.  
 „ J. Noble McKenzie (widower), £200 per annum.  
 „ J. F. L. Macrae, M.A. (single), £200 per annum.  
 „ R. D. Watson (single), £200 per annum.  
 Miss Moore, £100 per annum.  
 „ Niven, £100 per annum.  
 „ Scholes, £100 per annum.  
 „ Kelly, £100 per annum.  
 „ Davies, M.A., £100 per annum.

*Chinese.*

- Rev. J. Tong Wai (Superintendent), £150 per annum.  
 Mr. David Soong, £104 per annum.  
 „ T. Wong Cheong, £104 per annum.  
 „ Paul Chin, £104 per annum.  
 „ George Young, £104 per annum.  
 „ Charlie Way, £52 per annum.

*Chinese Children's School.*

Miss Page, £100 per annum.

*Aborigines.*

Rev. J. Spittal ministers to the blacks at Coranderck.

## WESTERN AUSTRALIA.

*Aboriginal.*

- Dr. J. S. Yule (single), £200 per annum.  
 Mr. W. J. Rankin (single), £125 per annum.

## NEW SOUTH WALES.

## FOREIGN MISSIONS COMMITTEE.

It is with much thanksgiving to God that your Committee presents its report for the past year. In each of our fields there has been considerable activity, and the questions arising have required careful consideration.

## COLONEL GOODLET'S GENEROUS GIFT.

At a joint meeting of our Executive and the leaders of the Women's Missionary Association, held on 31st August, 1909, the announcement was made that Colonel Goodlet had conveyed to the Trustees of our Assembly shares in Messrs. Goodlet and Smith, Ltd., estimated to produce an income of £1500 per annum, and of this amount £600 per annum is to be apportioned to our Foreign Missions Committee for work in India, preferably at Sholinghar. The Committee was deeply moved at this renewed expression of Colonel Goodlet's interest in the work of world-evangelization. A special prayer of thanksgiving was offered, and it was with considerable emotion that the Doxology was sung. This is, we think, the largest single gift to Foreign Missions that has yet been made through any Australian Assembly. May wisdom be given to us to spend it to the best advancement of Christ's cause in India.

## THE NEW HEBRIDES MISSION.

During the absence of the Rev. D. L. and Mrs. Paterson on furlough, the work has been efficiently carried on by native teachers, with an occasional visit of superintendence by the Rev. Dr. Annand, of South Santo, and he has had at least four visits from some of the teachers who went over to consult him about difficulties that had arisen. We are much indebted to him for his oversight of the work. The natives shipped, during the year, 335 lbs. of arrowroot as a free contribution to the funds of our Committee.

## THE JOINT COURT AND LAND CLAIMS.

We were advised that to secure a permanent title to the land we hold in Malo and Tutuba, it would be necessary to have our claims properly surveyed and mapped out before submitting them to the Joint Court. By arrangement with our Victorian Assembly we secured the services of the survey party sent down by them in conjunction with Messrs. Burns, Philp, & Co. Mr. L. S. Woolcott, of Sydney, who has gone to the Islands as advocate for the settlers before the Joint Court, was interviewed by our Law Agent and Sub-Committee prior to his departure, and furnished with the land transfers possessed by us. He has been instructed to obtain the new titles in the name of the Corporate Trustees.

## DEPUTATION WORK.

The Rev. D. L. and Mrs. Paterson returned last October from their furlough in Scotland, and up to the time of their return to the Islands in June visited some 55 congregations. At a good number of these Mr. Paterson was able to use lantern slides illustrating different phases of New Hebridean life. Mrs. Paterson made a point, where practicable, of addressing the members of the W.M.A.

## MOTOR LAUNCH.

A motor launch for Mr. Paterson was built in Sydney under the supervision of Mr. Hector Kidd at a cost of over £200. The engine was obtained in Glasgow, and is the gift of the Glasgow Foundry Boys' Society, amongst whose branches Mr. Paterson did deputation work. It has been named "Maru" (meaning "Life").

## NEW MISSION HOUSE AT MALO.

It was reported to us that the condition of the Mission House at Abutare was unsatisfactory, and our Assembly authorised the erection of a new one at an estimated cost of £300.

## THE CHINESE MISSION.

## NEWCASTLE AND MAITLAND.

The work at Newcastle and Maitland has been carried on by Mr. Kem Yee. A month's holiday was granted to Mr. Kem Yee, arrangements being made for carrying on the services during his absence. In September last, John Jeek Kee, a native of Canton, on profession of faith in Christ, was baptized, when a large number of Chinese present were much interested.

## SYDNEY.

The Rev. J. Young Wai has worked earnestly, preaching, holding classes, etc., and paid numerous visits to the hospitals, the gaols, and other institutions, in addition

to vigorous pastoral visitation. There have been three baptisms, one of which was an adult Chinese lady. At a valedictory social held in the old church the Rev. J. Young Wai intimated that over 100 Chinese conversions had taken place during his ministry.

#### THE INDIAN MISSION.

Field: Sholinghur, Madras Presidency.

Staff: Miss Mary McLean (on leave), appointed 1891. Miss M. Y. McNeil, M.P.S., appointed 1898. Miss Daisy Symonds, B.A. (on sick furlough), appointed 1901. Miss E. J. Holt, appointed 1907. Dr. Flora Innes (at present in Brisbane), appointed 1910. Thirteen Native Teachers; six Bible women.

#### SICK FURLOUGH—MISS D. SYMONDS.

We regret that Miss Daisy Symonds was compelled, owing to ill-health, to return to New South Wales last September, but she returns to her work at an early date.

#### MISS McLEAN'S VISIT TO SCOTLAND.

Miss McLean left for Scotland in April to consult with the authorities of the Church of Scotland, and expects to return to India within a few months.

#### TRANSFER OF SHOLINGHUR MISSION.

In view of Colonel Goodlet's gift of £600 per annum, it was necessary to consider the question of extending the work at Sholinghur, and it was suggested that we might be able to arrange with the Church of Scotland for our taking complete charge of this Mission. As Mr. W. S. Park was about to visit India and Great Britain, it was resolved to authorise him to open negotiations with the Church of Scotland with a view to the Mission at Sholinghur and the property connected therewith being passed over to our Church. He was instructed that in view of the large amount of Australian money that had been given to, and the fact that our Church would have full responsibility for the up-keep of, the Mission, we consider the properties should pass to us free. In the event of the Church of Scotland being willing to do this, he was authorised to provisionally conclude the bargain.

Mr. Park has visited Sholinghur, and he has forwarded reports of the work carried on by our missionaries, and of the great need for extension. He considers, however, that it would be almost impossible to disjoin Sholinghur from Arkonam, so that our Church needs to be prepared to face the question of taking over both places. To provide an ordained missionary and carry on the work will necessitate a large additional annual expenditure. While we may expect that the premises at Sholinghur will be transferred to us as a gift, those at Arkonam will need to be taken over at a valuation. Negotiations are still in progress with the Church of Scotland in regard to the matter.

#### THE NORTH QUEENSLAND MISSION.

The contribution of boxes of garments, materials, etc., forwarded by our Women's Missionary Association was the largest on record, and, at the request of the Board of Missions, our Committee has authorized the Rev. A. Richter to proceed with the erection of a house for the assistant at Aurukun.

#### THE WESTERN AUSTRALIAN ABORIGINAL MISSION.

The appeal made on behalf of this Mission realized £124 3s. 1d. This with the £130 previously forwarded makes the total contribution a little over £250.

#### LAYMEN'S MISSIONARY MOVEMENT.

A large meeting of men to inaugurate this movement was held in St. Stephen's Church on 18th April, and a constitution has since been adopted and office-bearers appointed. Steps are now being taken to bring the movement before the congregations of the metropolitan area.

#### FINANCE.

The total revenue for the year was £1984, and the expenditure £2239, leaving a deficit of £255, which had to be made up from the Reserve Fund. One hundred and fifty-five Congregations sent in collections, but forty-six did not respond. We shall need for India, if the projected scheme be carried out, a large addition to our revenue. But we believe that it is within the power of our Church to meet this and the other claims upon it if we give ourselves prayerfully to the effort. Our Assembly has authorized a special appeal for £1000.

ROBT. J. H. MCGOWAN, Convener.

# NEW SOUTH WALES CHURCH.

## FOREIGN MISSIONS

RECEIPTS AND DISBURSEMENTS, JANUARY 1st, 1909, TO DECEMBER 31st, 1909.

RECEIPTS.				DISBURSEMENTS.			
	£	s.	d.		£	s.	d.
General Missions—				New Hebrides Missions			
Church Collections...	272	1	11	Aborigines Missions ...	379	4	4
Sabbath Schools Collections	181	6	3	Chinese Missions ...	625	8	8
Per Missionary Association	198	3	1	Zenana Missions ...	571	19	6
Donations, etc. ...	308	4	7	Sundry Local Missions ...	20	9	4
			959 15 10	Sundry Expenses ...	105	18	6
New Hebrides Missions			128 2 6				
Aborigines Missions ...			301 11 4				
Chinese Missions ...			169 8 7				
Zenana Missions ...			617 14 8				
Sundry Local Missions ...			20 9 4				
			£2,197 2 3				£2,197 2 3



## QUEENSLAND COMMITTEE ON HEATHEN MISSIONS.

Your Committee have to report that, although they have not had much to do as the Assembly's Committee, yet as the Executive of the Board of Missions they have had a busy and anxious year.

The Missionaries also have had a trying year, and stood much in need of the loving sympathy of the Church, as well as of prayer to God for that grace and strength which alone can uphold in the midst of such difficulties as they had to face and of such trials as they had to endure. This sympathy, your Committee believe, they had all over the Church when the clouds hung most heavily over their heads. After the storm the calm has come, which, we believe, is not likely to be broken again as it has been.

The Mission Staff continues much the same as last year. Mr. and Mrs. Wilson are still at Aurukun, and Mr. and Mrs. Hall have gone in a similar capacity to Weipa and are finding themselves at home in their strange surroundings. Mapoon is unchanged, and from all our dear friends in the field we have constant words of cheer, although they can speak only of the droppings, whilst they work and pray for the showers. The promises which are our hope still run on, and the first fruits proclaim a coming harvest.

Financially, we are in much the same condition as last year. The hope which was expressed in last report, and the resolution of the Assembly, have not been so productive as we had hoped. Presbyteries and Congregations do not appear to have redeemed their very humble pledge of contributing one penny a week. With the exception of the assistant's salary at Weipa, we have nothing now to meet by way of expenses, beyond our membership quota to the general mission fund. Owing to the new Mission started in Western Australia, this will be increased in the future, but when we look at the financial statement, it seems to be little for our growing Church.

The question of our taking up work outside Australia is pressing heavily on many hearts. The call of those in need is coming to us from some of the most virile people amongst the heathen, and, as has been said of China, "if these are not Christianised by us, we may not wonder if they rise up and crush us."

During the year the Committee have secured some lantern slides, and other Mission views have been selected for the purpose of having slides made of them. It is hoped and believed that by means of these a new interest will be created and a new impulse given to our missionary spirit, of which we shall reap the fruit for many days to come. There can be no difficulty in finding fields waiting for the reapers, and not so much difficulty in finding reapers to go, if we who tarry at home with the staff think as we should of those who go up to the battle, and of the spoil we shall share, if we are one with them in doing our part of the work. We cannot in this report enter into the details of the sad inquiry, so bitterly carried out at Mapoon, of the meetings in committee, of the conferences with the representatives of the Church of England Mission Board, and with the Queensland representatives of the London Missionary Society, of the interviews with Ministers, or of the large amount of correspondence entailed before anything like a final settlement was arrived at. We are pleased to be able to report that we are fully convinced that such a settlement has been arrived at. The Government has expressed satisfaction with our management of the Mission reserves, and has given the assurance that no one shall be permitted thereon without the sanction of the Missionaries and of your Committee. They have also been pleased to mark their confidence by increasing the "rations" grant for the natives under our care.

The Committee would record their deep sense of the great indebtedness which we owe to Mr. Hodel, of Thursday Island, for what he has been and done for us and for our Missionaries during the year. Language would fail to describe his friendship and faithfulness, often, we believe, to his own hurt as a business man in the Island. The Lord, Who is not unmindful of our works of faith and labours of love, be his rewarder, for he has been to us a stronghold in the day of trouble.

It is no mere formality, when we give expression to our gratitude to the Presbyterian Women's Missionary Union, not only for what they have done in work which can be seen and turned into gold, but for that spirit which they are the means of keeping alive by an organisation and fellowship all over the Church, which compels us to realise that we are one. Their hearts and hands go where even Presbyteries have not reached.

We would also place on record the confidence we have in every one of our devoted Missionaries. This confidence is not only unshaken but strengthened by the experiences of the past year; and the high esteem in which we hold them as workers in the cause of our Lord, on behalf of the degraded sons and daughters of humanity, is undiminished. Their devotion and self-sacrifice are, we believe, worthy of the best traditions of the Mission field.

PETER ROBERTSON, Convener.



## QUEENSLAND CHURCH.

For the Year ended 31st December, 1909.

Dr.	ABORIGINAL MISSION FUND ACCOUNT.				Cr.	
	DISBURSEMENTS.			RECEIPTS.		
1909.	£	s.	d.	£	s.	d.
Jan. 1 To Balance				1909. Dec. 31 By Assembly Revenue Fund, share of		
Dec. 31 .. G. A/A's F. M. Board: Contributions for N. Q'land Missions, 1909	97	0	0	.. Collections in Congregations, etc.	40	9
.. G. A/A's F. M. Board: Salary of Weipa Assistant, 1909 ...	60	0	0	.. Collection in Sabbath Schools, etc., for support of Children at Mapoon ...	16	0
.. Mrs. Ward, Contributions for support of Children at Mapoon ...	13	0	0	.. Collections in Sabbath Schools, etc., for support of Children at Weipa ...	2	10
.. Rev. E. Brown, Contributions for support of Children at Weipa ...	5	0	0	18	10	0
	18	0	0	.. Donations, Q'land P.W.M. Union Individuals ...	100	0
.. Lantern Slides ...			175	0	0	58
.. Bank Interest, etc., A/c, Share of			4	4	9	1
.. Church Offices A/c, Share of			1	13	9	103
.. Office Rent A/c, Share of			17	12	1	5
.. Petty Cash A/c, Postages, etc.			2	1	7	12
			3	6	8	9
			£277	2	9	21
1910. Jan. 1 To Balance			21	14	4	14
			£277	2	9	4

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## SOUTH AUSTRALIA.

## REPORT OF FOREIGN MISSIONS COMMITTEE.

The visit of our Missionary, the Rev. Thomson Macmillan, M.A., last year, and his residence in South Australia for some months, have done much to maintain and extend interest in our Foreign Mission work. In his official capacity, as Moderator, Mr. Macmillan visited every congregation and mission station in South Australia, with the exception of Pinnaroo, and in every case his visit was highly appreciated. Advantage was taken of Mr. Macmillan's presence to adjust and settle the matter of furloughs, and to consider the question of increased salary as proposed by the New Hebrides Synod.

Your Committee paid Mr. Macmillan £15 as short furlough allowance. With the approval of your Committee, he extended his furlough in order to do justice to his office as Moderator, the extended furlough to take the place of the short furlough due in 1910-11. In this connection your Committee beg to thank the many friends in Adelaide and in the country for the generous hospitality given to Mr. Macmillan.

Your Committee agreed to pay Messrs. Burns, Philp and Co. the cost of survey of ground claimed by our Church in the New Hebrides. This arrangement has been made through the Committee in Victoria, and it will enable us to get a title to our land.

In connection with the Mapoon Mission we have to report that Mr. R. Hall, who worked under the Home Mission Committee in South Australia, was engaged for work at Mapoon. The Committee on his departure presented him with Hastings' Dictionary, and bade him and Mrs. Hall Godspeed. With regard to the grave accusations brought against Mr. Hey, it is satisfactory to know that he has been completely exonerated of any cruelty or wrong-doing, and the matter is now at an end.

We have to report that the Rev. W. and Mrs. Gray have generously donated the sum of £30 as a nucleus to a fund to be called the Margaret Irene Gray Memorial Fund, in memory of their daughter who died last August. The object of this fund is for the support or education of teachers on Tanna. Over £16 have been contributed to this fund since the books were closed.

Our representatives on the Laymen's Missionary League, recently formed in Adelaide, are Dr. Rennie, Messrs. W. J. Hill, H. B. Thompson, J. Steel. For the financial statement the Assembly is referred to the December Balance Sheet for nine months, and to the March number of the "Banner."

G. DAVIDSON, Convener.

Dr.

## Foreign Missions Account to December 31, 1909.

Cr.

December 31, 1909.		£ s. d.	£ s. d.	March 31, 1909.		£ s. d.	£ s. d.				
To	Rev. T. Macmillan's Salary	150	0	0	By	Balance	29	14	5		
"	Children's Allowance	29	10	0	"	December 31, 1909.					
"	Short Furlough Allowance	15	6	0	"	Collections	15	5	0		
			187	10	0	"	Collection Assembly Meeting	9	18	1	
"	Prop. Support Queensland Mission		25	1	3	"	Donations, Sundry	1	16	3	
"	Contribution W.A. Ab. Mission		12	7	1	"	Donations, Fellowship	1	0	0	
"	Chalmers Ch. M.C.L. Orphan Lily	3	0	0				2	16	3	
"	Chalmers Ch. S.S. Orphan Minnie	3	0	0	"	Contrib. S.S. New Hebrides	43	15	5		
"	Miss Lillington (Strath.), Orphan Lochalsh	4	0	0	"	Queensland	6	12	0		
			10	0	0			50	5	3	
"	P. Augusta, Native Teacher, Tanna		6	6	0	"	W.M.U., New Hebrides	80	15	1	
"	Sundry Donations, New Ch., Tanna		11	4	2	"	Queensland	1	2	0	
"	Supply of Medicine, Tanna		2	1	1			81	17	1	
"	Presentation R. Hall		1	7	0	"	Half Proceeds Tea		5	7	7
"	Printing Reports, etc.		4	8	10	"	Refunds		0	5	6
"	Half Cost of Tea		3	8	2	"	Pro. Rev. T. Macmillan's Meetings		59	14	1
"	Postage and Sundry Expenses		4	11	5	"	Sundry Don., New Church, Tanna	11	4	2	
"	Rev. T. Macmillan's Fare from Melbourne	5	5	0		"	Chalmers Ch. M.C.L. Orphan Minnie	3	0	0	
"	Rev. T. Macmillan's Cost Deput. ...	12	12	1		"	Miss Lillington, Orphan Lochalsh	4	0	0	
			17	17	1	"	Pt. Augusta, Native Teacher, Tanna	6	6	0	
"	Levy in lieu of Coll. Prov. Pen. F.		1	9	3			24	10	2	
"	Proportion Church Office Expenses		47	16	7		"	Balance	56	12	4
"	Transferred Queensland Miss. A/c.		1	0	0			£336	7	11	
			£336	7	11						

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## TASMANIA.

## FOREIGN MISSION COMMITTEE REPORT.

On the arrival of the Rev. J. B. Weir on Epi, he found that repairs were necessary to the Mission buildings, fences, etc., and these have now been executed at the principal Station. It is proposed to remove the other Station to a more suitable site purchased by Mr. Weir, who, since his settlement, has pursued a policy of reorganisation and concentration, so saving labour and lessening expenses.

Supplies of Gospels and school books being exhausted, Mr. Weir has applied for reprints. The Gospels are being provided by the British and Foreign Bible Society, which will be refunded by the sale of the books. The other books asked for are now being reprinted, partly from proceeds of arrowroot, and partly from funds provided by the natives themselves. A number of new hymns, written by native teachers, are being added to one of their hymn books.

A report on the lands held by our Mission on Epi, and also all title deeds in his hands, have been forwarded by the Acting Convener to the solicitor who is acting on behalf of the New Hebrides Mission, and some new lands have been purchased.

The outlay incurred during 1909 has been unusually heavy, owing to the settlement of our new Missionary, the disrepair of Mission premises, and the establishment of the Provident Fund.

The contributions from Churches and individuals in Tasmania show a very slight increase over the amount raised last year; but our present local income would be inadequate to carry on the work we have undertaken without the generous help which we are receiving for four years from the Victorian Church and the J. G. Paton Fund. Our aim must be to be self-sustaining before these helping hands are withdrawn.

The Convener, Rev. J. Heyer, is at present absent from Tasmania until the end of September, the Rev. R. M. Fraser is Acting-Convener.

The Committee recommend that in future all fairs for raising funds for Mission purposes be solely in aid of Home or Foreign Missions, and that when on behalf of two funds the proceeds be divided equally between them.

We are devoutly thankful to God for the health granted to Mr. and Mrs. Weir, for the favour with which they have been received by the natives on Epi, and for evidence of renewed interest in spiritual things evinced by our people there. At the same time, we appeal to all connected with our Church to lay to heart our Lord's command to carry the Gospel to every creature, and, in view of the present hopeful opportunity in our own field, urge a sympathetic and prayerful interest in our Missionary and his work, and a liberal support of our Foreign Mission Funds, so that the work of God be not hindered. We also draw the attention of the men of our Church to the starting in Tasmania of a branch of the Laymen's Missionary movement of Australasia, which movement has, in many lands, already done much towards deepening and widening the interest in the world's evangelisation. We are hopeful that this movement may arouse the same interest in Mission work in Tasmania as it has done in other countries.

ROBERT M. FRASER, Acting Convener.

## TASMANIAN CHURCH—FOREIGN MISSIONS COMMITTEE.

## STATEMENT OF RECEIPTS AND EXPENDITURE FOR YEAR ENDING 31st DECEMBER, 1909.

RECEIPTS.	General Fund.	Native Teachers' Fund.	Provident Fund.	Total.
Balance from previous year	£69 11 8	£14 2 9	£0 5 0	£83 19 6
Contributions, 1909	271 0 9	38 16 1	107 14 1	417 4 11
Total	£340 12 6	£52 12 10	£107 19 1	£501 4 5
EXPENDITURE.				
Provident Fund	—	—	100 3 0	100 0 0
Native Teachers	—	20 0 0	—	20 0 0
Rev. J. B. Weir	203 6 8	—	—	203 6 8
Convener's Expenses	4 17 0	—	—	4 17 0
Printing and Advertising	4 13 5	—	—	4 13 5
Life Assurance Premium	10 0 0	—	—	10 0 0
Board of Missions	25 0 0	—	—	25 0 0
Travelling Expenses	3 3 0	—	—	3 3 0
Timber	3 0 9	—	—	3 0 9
Stamps and Exchange	0 14 7	—	—	0 14 7
Balance	85 17 1	32 12 10	7 13 1	126 9 0
Total	£340 12 6	£52 12 10	£107 19 1	£501 4 5

Hobart, 1st April, 1910.

J. HEYER, Convener.  
JAMES MURDOCH, Treasurer.

## VICTORIA.

## FOREIGN MISSIONS REPORT—MAY, 1909—MAY, 1910.

## GENERAL.

The Committee desires to express its gratitude to God for His blessing upon the work abroad and for the undoubted rise in the Missionary spirit at home, accompanied by the manifest working of the Holy Spirit in many lives.

A campaign has been carried on by the Laymen's Missionary Movement and the Student Volunteer Movement, resulting in a deepened Missionary spirit and a quickened spiritual life in many places. In this work the Foreign Missions Committee has taken part through its Secretary. Missionary news has been more widely disseminated through the *Messenger*, as well as the *Record*, the *Chronicle*, and the *New Hebrides Magazine*, and good maps of our mission fields have been issued at 2s. 6d. each. Pamphlet literature has also been found very helpful in arousing and maintaining interest. The Women's Missionary Union, the Fellowship Union, and the Young People's Mission Band have not only maintained, but increased, their interest in our Missionary work, and the Church is under a deep and growing debt of obligation to these bodies and to the Laymen's Missionary Movement. The P.W.M.U. and the L.M.M. include Home and Foreign Missions in their activities.

The Committee reports with deep affection for their memory the death of the Rev. Dr. A. J. Campbell and the Rev. F. A. Hagenauer.

## NEW HEBRIDES.

The political situation remains unchanged. Steps have been taken to have all Mission lands properly surveyed and presented before the Joint Court by Experts. The Commonwealth Government has been approached with a view to having the Natives' Advocate appointed without delay by the British and French Governments.

Spiritually the outlook is full of hope. Large numbers are volunteering as Teachers, and the spirit of liberality is visibly growing. Notable instances of this are the gift of £200 by the Santo Christians to help in Mr. McKenzie's settlement in Korea, and the donation of £140 to Dr. Nicholson, of Tanna, for the enlargement of his Hospital.

Dr. Taylor, of Edinburgh, has been appointed to succeed Mr. McKenzie on Santo, and Dr. Crombie has been transferred from the service of the John G. Paton Fund to that of the Victorian Church that he might take charge of the John G. Paton Memorial Hospital which is now being erected at Vila. Dr. Crombie is to be supported by the Sabbath School Children of Victoria. Deaconess Main has been appointed as Matron of the Hospital.

Mr. T. D. Reid and Mr. E. Robertson were appointed as Mission Carpenters for 12 months each, on Malekula and Tanna respectively.

The thanks of the Church are due to the Rev. W. M. M. Alexander and other friends in connection with the sale of arrowroot, to Mr. H. H. Kemp for invaluable help in connection with plans for Hospitals and other Mission buildings, and to the John G. Paton Mission Fund for generously allowing Dr. Crombie to go to Vila.

## CHINESE.

The Rev. J. Tong Wai, Superintendent of the Chinese Mission, reports favourably upon the work of our five Catechists. Great help has been rendered by Ministers and other friends. Fresh work has been opened up in Geelong with encouraging prospects.

The Chinese School for Children and the Meetings for Mothers have been faithfully and successfully carried on during the year by Miss Eye and her volunteer staff.

Financially this work is the most poorly supported of all our Foreign departments. The special attention of the Church is called to this fact, that prayer and effort may be made to put this Mission upon a more satisfactory basis financially.

## ABORIGINES.

The Ormond Students have maintained their interest in Mapoon and have entered upon another year's campaign, and Dr. J. S. Yule, of Melbourne, was chosen by the Presbyterian Church in Western Australia to found the new Mission to the Aborigines in that State.

The Committee desires more regular news from the Field, that the interest among our people may be deepened.

## KOREA.

This wonderful work is still going ahead by leaps and bounds. The Koreans are developing qualities of life and character which mark them out as a great Missionary



people. Already three Foreign Missionaries are supported by the Native Church, while the rank and file are entering with great enthusiasm and self-sacrificing zeal upon the work of winning their own land for Christ. Their objective is—A MILLION KOREANS BEFORE OCTOBER, 1910. The British and Foreign Bible Society cannot print Gospels fast enough, nor the present Missionary Staff keep pace with the growing demands of the work.

Owing chiefly to the influence of the Laymen's Missionary Movement, Canada and America are putting reinforcements into Korea, and there is a great forward movement in Victoria with the same end in view.

The Rev. J. Noble McKenzie has been sent out by the Young People's Mission Band; Miss Clerke by the P.W.M.U. as Matron to the Memorial Hospital at Chinju; the Rev. F. J. Macrae, M.A., by four anonymous friends; Mr. R. D. Watson is to go as the second Missionary of the Fellowship Union; and Miss Davis, M.A., as the Birthday Offering Missionary. Other volunteers to follow later are C. I. McLaren, M.D.; Miss Margaret L. Alexander; Miss Menie Campbell, M.A., and others.

The Committee desires to express its devout thankfulness to God for the gift of such highly-trained and spiritual workers from the ranks of our own students.

By a re-arrangement with the American Presbyterian Board our Church is now responsible for 1,600,000 Koreans.

On the Field the work has been greatly blessed of God, and the great need is for more labourers to reap the abundant harvest.

At Home the interest is steadily growing and the P.W.M.U., Fellowship Union and Young People's Mission Bands are rapidly developing their work. A fete conducted by the Women's Union at Myoora realized the noble sum of more than a thousand pounds for building purposes. Despite this special effort the ordinary funds showed no tendency to decrease. Valuable Mission Boxes were also sent out to the various Fields by the P.W.M.U.

#### THE OUTLOOK.

Financially the present position leaves much to be desired, especially in the deplorable condition of the Chinese Fund. But with the undoubtedly rising tide of Missionary interest, and a deepening of spiritual life, the Committee believes the outlook to be full of hope. It urges the Church to double its contributions this year so as to enable the Committee to carry on its work and meet the crying need for advance.

A review of the whole situation reveals the necessity for more prayer and effort that the Church may make a more adequate response to the marvellous opportunity that God has set before us. Australia is awaking to a National Consciousness, and she realizes that she must do a nation's work in the world. Our Church must take a far more worthy share in this great work of evangelizing the world. God is giving us the finest spiritual and intellectual type of men and women for the work, and the Committee confidently looks to the Church to supply the means to send them out. The Home base is now completely organized with our P.W.M.U., Y.P.M.B., and L.M.M., and we see signs that the Holy Spirit is coming in power upon many members of all these Societies. The result cannot but be a deeper response on the part of the whole Church to the definite command of the Risen Lord—"Go ye, therefore, and make disciples of all the Nations."

T. R. CAIRNS, Convener.

FRANK H. L. PATON, Secretary.



# VICTORIAN CHURCH.

## FOREIGN MISSIONS.

OR TWELVE MONTHS TO 31st MARCH, 1910.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
New Hebrides Branch—including New Hebrides, Amy Gertrude Russell, Dayspring Maintenance, and Native Teachers' Funds	2,338	6	9	New Hebrides Branch	3,851	15	0
Chinese Branch—including Chinese, Aborigines, Korean, Korean Medical, North Queensland, and Caroline Kay Funds	2,752	12	3	Chinese Branch	3,643	11	8
Presbyterian Women's Missionary Union Fund	1,392	13	10	Presbyterian Women's Missionary Union Fund	1,386	3	3
Balance—being excess of Expenditure over Receipts	2,397	17	1				
	£8,881	9	11		£8,881	9	1

## WESTERN AUSTRALIA.

## REPORT OF THE FOREIGN AND ABORIGINES MISSION COMMITTEE.

## I. THE MISSION SITE.

Throughout the year much attention has been given to the selection of a suitable site, and as the outcome of consultations with a Nor<sup>W</sup>. West explorer, Walcot Inlet was chosen, a good harbour being available and the soil being described as fertile. On receipt of our application for a reserve of 60,000 acres, the Government took exception to its size, and at the same time asked the Committee to give an assurance that, if a site were granted, no further State assistance would be asked for. An interview with the Colonial Secretary followed, at which the Presbyterian Church was assured that it would be placed on an equitable footing with other denominations, and at Mr. Connelly's request full information and definite applications were forwarded to him. In doing so, it was pointed out that if no capitation or other grant were to be made, and the Government, in return for the remission of a few pounds rent per annum, claimed the right to send as many blacks, diseased or otherwise, as they chose to the Mission, then it would be preferable to take an area under pastoral lease.

The following applications were then made:—That an area of 20,000 acres on the Northern shore of Walcot Inlet be reserved; that a grant of tenpence per day per native be made, or, as an alternative, that there be an annual grant of £200, and that a suitable allowance be made towards the salary of a teacher. The Government replied granting a reserve for 49 years but no financial assistance was promised, and the Church was to receive and care for all aboriginal natives sent to the Mission by any person authorised to do so by the Government.

## II. THE MISSIONARY.

Through the Board of Missions an application was made to the Moravian Church for a Missionary. Bishop La Trobe replied that it was with great regret he had to say that no man could be provided. The Board of Missions then forwarded an offer from Mr. John S. Yule to act as medical Missionary. Mr. Yule has completed his medical course at the Melbourne University, and he has had considerable experience as an agent of the Victorian Home Committee. His application was cordially supported by the Board and leading Churchmen in Victoria. It is to be considered whether greater success would not be ensured by asking Mr. Yule to visit Mapoon after the completion of his course as a Medical Missionary and so gain experience.

## III. CONTROL OF THE MISSION.

In accordance with the resolution adopted by the last Assembly, an application was made to the General Assembly of Australia to take control of the Mission. At its meeting in September, the following was part of the Deliverance adopted:—

“That this Assembly records its gratification with the progress made towards the opening of our aboriginal mission in Western Australia, and agrees to receive the Mission when begun under the control of the Board of Missions, but instructs the Board to incur no monetary liability in connection with it unless by direction of the General Assembly; also that it expresses a hope that the Western Australian Government will give to the proposed aboriginal mission the same financial help accorded to similar missions in connection with other Churches in Western Australia and encourage the Presbyterian Church in Western Australia to take the necessary steps to secure a change in this direction.”

## IV. THE FINANCES.

We again express our gratitude for the financial assistance afforded by the Eastern Churches. Victoria collected £197 1s 2d. Collections have been made in New South Wales and South Australia. In March the cheque for £130 from Mr. and Mrs. W. S. Park was received. The P.W.M.U. has fulfilled their promise, and have £50 in hand. The returns from Congregations and Sunday Schools have been small, totalling only £24 2s 1d. It is to be remembered, however, that last Assembly desired that special efforts this year should be devoted to the Home Missions, and further that great interest cannot be expected until the Mission is an accomplished fact. The total sum lying to the credit of Foreign Missions is £510 17s. 5d. To this will be added the New South Wales and South Australian collections.

E. G. PETHERICK }  
G. F. PITCHFORD } Conveners.

## FOREIGN AND ABORIGINES MISSION.

Leederville C. E.	...	...	...	£2	0	0
Leederville S.S.	...	...	...	3	0	0
St. Andrew's Boxes	...	...	...	2	13	1
St. Andrew's	...	...	...	1	10	0
Geraldton	...	...	...	0	6	0
Boulder	...	...	...	1	6	3
Boulder S.S.	...	...	...	1	0	0
Fremantle	...	...	...	1	2	0
Fremantle S.S.	...	...	...	1	0	0
West Perth	...	...	...	1	0	0
Mr. and Mrs. W. S. Park	...	...	...	130	0	0
Subiaco	...	...	...	0	10	0
Cottesloe S.S.	...	...	...	2	2	0
North Fremantle S.S.	...	...	...	1	0	0
Maylands	...	...	...	1	0	0
Maylands S.S.	...	...	...	1	1	0
Claremont S.S.	...	...	...	2	2	0
Assembly Collections	...	...	...	0	1	0
Dr. Meiklejohn	...	...	...	1	0	0
Victorian Church	...	...	...	197	1	2
Interest 8s. 8d. (less Savings Bank Charges 1s.)	...	...	...	0	7	8
				£351	2	2

## REPORT OF EVANGELISTIC COMMITTEE

Between two meetings of the General Assembly it is difficult to get a meeting of such a committee as last Assembly put in charge of evangelistic work. Victorian members met in February to deal with letters from the Rev. J. Wilbur Chapman; but the whole Committee has met only prior to the present Assembly, and the statement that it has done so is printed by anticipation. Inquiries have been made by the Conveners which have enabled them to lay the following information before the Committee and the Church.

## CHAPMAN-ALEXANDER MISSION.

Apparently permanent results have followed from the mission conducted by Dr. Chapman and his co-worker, Mr. C. M. Alexander, in all the centres which they were able to visit last year. The Conveners on evangelistic work in the various States are unanimous in their testimony to the advantage which our congregations, and the more general church life of Australia, derived from the coming of these American visitors. It is therefore pleasing to report that arrangements are well forward in the inter-denominational committees, with which your Committee asks authority to continue in co-operation, for another Australian campaign to be conducted in the year 1912. The Churches as such are not required to undertake any financial responsibility in connection with these arrangements; but it is earnestly and confidently hoped that by sympathy, prayer, and hearty union in the services, our ministers and people will help. At least 12 months are to be spent by the American party in the campaign and they are to visit all the States, besides being for some time in New Zealand. The Assembly is recommended to approve of the movement in general terms, and to commend the workers and their work to the guidance and blessing of the Holy Spirit.

In correspondence with the Conveners of your Committee, after his return to America, Dr. Chapman offered to send at his own charge a competent and reliable Presbyterian evangelist, whose worth had been proved in the United States Church, to labour in the rural areas of our States. The offer was not immediately accepted because New South Wales had already made its own plan of services for the year; and for other reasons others of the States Churches could not take advantage of Dr. Chapman's generous proposal. The Church in Victoria has now completed its preparations and will probably secure Dr. Chapman's assistance in engaging an evangelist for two years. No doubt his services will be available later for other Churches if the arrangement turns out as happily as our experience of Dr. Chapman's methods leads us to anticipate.

The following short summaries of evangelising in the several States have been made from materials furnished by the States Conveners, and, in one or two cases, through the courtesy of the Moderators of their Churches.

QUEENSLAND.

This Church for some time past has not had an evangelistic committee. When evangelistic services are conducted they are arranged for by the congregations concerned and no reports are made to the Assembly.

WESTERN AUSTRALIA.

Apart from occasional efforts by individual ministers no organised work has been done; but advantage has been taken in many districts of the Nicholson-Hemminger Mission, which went to the West to represent Dr. Chapman after his departure and was greatly blessed. The Church has an annual Youth Decision day—the yearly effort in each congregation and school to bring young people to decision for Christ. Every year the Church is cheered with some results. The coastal congregations and some far inland had much benefit from the services conducted by Mr. Nicholson, numbers being added to the communion roll, Christian Endeavour Societies being formed, and the weekly prayer meetings greatly enlarged.

TASMANIA.

This Assembly's Evangelistic Committee is taking up its branch with earnestness and has arranged, when reporting, a number of missions in August. Four ministers have consented to carry on the missions for the Church. It is expected that the next report to the Assembly will tell of much good done. During last year the present Moderator of the Tasmanian Church led a mission in Hobart with encouraging results.

SOUTH AUSTRALIA.

This Church shared in the privileges of the Chapman-Alexander Mission. Later in the same year the Rev. Andrew Allan spent about three weeks evangelising in two suburban congregations at Adelaide. The zeal and power of the missionary were undoubted; but the known results did not fulfil expectations. Since the South Australian Assembly met in May the Committee has selected evangelists and is negotiating with congregations to hold series of services. The difficulty felt is the procuring of evangelists in whom the congregations can have confidence. Some of those who offer from outside the ministry are crude, slight the ministers, and make nothing of the work unless they can preach to crowds.

VICTORIA.

During the year evangelistic services were held in many churches with favourable results. In some Presbyteries the ministers interchanged; in other cases congregations made their own arrangements with visiting evangelists; others availed themselves of the aid of the ministers who worked under the special auspices of the State Committee. The visit of Dr. Chapman and his party gave a great impulse to evangelistic work throughout the charges of the State, especially those in immediate touch with the great mission. The missions were all known to be helpful and stimulating, and resulted not only in accessions to the Church but in the uplifting of Christians. In some charges specially good results were obtained among the boys and girls. The State Committee has carefully studied the whole question how best to carry on this special work and have decided to engage a thoroughly qualified evangelist for two years. It is endeavouring to raise a fund of £500 to meet the guarantees necessary to prevent the work becoming a burden to the Assembly.

NEW SOUTH WALES.

The Chapman-Alexander Mission gave a great impetus to evangelistic work in the New South Wales Church. The Committee found itself inundated with applications for Missions from every quarter, and, notwithstanding the large amount of work done, many applications had to be deferred. The Committee was fortunate in securing suitable agents. Mr. Hugh Paton, Mr. and Mrs. Cumming, Mr. John Fairley and Mr. Marsh Little all laboured for extended periods with much spiritual edification to the Churches visited. The Committee prepared and issued leaflets, decision cards and other literature. The financial side of the work was well supported by influential laymen, and at their instigation collections were prohibited at all evangelistic meetings. The generous gifts of a few men, together with the free-will offerings of the people, enabled the year's work to close with a good credit balance, notwithstanding that nearly £600 was spent. The Assembly in May endorsed this policy and appointed an annual collection.

ALEX. STEWART }  
C. A. WHITE } Joint Conveners.



## REPORT OF COMMITTEE ON RELIGION AND MORALS AND SABBATH SCHOOLS.

### I. RELIGION AND MORALS.

Your Committee beg to report that evangelistic work is proceeding in some of the States, partly by special missionaries, partly by exchange of ministers, and partly by ministers in their own parishes. In New South Wales, several missionaries are being employed, and in Victoria a movement has been inaugurated, and a guarantee fund instituted, so that a Church Evangelist may be secured. Dr. Chapman has been asked to recommend a suitable man for the position. Dr. Chapman has promised, we understand, to return to Australia in 1912, and proposes to hold Missions of a somewhat different kind from those previously carried on here and coming into closer touch with individual congregations.

It has been suggested that Evangelistic Missions should be of longer duration in each centre, that larger and more lasting results would be obtained if this were done, while it is also recommended that ministers should be their own evangelists. It can hardly be doubted, however, that some men have special gifts for presenting the Gospel in such a way as to lead the young to decision, and it is for the Church to recognise and use such men to the full.

With regard to public morality, the Reports from the various States indicate that there is much to deplore in the way of parental laxity, with disastrous effects to young people.

In Victoria the Chief Justice spoke out very strongly some time ago about the number of cases that came before him of youthful depravity.

In a more recent address he is reported thus :

"He did not think that any improvement in morals had taken place, and so far as he had been able to observe, the agitation has resulted in nothing but words. The worst feature was the unconsciousness on the part of the young people that it was an evil—the lapse from virtue. One found no sense of shame among those who ought to be humiliated and overwhelmed with shame, while their people did not regard their downfall as more than a misfortune which might affect anybody. While that feeling was manifest in the people, he had doubts for the country's future. When there was a resolution to pursue pleasure, no matter at what cost, disaster must ensue."

These are sad and ominous words coming from so high an authority. It is perhaps, however, rather early in the day to affirm that no improvement in morals has taken place since the first pronouncement of Sir John Madden. That a very great impression was made upon the public mind at the time is unquestionable.

From Tasmania there comes this alarming paragraph:—"From all parts of Tasmania evidence is forthcoming of youthful depravity so fearful as almost to pass the bounds of belief. Careful investigation discloses the existence of such ignorance of even the most elementary principles of our Christian religion, as amounts to the existence within our borders of a large and scandalous element of actual paganism." Various remedies have been proposed in the way of special sermons to the young people on purity, the suppression by the State of suggestive pictures and films, addresses to the young by medical men and women, severe restrictions to be imposed by law on the sale of certain drugs; night schools, the age of leaving school to be increased from 16 to 18, the institution of an "Order of Chivalry," and the development of the White Cross League. The problem before the Church and the community is a most serious one, and demands the most careful consideration by all lovers of our country.

The Prime Minister of the Commonwealth Government was recently approached upon the matter of suggestive pictures, biograph films, and books, and asked to appoint a censor so that such might be prevented from entering Australia. He could not see his way to make such an appointment, but promised that if the attention of the Government were called to any particular importation of an evil character, it would not be allowed to pass into circulation.

Mr. Fisher thought that the force of educated public opinion would prevent the owners of biograph shows from exhibiting pictures of an immoral kind, inasmuch as they would lose their patrons. We are inclined to think that he is too optimistic in this idea, and that the exhibition of such pictures blunts the moral sense, and that "public opinion" may be "educated" by them in a downward direction.

The Prime Minister was also asked to keep out of Australia the films of the recent prize-fight in America, which are to form part of biograph shows here; but he refused

to do this, on the ground that "the disgusting features of the actual fight would not be associated with the films." We fear, however, that the effect upon our young people of such scenes being exhibited must be of a demoralising and brutalising character.

In the last Report of the New South Wales Assembly a reference is made to prize-fighting in that State, which goes under the name of "boxing matches," and to its baneful results.

Gambling still appears to prevail largely in Australia, and is fraught with much danger, especially to our young people. In some States there appear to have been alterations of the law which have effected some slight improvement. The Tasmanian "Tattersalls" is referred to by one of our ministers in that island as "a disgrace so flagrant as to richly merit the opprobrium of the other States in the Commonwealth."

The liquor traffic is responsible for much poverty, misery and degradation. In Victoria a large number of hotels have been closed, compensation being paid by those permitted to remain, and it is hoped that the drinking may be lessened in consequence.

Laxity in the observance of the Lord's Day seems to be increasing everywhere, and entertainments on that day, thinly veneered by some "sacred" music, are springing up in many places where hitherto such have been unknown. What effect this is almost certain to have upon the religion and morals of our people may easily be predicted. In Victoria special inducements are offered for railway travel to country places on the Lord's Day, by tickets being issued at rates below those charged on other days of the week, and even below holiday excursion fares, which is a distinct temptation to young people in the direction of Sunday pleasuring.

Altogether the outlook over Australia is far from reassuring. It must be remembered, however, that while the forces of evil are very powerful—there are moral and spiritual forces at work which are making themselves increasingly felt. The Church, as a whole, and many individual Christians working in such societies as have been formed to unmask and combat social ill-doing, are, in public and in private—by prayer and united action—endeavouring to stem the tide of evil that is threatening to submerge society, and they need and deserve the encouragement of every right-thinking man and woman.

With the courage of faith the Church must go forth to face the forces of unrighteousness that are so prevailing, ever remembering that her sufficiency has been and ever must be of God.

## II. SABBATH SCHOOLS.

While not pretending to give a perfectly accurate statement of the total number of teachers and scholars throughout the Commonwealth, we have reason to believe that we possess about 7991 teachers (2783 men and 5208 women) and 74,846 scholars (33,372 boys and 41,474 girls). Speaking generally, the average attendance does not appear to be all that could be wished for.

(2) Examinations of the scholars are carried on, in all the States, with more or less satisfactory results. But the whole system of teaching, the more exact grading of lessons to the age and mental calibre of the scholar, and especially the training of the teachers for their work, has been the subject of earnest consideration, and it is well that there should be no stagnation—no quiet contentment with past success, if greater efficiency can be secured in the future.

In Victoria, the International Series has been objected to on the ground that the same passages are selected for study by scholars of all ages, and that the continuity of the lessons is not based on the best method. And a new scheme of lessons has been prepared, which is to be tried in some schools, with the view of discovering whether such a scheme would be an improvement on the older one. It has also been suggested that the memory work to be done by scholars should be of a more effective kind, and a selection of Scripture passages, Psalms, Hymns, Prayers and Catechism questions has been provided for the use of such schools as are willing to take them.

It will be interesting to learn the results of the experiment, when sufficient time has elapsed to test it.

In Western Australia, a special Booklet of Scripture passages to be memorised by the scholars has been issued.

(3) As to the training of teachers, different methods are being employed in our various States. In New South Wales a movement is on foot towards the uniting of the denominations in some course of instruction which would be open to teachers of all the Churches. The Sunday-school Union of Victoria has had for many years its Normal College, with various branches in the larger centres of population. The "Welfare of Youth" Committee of the Victorian Church includes a Committee on Teacher Training, and the subject is receiving much attention. The recommendation of our last General



Assembly to the Theological Halls as to the training of our future Ministers in the art of teaching, has not been carried out as yet. In Victoria, the State Assembly resolved "that a Course of Lectures on the Art of Teaching be arranged for in the Theological Hall, as soon as funds are available, and instruct the Theological Hall Committee to endeavour to obtain funds for this purpose." In New South Wales it does not appear that anything has been done in this direction. It is proposed in some quarters that Ministers should try to train their own teachers, using as text books the "Canadian Teacher-training Series." In Queensland examinations of teachers willing to study the Canadian books by themselves are to be held at intervals.

(4) With regard to the very important matter of the scholars joining the Church by confession of faith, the returns on the subject are very defective.

In Victoria, it is reported that out of 1362 persons admitted to the Communion for the first time, 453 came directly from the Sabbath Schools. In Queensland, 145 scholars became communicants last year. There can be little doubt that Dr. Chapman's Mission services had a good deal to do with additions which were made to the membership of the Church from our Sabbath Schools.

(5) Imperfect information prevents your Committee from showing how far the Sabbath Schools as a whole are responding to the missionary appeal. It is much to be desired that opportunity should be given in all our schools for a weekly offering by the scholars for the support of mission work.

(6) In some quarters the Bible-class movement has made great strides. In Victoria, 1200 men and 500 women have been enrolled, and these are affiliated in a Bible-class Union. There is every prospect of further development. The young men have undertaken to raise part of the salary of a Home Mission Agent in South Australia, and the young women mean to devote their energies to the support of a "Girls' Home" in Melbourne, and other objects of a similar kind.

(7) The proposal to make one Sabbath of the year "Young People's Day," with special services provided for it, as resolved upon at the last General Assembly of our Church, has met with a very general response.

In closing this Report, your Committee would express their warm appreciation of the earnest and self-denying efforts of our Sabbath-school teachers and officers, who deserve the thanks of the whole Presbyterian Church of Australia.

Perseveringly, patiently, cheerfully do the teachers take up their task of instruction, and it is for the Church to support them in every possible way, and to secure for them the best training that can be given, in order that they may be fully equipped for the responsible position which they occupy.

W. S. ROLLAND, Convener.

#### REPORT OF COMMITTEE ON APPENDIX TO HYMNARY.

Your Committee have pleasure in reporting that they have completed their work. Immediately after last Assembly, in accordance with its resolution, orders were forwarded to Mr. Frowde to print the Appendix on the terms mentioned in his letter, but omitting a few of the more costly copyright tunes. Some delay was caused through communications between the printer and the Committee ament slight alterations: In the name for instance, which was changed to "Supplement," the inclusion of the name New Zealand on the title page and for which we had no authority, and other small matters.

Advance copies arrived in May of this year, with the promise that in a short time supplies would be put on the market. It was then discovered that through an unfortunate misunderstanding the words edition had been printed for the edition sold in Australia at 2s. 6d., the more costly of the two in more common use. Steps were taken to acquaint Mr. Frowde of the matter and the fact that it might seriously interfere with the popularity of the supplement. Letters are to hand as we prepare our report, stating that he will print the supplement in the cheaper edition at his own cost, and they should in a short time be also on the market.

The supplement has been printed separately in music and words, and in words only, so that they that have the Hymnary already may not be put to the expense of purchasing new books. These can be had at the booksellers at 8d. each for the music and words, and 3d. for the words only.

It is also included in all the popular sizes issued, the cost of the music edition complete being now 5s, the 24mo. edition 2s. 6d., and shortly it will be obtainable in the cheaper edition at about 1s.

The bill of costs has been received and sent on to the Finance Committee. It is within the sum authorised by the Assembly by one or two pounds.

Your Committee believe the Assembly, when it sees the supplement, will be pleased with the printer's work, and they hope the Ministers will each do their part in recommending the supplement, which it is confidently hoped will stop any drift toward Church Praise, and encourage the adoption of the Hymn Book authorised by the Church.

GEORGE CARSON, Convener.

## 6

## REPORT OF COMMITTEE ON SABBATH SCHOOL HYMNAL.

Your Committee, as instructed by resolution of last Assembly, communicated with Mr. Henry Frowde in regard to the publication of a Hymnal suitable for Australia. Copies of the letter sent to and received from Mr. Frowde are printed, for the information of the Assembly.

## TO MR. FROWDE.

At the last meeting of the General Assembly of Australia it was agreed to authorise the Committee to "carry on and if practicable conclude negotiations with the publishers and owners of the Hymnary for the Young for the issue of an enlarged edition of that book, suitable for use in Australia."

What is wanted, is a book primarily for the young—one that also might be used as a home and country-service hymn book. We are very desirous of having a book for universal use among the Presbyterians of this great land—one that would (1) suit the children, (2) be fitted for family worship, and (3) serve for country services on week-nights and on Sundays. Such a book would need to contain:—

- (a) A number of psalms and paraphrases.
- (b) A number of the best children's hymns.
- (c) A small proportion of difficult hymns, such as only trained singers can render.
- (d) A selection of a few of the best hymns of the Sankey type.
- (e) A few hymns, words to be specially composed here, to suit Australian conditions, which are in many instances so different from those obtaining in Great Britain.

For instance (1) many Australians suffer from heat, but not many from cold. (2) The summer here is often regarded as trying, while the winter is generally delightful. (3) Hymns of thanksgiving for rain are needed, and we have not only the "golden grain" to acknowledge, but also the "fleece wool." (4) We want not only "God Save the King" but also "God Save Australia," for the patriotic spirit is strong here.

Now, your "Church Hymnary, abridged edition for the young, with music, treble and alto parts, staff notation," is a handy little book, but it contains a great many hymns that are too heavy—hymns that are suitable for use in churches and big schools, but they are not suitable for many of our country centres and homes. We find that all sorts of books are in use in our schools, homes, and country services. We want an Australian Hymn Book to take their place—one that might be circulated east, west, north, and south.

Is there any way by which you can help us? Would an entirely new book be a possibility? Would it be a venture that you would care to enter upon? A good book should, and no doubt would, command a large, and after a time almost exclusive sale; and, once issued, it should have an uninterrupted run for many years. Will you think this matter over, and write me fully at your earliest convenience? remembering that we, as a Church, are too weak as yet to run a monetary risk.

FROM MR. FROWDE.

I have carefully considered the question of producing a hymn book on the lines you indicate. I think there is room for such a book, and I therefore give below some details in connection with the preparation of hymn books generally. The success of the work depends in a great measure (1) upon the selection, and (2) as to whether your Assembly will authorise the use of it in their churches throughout the Commonwealth.

I think the first thing for you to do would be for you to give me a preliminary list of the proposed contents, so that I may have a basis to work upon. In making up your selection you should avoid as far as possible the use of copyright hymns. I do not mean to say that you should necessarily exclude all copyright hymns, but if it is the question of selecting one or two pieces consisting of a copyright and a non-copyright hymn, then the preference might be given to the non copyright piece, all other things being equal. This applies more particularly to tunes than to words, because it is not unusual for a copyright owner to ask as much as ten guineas as the fee required for the use of his tune.

Will you require more than one music and words edition? For the music edition I suggest the family edition of the Church Hymnary (crown 8vo.) as the pattern for size and type, unless it is your intention to give treble and alto parts only, in which case a book a size smaller would meet the case. But if the four parts are to be given then the book should not be smaller than crown 8vo., or the type will have to be very small. The words edition (I am assuming that only one words edition will be wanted) might be the size of the nonpareil Church Hymnary, No. 8, set in double columns, unless you think that is too small a type.

On receiving full particulars I hope to be able to make a definite offer.

W. H. ASH, Convener.

#### REPORT OF COMMITTEE RELATIVE TO THE RECORD.

Your Committee have the honor to state that the present circulation of the Magazine has reached a total of 9836 copies, showing an increase on the number reported to last General Assembly of 239.

The table appended will explain distribution of the *Record* in the Commonwealth and in the Dominion.

	1909.	1910.	Increase.	Decrease.
Queensland	454	441	—	13
New South Wales	1045	1345	300	—
Victoria	6932	6915	—	17
Tasmania	195	161	—	34
South Australia	518	505	—	13
Western Australia	325	323	—	2
New Zealand	158	146	—	12
	9627	9836	300	91

We are glad to note the increased circulation in New South Wales, and hope that the *Record* may find its way to many more Sabbath Schools in all our States.

There seems to be no reason why the circulation should not reach an annual total of 13,000 when it is remembered that we have no less than 74,000 Sabbath Scholars in the various States. If all our Ministers, Superintendents and teachers would kindly commend the *Record* to the young people, and urge its adoption in the Schools with vigour and earnestness, we believe that this total might yet be reached.

Besides stimulating a general interest in Missions among the Scholars, the reading of such a Magazine must tend to foster in our young people a sense of our unity as a Church—surely a most desirable thing in itself.

Through the kindness of two friends, anxious to develop the Missionary spirit in the readers of the *Record*, prizes were offered last year for the best essays on the topic "My Missionary Hero." Well written papers were sent in from many parts of Australia, and the prizes went to Queensland. The prize-winners' essays were printed in the *Record*.

By a new agreement entered into with the Publishers of the *Record* (covering a period of five years), which will come into force on January 1st, 1911, a royalty at the rate of £4 per thousand copies in circulation, will be paid annually pro rata to the Churches interested.

W. S. ROLLAND, Convener.

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## REPORT FROM QUEENSLAND ASSEMBLY.

At Brisbane, and within St Andrew's Church, Tuesday, 10th May, 1910, the General Assembly met pursuant to adjournment and was constituted with prayer.

*Inter Alia*.—Called for the Report of the Committee appointed to prepare a report in obedience to the direction of Minute 71, 1909, General Assembly of Australia. The report was presented by the Clerk. It is as follows:—

Unto the Venerable the General Assembly of Australia indicted to meet in Sydney, on the 28th September, 1910.

In obedience to the direction given in Minute 71, Minutes and Proceedings of the General Assembly of Australia, 1909, the Queensland State Assembly begs to report:—

1. That on the 8th September, 1909, the Queensland State Assembly met *pro re nata* for the purpose of considering and dealing with matters arising out of the judgment of the High Court of Australia, in the action of the Reverend William Scott Frackelton *versus* the Reverend William Sweyn Macqueen and others.

2. The Assembly adopted the following resolution:—"Whereas, in the case of Frackelton *versus* Macqueen and others, which has been tried in the Supreme and Full Courts of Queensland, and in the High Court of Australia, it has been held by all the Judges that the sentence of suspension passed upon the Rev. William Scott Frackelton by the General Assembly of the Presbyterian Church of Australia in Queensland, on May 10th, 1907, was not passed in accordance with the rules of the Presbyterian Church of Australia, this Assembly, while still believing that the said sentence of suspension was in accordance with the rules and with the practice and procedure established in the Church, yet, inasmuch as the unanimous finding of the Judges, who have tried the case, is to the contrary, it appears that the principles and practice of the Presbyterian Church are not set forth in our rules and forms of procedure with sufficient fulness, and that it is possible to read these otherwise than has been our custom, this Assembly resolves to recall the sentence of suspension passed upon the Rev. William Scott Frackelton, on May 10th, 1907, and it is hereby recalled and the clerk instructed to notify the Rev. William Scott Frackelton and the Presbytery of Brisbane accordingly."

3. The Rev. W. S. Frackelton and the Presbytery were duly notified in terms of the above resolution. On the 12th October, 1909, in accordance with above resolution, the name of the Rev. W. S. Frackelton was entered on the roll of the Presbytery of Brisbane as Minister of the Ann Street Charge.

4. On 22nd February, 1910, the Presbytery of Brisbane commenced a visitation of the Ann Street Charge, which visitation is still proceeding.

5. On 4th May, 1910, the General Assembly of Queensland received from the Presbytery of Brisbane a report stating, *inter alia*: "Furthermore, the Rev. W. S. Frackelton, acting on a finding of the High Court of Australia, which declared that the sentence of suspension pronounced against him, by the State Assembly of 1907, was illegal, and therefore null and void, took possession of the pulpit of Ann Street Charge on the 23rd May, 1909, and preached therefrom, and also appeared in the Presbytery on the 6th July, 1909, and demanded that his name be placed on the roll, and spoke and voted in the Presbytery before the State Assembly had had an opportunity to consider the situation in the light of the Civil Court's decision."

At this stage the Assembly resolved to adopt the Supplementary Report presented by the Presbytery of Brisbane.

For the consideration of the Report the house resolved into Committee of the Whole.

The Assembly resumed. The Clerk reported that the Committee of the Whole recommended the Report prepared by the special Committee by the Report from this Assembly to the General Assembly of Australia. The recommendation was adopted and the Assembly resolved accordingly.

Closed with prayer.

Extracted from the Records of the General Assembly by me.

RICHARD KERR, Clerk.



## REPORT OF THE COMMITTEE ON FEDERATION OF PROTESTANT CHURCHES.

At the last meeting of the General Assembly, the Committee was instructed to continue its negotiations with the other Protestant Churches, so as to present a Scheme of Polity to the following Assembly. Accordingly the Committee has met with the similar Committees of the Congregationalist and Methodist Churches. The Victorian section of the joint Committees met in Melbourne, and the New South Wales section in Sydney. Both sections have been in communication with each other, and the result has been the drafting of the Scheme of Polity, which is herewith presented to the General Assembly.

This Scheme along with the Basis of Doctrine was presented to the Congregational Union of Australasia at its meeting in Hobart, in January last, and after considerable discussion a motion was passed unanimously expressing a general approval of the documents, and the hope that the movement might be crowned with success. The Scheme of Polity was also presented to the General Conference of the Methodist Church of Australasia at its meeting in May last, at which a general approval was also carried.

Up to the present, the Committee has had no further correspondence with the Church of England. It was agreed that no further negotiations could be held except in common with the other Protestant Churches, with which the Committee had already been in correspondence, and this the Church of England could not do until they received authority from their General Synod.

The united classes of the Theological Students of the three Churches have been continued in St. Andrew's College, Sydney, on Monday afternoons during the session, and have been conducted by Principal Thatcher, B.D., of Camden College (Congregationalist,) and Mr. Northcote, of Newington College (Methodist), and Dr. Clouston, of St. Andrew's College (Presbyterian).

### DRAFT SCHEME OF POLITY.

(Accepted by the Joint Committees of the Congregationalist, Methodist, and  
Presbyterian Churches).

#### I.—CHURCH MEMBERSHIP.

1. The conditions of full membership in the Church shall be confession of faith in our Lord Jesus Christ, and an outward life in conformity therewith, and participation in the Lord's Supper.

2. Admission to full membership shall be by the Elders' Meeting, or by the local Church on the nomination of the Elders' Meeting, with the approval of the Minister.

3. All persons who have been admitted and enrolled in the full membership of the Church, and are not less than twenty-one years of age, shall have a voice and vote in the control and direction of its affairs.

#### II.—CHURCH COURTS.

The names of the various Church Courts shall be :—

- (a) The Elders' Meeting.
- (b) The Parish Council.
- (c) The District Synod.
- (d) The Provincial Conference.
- (e) The General Assembly.

#### III.—THE MINISTRY.

1. A candidate for the ministry must be a member of the Church in full communion, must have given evidence of the possession of gifts as a preacher, and be approved by the Parish Council on the nomination of the Minister.

2. He shall then be examined and approved by a Committee of the District Synod as to his religious experience, his qualifications as a preacher, and his general suitability for the work of the Ministry.

3. Before entering upon his theological training, every candidate, except as hereinafter provided, must produce evidence to the College Committee of the General Assembly that he has obtained or qualified for a University degree, of which Greek has been one of the subjects. Provided that, when a candidate has passed the first year's examination in Arts at a recognised University (including Greek as one of the subjects),

he may, on petition to the Provincial Conference, be authorised to proceed to the Theological Hall.

4. In special cases, where a University course, or any part thereof, is, in the opinion of the Provincial Conference, not possible, or does not seem advisable, the College Committee shall admit such candidates to the Theological Hall on the following conditions :—

- (a) That they have served the Church as recognised Home Missionaries or Lay Preachers for at least one year previous to their nomination as candidates.
- (b) That they fulfil the conditions laid down in 1 and 2.
- (c) That they pass through a preliminary course of training under the Assembly's College Committee for a period of three years in such subjects as are approved, and pass such examinations as are prescribed by the Assembly.

5. The course of study at the Theological Hall shall extend over a period of three years, and candidates must pass an exit examination and be certified by the College Committee to the Provincial Conference, with whom shall lie their acceptance for the Ministry of the Church.

6. Anyone who is deemed by the General Assembly to have given proof of being specially qualified for the work of the Ministry may be placed on the roll by a resolution of the Assembly, adopted by two-thirds of those present.

7. The office of Lay Preacher shall be recognised as part of the organisation of the Church. Before enrolling a Lay Preacher, the Parish Council shall examine him as to his knowledge of the Scriptures and of Church doctrine, and shall be satisfied of his fitness for the work.

#### IV. CONSTITUTION OF CHURCH COURTS.

1. In connection with each local Church there shall be officers, designated Elders, to be elected by and from the full members of such Church.

2. The number of Elders in a local Church shall be determined by regulations hereafter to be adopted.

3. They shall be elected for a period not to exceed three years, subject to the provision that in cases of the first election in any local Church one-third of those elected shall retire at the end of the first year, and another third at the end of the second. The elections shall take place annually. The retiring Elders shall be eligible for re-election.

4. The Elders' Meeting shall consist of :—

- (a) The Minister or Ministers of the Parish.
- (b) The Elders of the local Church.

5. The Elders' meeting shall have the spiritual oversight of the local Church, and shall have charge of the admission to membership, the conduct of members with power to exercise discipline, the administration of the Sacraments, the religious training of the young, the arrangements for public worship including the Service of Praise, the care of the poor and the sick, and, generally, the consolidation and extension of the work of God in the local Church.

6. A Parish may consist of one or more local Churches having an Elders' Meeting, and under the pastorate of one or more Ministers.

7. The Parish Council shall consist of :—

- (a) The Minister or Ministers of the Parish.
- (b) The Elders and Lay Preachers of the Parish.

The Victorian Committee desire the addition of these words :—

- (c) Representatives of Boards of Trustees, or Managers, such representatives being members of the Church.

8. The functions of the Parish Council shall be :—

- (a) The maintenance of the Ministry within the Parish, and the oversight of each property therein, in accordance with the general regulations of the Church.
- (b) To deal with all matters connected with the establishment of new stations and churches within the Parish.
- (c) The management of all efforts in aid of Home and Foreign Missions within the Parish.
- (d) The forwarding of memorials and recommendations to the District Synod touching the general work of the Parish, or referring to the general work of the Church within the State.



- (e) The issuing of invitations to Ministers, the arrangement of appointments to the Parish, and the consideration and determination of matters relating thereto, in harmony with the regulations governing the same.
  - (f) The consideration of applications of candidates for the Ministry.
  - (g) The general moral and spiritual government of the Parish.
  - (h) The examination, approval and enrolment of Lay Preachers.
9. The District Synod shall consist of :—
- (a) All Ministers within the district who are engaged in Pastoral charges, Colleges of the Church, or departments of Church work.
  - (b) Aged or Supernumerary Ministers whose names are placed on the roll of the District Synod by the Provincial Conference.
  - (c) Representatives elected annually by each Parish Council from among their own number in equal proportion to the Ministers.
10. The Provincial Conference shall consist of :—
- (a) All Ministers who are members of the District Synods within the Province.
  - (b) Representatives elected by the Parish Councils in the same proportion as to the District Synod.
11. The General Assembly shall consist of an equal number of Ministers and non-ministerial representatives chosen by the Provincial Conference.

V.—TERM AND METHOD OF APPOINTMENT OF MINISTERS TO CHARGES.

1. All ministerial appointments shall be made by the Provincial Conference at its Annual Meeting, subject to the conditions hereinafter expressed.
2. Prior to the meeting of the Provincial Conference, a Parish to which an appointment falls to be made shall have the right to nominate an eligible Minister. This nomination shall be made at a meeting of the members of the Parish, or in such other way as the Parish Council may determine.
3. When the nomination is made it shall be transmitted to the Provincial Conference through the District Synod, who, if they know any cause why the appointment would be unsuitable, may express their judgment when transmitting the nomination.
4. If the nomination be ratified by the Provincial Conference, the Minister shall be appointed for three years.
5. At the end of the term of three years the Parish may renew its invitation, as in the first instance, and thereupon the Provincial Conference may, if found desirable, renew the appointment annually for not more than five years.
6. In special cases, pastorates may be extended beyond 10 years by the Provincial Conference on the invitation of the members of the Parish.
7. In cases in which the nomination of the Parish is set aside by the Provincial Conference, and another appointment made, such appointment shall be for five years.
8. When the appointment is made it shall be the function of the District Synod to induct the Minister into his charge.
9. In case of a vacancy through death or any other cause, during the year, an appointment shall be made for the remainder of the year by the District Synod.
10. All existing rights between Ministers and Churches at the date of the Union shall be conserved during existing pastorates; but at their termination those Ministers and Churches, and all Ministers received and Churches established after consummation of Union, shall be subject to the foregoing regulations.
11. Appeals are to be allowed, wherever the general interests of the Church are concerned, under regulations to be hereafter determined.
12. Although the normal term of ministerial appointments is as stated in the foregoing paragraphs, the Provincial Conference may, if it judge it in the best interests of the Church, terminate an appointment at any time.

NOTE.—The question whether or not matters relating to the admission of Ministers and disciplinary action regarding Ministerial creed and conduct shall be determined by a Court consisting of Ministers only, was left over for consideration by some special representative body previous to final acceptance of Union.

W. H. BEALE,  
JAMES BUCHAN, } Secretaries.  
T. E. CLOUSTON, }

Sydney, 14th December, 1909.

In the name of the Committee,

T. E. CLOUSTON, Convener.

## REPORT OF THE COMMITTEE ON THE RECEPTION OF MINISTERS.

Rev. W. F. TURTON.—Certificate of Disjunction having been received from the Congregational Union of New South Wales, your Committee, in terms of remit of last General Assembly, agreed to receive him as an ordained minister eligible for a call.

The following petitions have been received:—

(1) Rev. W. S. WHITTIER, D.D.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The undersigned hereby respectfully petitions your Venerable Court, requesting that he be re-admitted as a Minister of the Presbyterian Church of Australia in New South Wales, in which he was formerly a Minister for some years.

Your petitioner, William Scott Whittier, was born in 1847, near Halifax, N.S., Canada, and took the full seven years' course of study as prescribed by our Canadian Church, viz., four years in Arts (in Dalhousie University, Halifax) and three years in Theology (in the Theological Hall, Halifax).

He was licensed and ordained by the Presbytery of Halifax in May, 1880.

Resigning Chalmers' Church, Halifax, he came to Australia in 1886, and was assistant to Rev. John Walker at Germanton, and afterwards Minister of Culcairn (1886-1892). (See records of Wagga Wagga Presbytery, and minutes of General Assembly of New South Wales.)

Being granted leave of absence by his parish and Presbytery, he visited Canada, carrying the credentials of the New South Wales General Assembly to the Pan-Presbyterian Alliance and to the General Assemblies of Canada and U.S.A.

Family afflictions caused him to resign his charge, and he was called to Greyfriars (U.P.) Church, in Trinidad, B.W.I., where he served ten years. (Extract Minutes of Presbytery of Trinidad.)

Since then he has endeavoured to do some service as requested under both the H.M. and the F.M. Committees of the Canadian Church, until January last, when he declined a call to St. Columba Church and returned to Australia. (Extract Minutes from Records Presbytery of Victoria, B.C.)

His Presbyterial Certificate from the Halifax Presbytery is presented herewith.

As showing petitioner's liking for good company, it may be fitting to mention that he was a member of the United Free General Assembly in 1904, and was by that Assembly appointed among the Scottish members to the 'Pan' Alliance at Liverpool (1904); that he represented the West Indies in the World's S.S. Convention in Jerusalem (1904), and again in Rome (1907); and was a member of the General Meeting of the Evangelical Alliance, London (1907).

While attending the General Assembly of the Presbyterian Church of the United States (N.) at Washington (accredited by the General Assembly of New South Wales), some friends interested themselves in securing for your petitioner the honorary degree of Doctor of Divinity from Gale College, Michigan. This is the only degree he carries, and he is not to blame for this one.

Your petitioner leaves himself freely in your hands, as one whose only wish is to know in what part of the wide harvest-field it is the Master's will that he should serve. Your decision will be His voice to your petitioner.

W. SCOTT WHITTIER.

1 Fawson Street, Halifax, N.S.,

11th June, 1910.

This certifies that Dr. W. Scott Whittier is a Minister of the Presbyterian Church in Canada in good and regular standing, and that at present his name is on the appendix to the roll of the Presbytery of Halifax, of which he was for many years an honoured and beloved member. He is hereby commended to the

confidence of the brethren wherever his lot may be cast. He will do splendid work for the Master in connection with any Presbytery.

JOHN McMILLAN, Clerk Presbytery of Halifax.

St. Ann's United Free Church, Port of Spain, 16th January, 1906, which day and place the Presbytery of Trinidad met and was duly constituted.

*Inter alia*: On motion by Dr. Morton, the following resolution was placed on record:—"Dr. Whittier tendered the demission of his congregation, and asked that the demission take effect from 30th June; the Hon. George Goodwill stated that to save delay in taking steps to secure a successor to Dr. Whittier, the congregation had, at its regular meeting, agreed not to raise any objections to the acceptance by the Presbytery of Dr. Whittier's demission; in view of these facts and circumstances, the Presbytery does now agree, with much regret and brotherly sorrow, to accept the demission of Rev. William Scott Whittier, D.D., of the congregation of Greyfriars' Church, Port of Spain, to date from 30th June."

K. J. GRANT, Clerk.

I certify that the foregoing are correct excerpts from the Records of the Presbytery of Trinidad, made on this 24th day of October, 1906, by me,

K. J. GRANT, Clerk.

At Culcairn, on the 8th day of June, 1910, which day the Presbytery of Wagga Wagga, being duly met and constituted with prayer,

*Inter alia*: The petition of Rev. Dr. Whittier for reception as a Minister by the Presbyterian Church of Australia, was considered, and on the motion of Mr. Munro, seconded by Rev. W. M. Herd, M.A., the Presbytery unanimously resolved, "That the petition of the Rev. Dr. William Scott Whittier be received and transmitted to the Federal General Assembly of Australia, through its Committee, with the recommendation that, subject to the production of his Presbyterian Certificate, the prayer of his petition be granted."

Closed with prayer.

Extracted from the records of the Presbytery of Wagga Wagga this tenth day of June, 1910, by me,

ROBERT KAY, Presbytery Clerk.

Your Committee recommends that the prayer of the petition be granted.

(2) Rev. JOHN F. MACALLISTER, M.A.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned respectfully sheweth:—

That your petitioner was born in Glasgow, Scotland, and is now 49 years of age, and is at present a Minister in full standing of the Presbyterian Church of New Zealand.

That your petitioner was educated at the Normal School, Glasgow, and with his parents arrived in Sydney in 1884.

That in the same year your petitioner became a member of the Glebe Presbyterian Church, and shortly afterwards was invited to accept the position of Congregational Missionary to the above church.

That your petitioner, after some years successful labour in this sphere, having resolved to give his life for the Ministry, returned to Scotland, and entered the University of Glasgow, where he graduated as Master of Arts.

That your petitioner then became a student at the Free Church College, Glasgow, and on completion of the theological course was licensed by the Glasgow Presbytery.

Shortly afterward your petitioner came to New Zealand, and was ordained and inducted into the charge of Owaka, in the Clutha Presbytery, but after a short pastorate was translated to Waiwera South, within the same Presbytery.

That after five years of strenuous work your petitioner sustained a serious breakdown in health, which compelled him to demit his charge.

That your petitioner, after a prolonged rest of nearly two years, recovered his health again, and for some time engaged in ordinary "supply" work in the various Presbyteries of New Zealand.

That becoming possessed by a strong desire to settle permanently in the more congenial climate of Australia, your petitioner resolved to leave New Zealand, and arrived in Sydney in October last.

That since then your petitioner has been engaged by the Home Mission Committee of the Presbyterian Church of New South Wales, and is presently in charge at Junee. Attached hereto is petitioner's certificate from the Clutha Presbytery, New Zealand.

Your petitioner, therefore, prays your Venerable Court to admit him as a Minister of the Presbyterian Church of Australia.

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

JOHN F. MACALLISTER.

June 3rd, 1910.

This is to certify that the Rev. John Ferguson Macallister, M.A., has been a member of this (the Clutha) Presbytery of the Presbyterian Church in New Zealand for the last seven years—first as Minister of Ōwaka, and latterly of Waiwera and Clydevale, and leaves in good standing as a Minister of this Church. Mr. Macallister is a man of genial disposition, a good preacher, and a hard worker. On his resignation of Waiwera, at our last meeting of Presbytery an appreciative minute (enclosed herewith) was carried unanimously, and a number of the brethren present spoke of the regard in which he was held as a man and as a Presbyter, and of their deep regret at his resignation, and especially at the fact that a temporary breakdown in health and the need of a prolonged period of rest had compelled him to take such a step.

By order of the Clutha Presbytery,

S. W. CURRIE, Presbytery Clerk.

The Manse, Halclutha,  
29th September, 1906.

At Culcairn, the eighth day of June, 1910, which day the Presbytery of Wagga Wagga, being duly met and constituted with prayer,

*Inter alia*: The petition from the Rev. John Ferguson Macallister for admission as a Minister of the Presbyterian Church of Australia was considered. On the motion of Mr. P. Bell Munro, seconded by Rev. W. M. Herd, the Presbytery unanimously resolved, "That the petition of the Rev. John Ferguson Macallister, M.A., be received and be forwarded to the General Assembly of Australia, with the recommendation that the prayer thereof be granted."

Closed with prayer.

Extracted from the records of the Presbytery of Wagga Wagga this tenth day of June, 1910, by me,

ROBERT KAY, Presbytery Clerk.

Your Committee recommends that the prayer of this petition be granted.

(3) Rev. JOHN R. THROM.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned respectfully sheweth:—

That your petitioner was born at Trentham, Victoria; is 40 years of age; is married, and has four children.

That, after an ordinary State school education, he was apprenticed to engineering in Adelaide, and later entered the service of the Government in the South Australian railways.



During the greater time of his apprenticeship he attended evening classes for practical geometry, mathematics, and machines construction at the School of Design. From this school he obtained certain certificates, and, after his final examination, a congratulatory letter from the Principal (Mr. Harry P. Gill) on his excellent results (96 per cent.). This letter was destroyed by fire at Menzies.

In 1894 he voluntarily retired from the Government service to enter the Ministry of the Methodist Church. The succeeding two years were spent as a resident student at Prince Alfred College, Adelaide, where he endeavoured to obtain that knowledge which—according to his judgment—would best fit him for the work in which he was preparing to engage. As he never entertained any idea of ever separating from the Methodist Church, he neglected the matter of certificates, which might have been of service in other circumstances.

After leaving college he was appointed as a Minister on probation in Western Australia, where he has continued to exercise his ministry—including the last year with the Presbyterian Church—to the present time.

He passed each of the probationary examinations with credit as each became due. These examinations included: Bible (Old Testament, with English Commentaries; New Testament, with Cambridge Greek School Commentaries); and Green's Greek Grammar; Theology; Church History and Polity; and Apologetics.

He was ordained at Perth on 29th March, 1900.

His principal appointments have been Cue, Dongarra, Menzies, Vivian Street, Boulder, and North Fremantle.

During his Ministry at Dongarra the station was raised to the full—and independent—status; and a considerable sum was raised towards the cost of a manse. After two years in this place he was transferred, contrary to his own judgment and to a largely signed requisition of the people—including many of other denominations.

Before leaving he was presented with an illuminated address and a purse of sovereigns.

He was then appointed to Norseman, where the people refused to acknowledge the status which his appointment implied.

From Norseman, after one year, he was transferred to Menzies. There he was well received, and laboured for the recognised three years.

Six weeks after arrival in Menzies, the manse (which was mortgaged beyond its cost, and was uninsured) was destroyed by fire. During his ministry that mortgage was fully discharged, and a new and superior manse was secured and fully paid for. Repairs costing £200 were effected to the church, which was damaged by a cyclone, and the debt further reduced.

At the conclusion of his ministry the conference experienced some difficulty in regard to an appointment for Vivian Street, Boulder, and contrary to the advice of two M.D.'s, your petitioner volunteered and was accepted for the appointment. During the succeeding year the debt on that church was considerably reduced, and plans laid for next year's work. A third M.D. then insisted that it was imperative, for the health of the family, that a change of climate should be secured. Reluctantly your petitioner resigned his charge, and was presented by the congregation with a half-leather set of Dr. Hastings' Bible Dictionary.

The health of the family has now been normal for some years.

His next appointment was in circumstances similar to those of the Norseman appointment, and he grew to feel that he could not do justice to himself nor the Church where the appointment of a Minister is so often made in circumstances which are not appreciated by himself nor the congregation concerned. Also where appointments are terminated when both Minister and people believe they might better continue to the glory of God.

Consequently, he resigned the Methodist Ministry at the Conference of 1909.

He believes there is no town in Western Australia where he would be unable to renew his ministry (or begin it) without prejudice.

He has ever been more than ordinarily interested in the Presbyterian Church, of which his parents were members for some years. He has examined its doctrines and polity, and believes them to be Scriptural and right. His experiences, as supply at North Perth, and at Claremont, and his six months as Minister-in-charge at Leonora, have confirmed him in his previous convictions.

Having unsuccessfully petitioned your Venerable Court last year, his plea for renewing his petition is the fact that he believes he has given fuller evidence of his fitness for the ministry of your Church, and is willing to endeavour to satisfy any further test that may be required.

Your petitioner accordingly again prays your Venerable Court to receive him into the Ministry of the Presbyterian Church of Australia.

And, as in duty bound, he will ever pray.

JOHN R. THRUM.

Leonora, W.A.,  
17th June, 1910.

Documents accompanying petition:—

Official letter from the President of the Methodist Conference, W.A., 1909.

Commendatory letters from Rev. A. S. J. Fry, ex-President, 1909; Rev. T. Allen, Secretary of Home Missions (Methodist), 1909; Rev. Albert W. Bram, Chairman Eastern Goldfields District; Mr. T. Patterson, an Elder, Cottesloe Presbyterian Church; Mr. G. N. Roberts, an Elder, Boulder City Presbyterian Church; Mr. P. C. Anderson, M.A., Principal of Scotch College, Claremont; as well as resolutions from the North Perth and the Claremont Kirk Sessions.

In St. Andrew's Manse, Kalgoorlie, on 23rd June, 1910, at which time and place the Presbytery of the Goldfields met and was duly constituted.

*Inter alia*: A petition from the Rev. J. R. Thrum, an ordained Minister of the Methodist Church, asking admission to the Ministry of the Presbyterian Church, was received and considered.

The Presbytery unanimously resolved, "That the petition be transmitted to the General Assembly of Australia, with the cordial recommendation that the prayer of the petitioner be granted."

Extracted from the records of the Presbytery by me,

WILLIAM AGNEW, Presbytery Clerk.

Your Committee recommend that the prayer of the petition be not granted.

(4) Rev. John Adamson.

To the Right Reverend the Moderator, and members of the Presbyterian Church of Australia.

The petition of the undersigned John Adamson sheweth:—

1. That the petitioner was a properly ordained Minister of the Methodist Church of Australasia until 13th January, 1904.
2. That he voluntarily resigned from that Church, and that there was no charge or complaint against him.
3. That the petitioner was born at Tudhoe, Durham, England, on 18th February, 1857, and that he is consequently just over 53 years of age.
4. That he had a Public School education as a boy, but as a young man he studied under the Rev. H. B. Kendall, B.A., and the Rev. John Watson, D.D., in the Spenny Moor Circuit of the Primitive Methodist Church. The subjects studied were Grammar, Arithmetic, Geography, Logic, Rhetoric, Theology, Biblical Criticism, English History, and Ecclesiastical History.
5. Your petitioner became a Minister of the Primitive Methodist Church of Queensland (on probation) in the year 1884, and successfully passed through the probationary period of four years prescribed by that Church. The subjects studied were: Theology, Logic, History, Moral Philosophy, Old Testament Introduction and Exegesis, New Testament Introduction and Exegesis, and Church History. The marks gained on these subjects were 368 of a possible 400, or an average of 92 per cent. per year. After completing his probation, he was ordained a Minister of the Primitive Methodist Church, as aforesaid.



6. When stationed on the Rockhampton Primitive Methodist Circuit, your petitioner attended the Greek and Latin class conducted by the Rev. Alexander Hay, D.D. The exigencies of the Methodist Circuit system, and of life, prevented him attaining any great proficiency in these languages; nevertheless the benefits of that period of mental discipline have been of great help to him ever since.

7. Your petitioner has read widely and carefully on such subjects as Sociology, Political Economy, Constitutional History, and Present-Day Science. He has also tried to keep abreast of the best current thought in Theology, Biblical Criticism, and Devotional and other literature of the Christian Church.

8. During the nearly twenty years he was in the Primitive Methodist Church and the Methodist Church of Australasia, your petitioner did much pioneer work during the earlier years of his ministry, and during the later years he was stationed on some of the most important circuits in Queensland.

9. In the year 1906 your petitioner made an application to be received as a Minister of the Presbyterian Church of Australia. The petition was received, dealt with, and ordered to be laid on the table for twelve months.

10. During the six years which have elapsed since your petitioner left the Methodist Church, he has very frequently, and for lengthy periods (three and six months), supplied Presbyterian, Congregational, Baptist, and Methodist Church pulpits in Sydney, Mimmì, Brisbane, Ipswich, Maryborough, Charters Towers, and Gladstone. References are enclosed concerning this supply work.

11. Since last petitioning the Presbyterian Church of Australia for reception into its Ministry, your petitioner has been for about three years a member of the Legislative Assembly of the State of Queensland as the junior member for the city of Maryborough. He refused to stand again for that seat in the elections of 1909, and left Parliamentary life amid the regrets and with esteem of his fellow-representatives.

12. Your petitioner was moved not to seek re-election to Parliament, and to make this application to be received into the Presbyterian Church because by so doing he could better assist in extending the "Kingdom of God" in the world.

13. Your petitioner believes the doctrine of the Presbyterian Church to be Scriptural, and its polity to be democratic. He is, therefore, of the opinion he would therein find a congenial sphere for Christian work.

14. That in the event of his admission into the Presbyterian Church, your petitioner hereby pledges himself to obey the Church's authority, and to promote its interests to the best of his ability.

15. The documents in support of this petition are as follow:—

- (a) A letter from the Rev. Joseph Bowes (ex-President of the Methodist Church of Queensland).
- (b) A letter from the Rev. Alexander Hay, D.D. (of the St. Andrew's Presbyterian Church of Rockhampton).
- (c) A letter from the Rev. William Powell (ex-President of the Methodist Church of Queensland).
- (d) A letter from James Thompson, Esq., M.A. (Headmaster of the Boys' Grammar School, Maryborough, Queensland).
- (e) A letter from the Rev. J. G. Martin (ex-President of the Methodist Church of Queensland).

There are also enclosed testimonials from various churches where your petitioner has done supply work, as to the value of that work, viz., St. Stephen's Presbyterian Church, Maryborough; Baptist Church, Fort Street, Maryborough; St. Andrew's Presbyterian Church, Charters Towers; the Presbyterian Church, Gladstone.

And your petitioner, as in duty bound, will ever pray,

Brisbane,

JOHN ADAMSON.

4th May, 1910.

At Brisbane, and within the church offices there, the fifth day of July, 1910, the Presbytery of Brisbane being duly met and constituted with prayer.

*Inter alia*: The Presbytery unanimously agreed to recommend that the petition of the Rev. John Adamson to be received as a Minister of the Presbyterian Church be granted.

Closed with prayer.

Extracted from the records of the Presbytery of Brisbane, the sixth day of July, 1910, by me,

S. MARTIN, Presbytery Clerk.

Your Committee recommends that the prayer of the Petition be not granted.

(5) Rev. GEORGE EDWARDS.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned respectfully sheweth:—

That he was born at Taree, Manning River, N.S.W., in 1867; is married, and has two children.

His early religious training was received in a Presbyterian home and in Presbyterian Sunday schools, first in Taree, and afterwards at the Glebe.

He received a State school education, and at the age of fourteen was apprenticed to a trade, at which he worked for about nine years, nearly all the time in Sydney. When 18 years of age he began to feel a strong desire for mental development, along with a conviction that God intended him to be a preacher of the Gospel, and he therefore sought to make the best of such opportunities as he had for general education and Christian service.

Three years later he commenced a course of evening study under private tuition, with the definite aim of entering the University of Sydney. This he pursued under great difficulties until he was enabled to leave his trade and devote his whole time to study.

Having become a member of the Baptist Church, he was encouraged to prepare for the ministry of that Church. For twelve months he attended daily classes in Sydney conducted by the Rev. T. J. Malyon (now Principal of the Baptist College of Queensland). The subjects studied included English, Latin, Greek, Homiletics, Apologetics, and Ethics; some of the text books being Angus' "Bible Hand Book," Hodges' "Outlines of Theology," Wayland's "Moral Science," Brewer's "Christian Evidences," Beets' "Credentials of the Gospel," and Butler's "Analogy."

Owing to the discontinuance of these classes he fell back upon his plan of preparing for the University, and in 1893 qualified for Matriculation, taking English, Latin, Greek, and Mathematics.

At this juncture the opportunity of entering the Baptist College of Victoria was accepted. The course of study pursued there extended over four years, and included English, Latin, Greek, Biblical Introduction, Exegesis, Homiletics, Church History, Church Polity, Systematic Theology, Apologetics, Logic, and Elocution. In January, 1898, he was ordained to the work of the ministry at Portland, Victoria, and occupied the charge there for three and a half years. Subsequently he laboured at St. Kilda (Melbourne), at Orange and Hinton (N.S.W.), and fulfilled brief appointments in Brisbane and Mount Morgan (Queensland).

During almost the whole of his ministry your petitioner has felt the inadequacy of the congregational system of church government, and has become increasingly convinced that Presbyterianism is in harmony with the principles of the New Testament, and is a much more efficient organisation for the extension of the Kingdom of God. For years he has been in full sympathy with Presbyterian doctrine and polity, with the single exception of the question of baptism. And in this the difference has been as to its meaning, which he accepts as defined in the Shorter Catechism, question 94, and in the Confession of Faith, chap. 28; nor yet so much in regard to the mode of baptism as in regard to its subjects. And even if this were to remain a barrier to his entry into the Presbyterian Church it would be at the sacrifice of principles which he now judges to be of more importance. But, after earnest consideration, your petitioner recognised that to apply this ordinance in the case of children of parents who are members of the body of Christ is in harmony with the Spirit of the Master. He is fully persuaded that if permitted to enter the ministry of the Church of his youth he will be able to give a more effective response to the divine call to preach the gospel and be a "good minister of Jesus Christ."

Your petitioner therefore prays your Venerable Court to admit him into the ministry of the Presbyterian Church of Australia.

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

9th December, 1909.

GEORGE EDWARDS.

Commendatory letters accompanying petition from Baptist Union, Victoria; Revs. W. Clark, Baptist, Annandale; I. H. Goble (ex-President Baptist Union, Victoria); Charles Pickering, Balmain; and James Kinghorn.

At Sydney, and within St. Stephen's Church, Phillip Street, on Tuesday, 12th April, 1910, the Presbytery of Sydney met, pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

*Inter alia*: The report of the Presbytery's Committee on the Reception of Ministers on the petition of the Rev. George Edwards was laid on the table, and read as follows:—

"The petition of Rev. G. Edwards discloses that the applicant is 43 years of age, and that as a Minister of the Baptist Church, ordained in 1898, he has occupied four pastorates and filled several brief appointments. His course of training was matriculation at Sydney University in 1893, and a four years' course in the Baptist Theological College, Melbourne. The credentials accompanying the application are quite satisfactory, but the Committee, after carefully considering the case, are of opinion that the course of training undergone by applicant is not equivalent to the standard demanded by our Church, and therefore recommend that the prayer of the petition be not granted.

"(Signed) C. A. WHITE, Convener."

8th April, 1910.

Professor McIntyre moved that the report be received and adopted. The motion was seconded by Mr. Geikie. Rev. Angus King moved as an amendment that the petition be transmitted to the General Assembly of Australia, with the recommendation that the prayer thereof be granted, provided that Mr. Edwards attend the Theological Hall, Sydney, for one year. The amendment was seconded, and on being put was carried; and the motion so amended was put and carried.

Closed with prayer.

Extracted from the records of the Presbytery of Sydney this thirteenth day of April, 1910, by me.

JOHN BURGESS, Clerk of Presbytery.

(6) Rev. JAMES S. RAPPINS.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned, a Baptist Minister, humbly sheweth:—

That he was born at Crowlands, Victoria, on 14th May, 1872.

That petitioner is married.

That petitioner went with his parents at an early age to New South Wales, and at the age of 11 to Queensland.

That petitioner received a sound English education in the Public Schools, and having a desire for knowledge, and being far from High Schools and Colleges, studied for five or six years under different tutors, who, in all cases, were University men.

That though brought up in the Presbyterian Church, the matter of infant baptism presented a difficulty to petitioner, so he became a student under the Baptist Association of Queensland with a view to the Ministry, and after some study was appointed in 1897 Home Mission Agent, and located at Lakes Creek, Rockhampton, where he laboured for two years.

That petitioner, while at Lakes Creek, took a course of study under Revs. W. Whale and E. R. Makin in the following subjects: Biblical Introduction, Systematic Theology, Apologetics, Homiletics, Church Polity, Christian Evidences, Church History, Pastoral Theology, and Latin.

That in 1899 he was called to be the first pastor of the new church at Mount Morgan, and was ordained on 8th May, 1899.

That after two years' work at Mount Morgan he received a call to the Baptist Church at Townsville, where he laboured for three years, and while here took up the study of Greek.

Coming to Sydney in 1904, your petitioner was called to the pastorate of the Newtown church, where he laboured for five years, and which pastorate he resigned in March, 1909, owing to a breakdown in health.

That petitioner's health is now thoroughly restored.

That while at Newtown your petitioner took one term in Philosophy at the Sydney University, and, with a desire to equip himself for medical mission work, with a view to service in New Guinea, he took the following subjects with the second and third year men at the Sydney Medical School: Anatomy, Dissections, Histology, and Physiology.

That he passed the class examinations in these subjects each term.

That he also attended for four years the winter courses of University Extension lectures in Science, Art, etc.

That your petitioner voluntarily retired from the ministry of the Baptist Church of New South Wales, in August, 1909, to take up work under the Presbyterian Home Mission Committee of New South Wales.

That he is at present *locum tenens* for the Rev. R. H. Waugh, M.A., at Neutral Bay Presbyterian Church, and is taking lectures in the following subjects with second and third year men at St. Andrew's Theological College: Systematic Theology, Apologetics, New Testament Greek and Exegesis, and Christian Ethics.

That your petitioner has always been in full sympathy with Presbyterian Church Polity, finding in Congregationalism a conspicuous lack of unity and Church government, and has also been a consistent believer in open church membership, on the ground that those who are members of Christ's Body should be welcomed into His visible Church. The matter of Baptism was the only difficulty in the way, but your petitioner is now in full accord with the Presbyterian position and doctrines, and feels led to seek admission into the ministry of the Presbyterian Church of Australia, and undertakes, if received, to honour and faithfully serve its interests and its authority.

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

JAMES S. RAPKINS.

Documents accompanying petition:—

- (1) Letter from Baptist Union of New South Wales.
- (2) Extract minute Neutral Bay Presbyterian Church.
- (3) Letter from secretary of Newtown Baptist Church.
- (4) Clippings from "Newtown Baptist Magazine," re resignation and farewell addresses, presentations, etc.

Within St. Peter's Church, North Sydney, on Tuesday, 24th May, 1910, at 7 p.m., which place and date the Presbytery of North Sydney met and was constituted with prayer.

*Inter alia*: The Committee appointed to consider the application of the Rev. J. S. Rapkins for admission to the ministry of the Presbyterian Church of Australia reported as follows:

"The Committee unanimously resolved to recommend that the Presbytery transmit the petition, with a recommendation that it be not granted until the Rev. J. S. Rapkins has passed a matriculation examination of a University or has taken such a course of study as may be determined by the Assembly of Australia."

It was moved, seconded, and agreed that the report be received and adopted.

Extracted from the records of the Presbytery of North Sydney, by me.

ROBT. JACKSON, Presbytery Clerk.

Your Committee recommends:

"That Mr. Rapkins, having attended for one year the Lectures on Systematic Theology and Apologetics, be required to pass the exit examination in these subjects, and if he does so, he be further required to attend and pass exit examination in New Testament and Old Testament, exclusive of the languages, and in Church History, and having done so, be received as a Minister."

(7) Mr. HUGH PATON.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia.



The petition of the undersigned Hugh Paton respectfully sheweth:—

That your petitioner was born in Largs, of the County of Ayrshire, Scotland, and is now 39 years of age; that he was brought up in the Free Church of Scotland, and latterly the United Free Church of Scotland; that he has been a member of the said Church for twenty years.

That he took the full course of training (two years) in the Bible Training Institute, Glasgow; that he there received a First Grade Diploma (an average of 85 per cent. in the different examinations); that he was the only student of his year who attained this distinction; that he continued in the Bible Training Institute for one year longer as an assistant teacher, and had the option of being permanently appointed to the staff.

That he spent three years as a missionary in Morocco, and acquired a working knowledge of Arabic; that he travelled in the Home Country for over a year as a Missionary Deputy, and Organizing Agent. That he has given himself permanently to the work of an Evangelist, and has been engaged in that work for ten years. That feeling the call of such work in Australia and finding acceptance among the Presbyterian Churches in this land, he has spent about six years of that time in Australia (about four years in Queensland, and two years in N.S.W.), That during a visit to the Home Country he worked under the Presbytery of Glasgow, and took advantage of an opportunity to attend, for part of a session, the Theological Classes in the United Free Church College, Glasgow. That the Rev. Robert Howie, D.D., Glasgow, advised him to make application to the United Free Church of Scotland for ordination as an Evangelist, and assured him of his (Dr. Howie's) conviction that the application would be granted, but the advice was not acted upon, and petitioner left for Australia to fill an opening made for him in connection with the Presbyterian Church in Queensland.

That certificates as to his work and character are herewith enclosed from the following, viz.:—Rev. Robert Howie, D.D. [5th Feb., 1902]; Rev. John McNeill [5th Feb., 1902]; Rev. Andrew Wilson [15th Nov., 1904]; Rev. William MacKenzie [21st Jan., 1902]; Mr. John Anderson, Superintendent of the Bible Training Institute, Glasgow [14th Feb., 1902.]

That it is the intention of your petitioner to reside permanently in Australia, and to give himself to the work of evangelisation. That he desires to receive from his Church the recognition of, what he believes to be, the call of God to the work of an Evangelist. That he believes ordination from his Church would be a blessing to himself, and of great assistance in his work.

That your petitioner therefore prays your Venerable Court to take these premises into favourable consideration, and to ordain him into the Holy Ministry for the work of an Evangelist without the right of call to a parish.

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

HUGH PATON.

17th January, 1910.

At Sydney, and within St. Stephen's Church, Phillip Street, on Tuesday, 12th April, 1910, the Presbytery of Sydney met pursuant to adjournment, and was constituted with reading the Scriptures and prayer.

*Inter alia*: The report of the Committee on the petition of Mr. Hugh Paton was laid on the table and read as follows:—

“The petition of Mr. Hugh Paton is that he may be ordained as an Evangelist, without the right of call to a parish. His petition is supported by very strong letters of commendation, including one from the Evangelistic Committee of our own Assembly. Mr. Paton, who is 39 years of age, was trained in the Bible Training Institute, where he completed the two years' course with high honours, and spent another year in the Institute as a teacher. He spent three years as a missionary in Morocco, and for ten years has been engaged in evangelistic work, six years of which have been spent in Australia. His work is so well and favourably known in Queensland and New South Wales, that it is almost superfluous to say that he is an Evangelist of an exceptionally high order.

“Mr. Paton's petition raises a question which the General Assembly has not hitherto been called upon to consider, and concerning which this Committee does not feel itself called upon to express any judgment.



"The Committee, however, does feel that it is eminently desirable that the evangelistic work of our Church should be carried on by ordained agents, who should be under the direct supervision and control of the Church.

"And if the Assembly should determine affirmatively the general question involved in Mr. Paton's petition, the Committee would warmly recommend that the prayer of his petition be granted.

“(Signed) C. A. WHITE, Convener.”

8th April, 1910.

Professor Macintyre moved that the report be received and adopted, and that the petition be forwarded through the New South Wales Assembly. The motion was seconded by the Rev. Angus King, and on being put was carried.

Closed with prayer.

Extracted from the records of the Sydney Presbytery, this thirteenth day of April, 1910, by me,

JOHN BURGESS, Clerk of Presbytery.

At Sydney, and within St. Stephen's Church, Phillip Street, on Saturday, the seventh day of May, 1910, at 10 a.m., the Assembly met pursuant to adjournment, and was constituted with reading the Scriptures and prayer, the Moderator presiding.

*Inter alia:* The petition of Mr. Hugh Paton to the General Assembly of Australia praying to be ordained as an Evangelist without the right of call to a parish, and an extract minute of the Sydney Presbytery transmitting the petition, were laid on the table and read.

It was moved by Professor Macintyre, seconded by the Rev. Angus King:—

"That the Assembly forward the petition of Mr. Hugh Paton to the General Assembly of Australia with an expression of its appreciation of the fitness of Mr. Paton for the work of an Evangelist, and its testimony as to the blessing of God which has accompanied his work in this State.

"That the Assembly being deeply impressed with the need of aggressive evangelistic work recommend that the General Assembly of Australia should favourably consider the question of the ordination of a fit man, or men, as Evangelists recognised by the Church under such conditions as may seem good to the Assembly."

The debate was adjourned.

Closed with prayer.

At Sydney, and within St. Stephen's Church, Phillip Street, on Tuesday, the tenth day of May, 1910, at 10 a.m., the Assembly met pursuant to adjournment, and was constituted with reading the Scriptures and prayer, the Moderator presiding.

*Inter alia:* The Assembly resumed consideration of Professor Macintyre's motion on the petition of Mr. Hugh Paton.

The Rev. W. H. Ash moved the following amendment:—

Omit all the words after "State," and insert the following:—

"And recommend him for ordination as a Minister."

The amendment was seconded by Dr. Dill Macky, and on being put, was negatived.

The motion, on being put, was carried.

Closed with prayer.

Extracted from the records of the General Assembly of the Presbyterian Church of Australia in the State of New South Wales, this thirteenth day of May, 1910, by me,

JOHN BURGESS, Clerk of Assembly.

c/o Y.M.C.A.,  
Willis Street, Wellington, N.Z.,  
13th June, 1910.

Dear Dr. Burgess,

Through the Presbytery of Sydney I ask leave to amend my petition by adding to the last clause the following words:—"Or to ordain him, without any limitation as to the exercise of his ministry; it being, however, the intention of the petitioner to devote himself to the work of evangelism in Australia."

I shall feel obliged if this request is forwarded by your Presbytery to the proper quarter, so that it may be considered by the General Assembly of Australia.

Yours sincerely,

HUGH PATON.

This is to certify in name and by authority of the Presbytery of Sydney to the General Assembly's Committee on the Reception of Ministers that at its meeting last night the Presbytery resolved to transmit *simpliciter* the accompanying letter of Mr. Paton with proposed addition to his petition.

Certified this tenth day of August, 1910, by me,

JOHN BURGESS, Clerk of Presbytery of Sydney.

Your Committee recommends Mr. Paton for ordination as a Minister.

In the name and on behalf of the Committee,

ALEX. McKINLAY, Convener.

(8) Rev. T. NEVIN CUTTLE.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

I, Thomas Nevin Cuttle, Licentiate of the Presbyterian Church of New Zealand, make petition to be received as a Licentiate of the Presbyterian Church of Australia. I was born at Dunedin, New Zealand, and am 32 years of age.

I attended the University Course in Otago University for 3 years, after which I attended the Theological Hall in Knox College, Dunedin, for 3 years, and, as the enclosed certificate shows, passed the Exit Examination in October, 1909. I was duly licensed to preach the Gospel by the Presbytery of Dunedin in November, 1909. I enclose certificate.

Since being licensed I have been doing supply work both in New Zealand and Sydney, and am desirous of taking up work in this State.

Your petitioner, therefore, prays your Venerable Court to receive him as a licentiate of your Church, and your petitioner, as in duty bound, will ever pray.

Sydney, 19th August, 1910.

T. NEVIN CUTTLE.

Documents attached:—

1. Extract Minute of Presbytery of Dunedin re Mr. Cuttle's licence, 10th Nov. 1909.
2. Exit Examination Certificate from College Committee of New Zealand Presbyterian Church.
3. Letter from Rev. Dr. Dunlop, Glebe, Sydney.

This is to certify that on 13th Sept., 1910, the Presbytery of Sydney resolved that, although the petition was not forwarded within the time named in the regulations, it be transmitted with the recommendation that the prayer thereof be granted.

Certified this 15th Sept., 1910, by me,

JOHN BURGESS,

Clerk of Presbytery of Sydney.

Your Committee resolved to transmit the petition *simpliciter* to the General Assembly.

(9.) Rev. J. H. DAWE.

To the Convener of the Reception of Ministers' Committee of the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned, Joseph Henry Dawe, respectfully sheweth :—

1. That your petitioner was an ordained minister in full standing with the United Methodist Free Church of England and Australia, he having passed a four years' course of training and examinations; that your petitioner voluntarily ceased connection with that Ministry.

2. Your petitioner has been connected with the Presbyterian Church for over eleven years, and for the greater portion of that time has been an Elder of the Presbyterian Church of Australia. He has also laboured in the Home Mission field of the Presbyterian Church in the following places :—

Queenstown, Tasmania; Landsborough, Garvet and East Brunswick, his present charge.

3. Your petitioner made application to the College Committee of the Presbyterian Church of Australia to be graded for Educational training, with a view to entering the Ministry of the Presbyterian Church, and he was graded as a "Fourth Year Student." He duly passed that examination and also the Entrance Examination for the Theological Hall, Ormond College, Melbourne. He holds Certificates of the Senatus, Ormond College, for the 1st and 2nd years of that course, and sat for final examination during the present month as an Exit man—the entire course being taken continuously.

4. Your petitioner has had no opportunity of sending his petition in time for the last ordinary meeting of the North Melbourne Presbytery, because he had not then completed the examination for the Exit year. A copy of this petition has been sent to that Presbytery for approval.

5. In these circumstances your petitioner humbly asks to be received as a Minister in full standing—as the Rev. John Lelean Cope was under similar circumstances—providing the Presbytery of Melbourne North recommend his petition.

And as in duty bound your petitioner will ever pray, etc.

J. H. DAWE.

(10.) Rev. W. C. Fleming, B.A., was received by your Committee under Section A of the Regulations from the Presbyterian Church of England.

#### REPORT OF COLLEGE COMMITTEE, 1910.

During the past year the four prescribed examinations were held, and several supplementary ones.

In accordance with the instructions of last Assembly the following were appointed Examiners for the Home Mission Agents' Preliminary Course of Training, after consultation with the Theological Faculty, N.S.W. :—

- Greek—Rev. J. H. G. Auld, B.A.
- History—Rev. J. J. Gilmore, B.A.
- English—Rev. G. A. Gordon, B.A.
- Scripture and Catechism—Rev. J. N. McGee.
- Mental Philosophy—Rev. John Paterson, M.A.
- Moral Philosophy—Rev. George Chalmers.

The following changes have taken place in the staff of Examiners during the past year: The Rev. G. B. Murphy, B.A., for Entrance Scripture and Catechism, in place of the Rev. J. F. Macrae resigned; the Rev. F. Milne, B.D., for Entrance Hebrew, to relieve the Right Rev. J. V. McNair during his year of the Moderatorship, Victoria.

Your Committee have also to report that the Rules in connection with the Entrance and Home Mission Examinations were revised as ordered by the General Assembly, and embodied in the Year Book.

Your Committee have supplied each of the two Examiners in the various subjects with his co-examiners' valuations after the declaration of the examination results. It is hoped in this way to approximate nearer to a common standard of valuation.

With regard to the decision of last Assembly as to the discontinuance of the Extra-Mural Course after the end of 1910, the Executive resolved that should any of the Home Mission Agents, at present doing the Preliminary Course, wish to have an Extra-Mural Course after 1910, they must have the consent of the General Assembly, unless they have passed the Entrance Examination in 1910. This decision was communicated to the Home Mission Agents at present doing the Preliminary Course.

Mr. Wm. Bennett, who was admitted to the Entrance Examination on certain conditions by last Assembly but failed, has been granted permission to sit at the Entrance Examination in February, 1911.

Owing to an inaccuracy in the Calendar of St. Andrew's College, Sydney, announcing that the Entrance Examination would be held on the 12th, instead of the 5th February—an error only discovered at the last moment—permission was granted, in answer to emergency telegram, to have the New South Wales examination on the 12th.

As *Catvin's Institutes* was reported by the booksellers to be out of print, and a number of Extra-Mural students could not procure a copy, your Committee set an alternative paper on *The Confession of Faith*.

The Theological Faculty, N.S.W., and the Theological Hall Committee, Victoria, in accordance with the recommendations of last General Assembly, have provided the annual honorarium to the Secretary of the College Committee by contributing £10 each.

Your Committee desire to express their appreciation of the efforts of the Tasmanian Church, which has instituted a system of instruction for the Home Mission Agents, under the General Assembly's Scheme of Training. They cordially commend the efforts of Mr. H. B. Ritz, Hobart University, in this respect.

The Executive recommend that instead of the new book set in Mental Philosophy for the Entrance Examination in February, 1911, an alternative paper on Seth's Scottish Philosophy be set for the Home Mission Agents taking the Entrance Examination at that time.

#### EXAMINATION RESULTS.

The following are the particulars in connection with the various examinations:—

A.—(1) Entrance, *February*, eight passed and two failed.

The accompanying table shows the representation from the various States:—

The following are the names of the successful candidates (placed in order of merit):—A. L. G. Ash, B.A., A. W. Allen, F. W. Cunningham, B.A., J. E. Nicholls, B.A., E. A. Ferguson. Home Missionaries (compulsory subjects only): A. D. Leckie, J. K. Robertson, C. F. McAlpine.

(2) Entrance, *April*, six passed and three failed.

The following are the names of the successful candidates (placed in the order of merit): A. Crowley, B.A., H. D. Mackie, B.A., J. A. Malcomson, J. L. Hulse (after Supplementary). Home Missionaries: J. W. Rankine (without Hebrew), J. McL. Forsyth (without Hebrew and Greek).

William Rydc has followed up the decision of last Assembly by attending the lectures in the Theological Hall, Ormond College.

B.—*Exit Examination*.—(The results will be presented in the Supplementary Report).

C.—*Home Mission Agents' Examination*.—

JOHN MEIKLEJOHN	}	Joint Conveners.
JOHN MATHEW		

## COLLEGE COMMITTEE SUPPLEMENTARY REPORT.

The following are the results of the Exit Extra-Mural Examinations of 1909, which your Committee were authorised to validate:—

RESULTS OF EXIT EXAMINATION—1909.  
(Including 1908 results).

H. S. Legge, M.A., 81½ per cent. (Second Class Honours); W. D. Marshall, B.A., 80½ per cent. (Second Class Honours); J. T. Lawton, B.A., 79½ per cent. (Second Class Honours); J. Buchan, M.A., 75½ per cent. (Second Class Honours); D. Chapman, 71½ per cent.; G. A. Stewart, 70½ per cent.; J. F. Sims, 70 per cent.; W. P. Stewart, B.A., 70 per cent.; J. S. Hamilton, B.A., 68 per cent.; A. J. Carter (without Hebrew) 66 per cent.; W. Bett, 65½ per cent.; G. E. Harrison, 64½ per cent.; D. S. Jones, 63½ per cent.; John Walker, 62½ per cent.; J. H. R. Halford, 62 per cent.; J. T. Kelly, 60½ per cent.; B. T. Buntine, 59½ per cent.; J. W. Yarnall, 59½ per cent.; F. E. Yarnall, 57½ per cent.; R. B. Gardner (without Greek and Hebrew), 55½ per cent.; R. G. McCarron, 54 per cent.

The following are the results of the Exit Examination, 1909 (Second Year Students):—

RESULTS OF EXIT EXAMINATION, SECOND YEAR, 1909.

Victoria (one subject).—R. D. Watson, 91 per cent.; D. D. Munro, B.A., 82 per cent.; D. Ross, 69 per cent.; A. E. Lawson, B.A., 68 per cent.; E. M. Baird, 68 per cent.; D. Dow, 65 per cent.; A. Lusted, 64 per cent.; J. H. Dawe, 60½ per cent.; F. Tomagno, 56 per cent.

New South Wales (three subjects).—G. H. Parson, 65½ per cent.; W. D. Mellwraith (private student), 61½ per cent.; Wm. Taylor, 49½ per cent.; A. Crowley (private student), 48½ per cent.

(Two subjects).—J. A. Malcomson (private student), 62 per cent.

The following are the results of the Third Year Exit Examination, 1910:—

The following are the results of the Exit Examination in percentage of marks (including 1909 results):—R. D. Watson, 82 per cent. (Second Class Honours); D. D. Munro, M.A., 80½ per cent. (Second Class Honours); D. Ross, 73½ per cent.; D. Dow, 69 per cent.; E. M. Baird, 68½ per cent.; G. H. Parsons, 68½ per cent.; A. J. Lawson, B.A., 57 per cent.; J. A. Malcomson, 65½ per cent.; J. H. Dawe, 63 per cent.; F. Tomagno, 59 per cent.; J. Flynn, 57 per cent.; A. Crowley, B.A., 52 per cent.

At the time of printing this report the results of the examination of the Second Year Exit, and the Extra-Mural Students have not come to hand.

The following are the proposed Syllabuses for the Exit and Extra-Mural Examinations in 1911, and the Entrance and Home Mission Examinations in 1912, and your Committee would recommend that they be authorised to substitute some more suitable book for the present Greek books.

RESULTS OF HOME MISSION AGENTS' EXAMINATION, 1910.

The following students have passed (arranged in order of merit):—

1, Robert Millar; 2, F. J. Thomas; 3, W. Adams; 4, A. Brownlie; 5, A. C. Weber; 6, J. P. Schussler; 7, J. Shaw; 8, A. E. Bates; 9, H. E. Hulme (Sermon, 80 per cent.); 10, F. G. Faram (Sermon, 75 per cent.); 11, J. W. McCredie; 12, H. E. Carey (Sermon, 88 per cent.); 13, F. L. Heriot; 14, J. G. Sharpe; 15, A. E. Hipper; 16, J. Sinclair (Sermon, 88 per cent.); 17, G. H. Elliott; 18, O. Jones (Sermon, 93 per cent.); 19, L. B. Drury; 20, S. Williams; 21, J. G. Scarfe (Sermon, 80 per cent.); 22, W. W. Ingram; 23, G. D. Philips; 24, Thomas Harvey (Sermon, 80 per cent.); 25, C. T. Fletcher; 26, W. H. Lang; 27, E. L. S. Mallen; 28, Thomas Wilcox; 29, A. S. Macaulay; 30, E. Pryor.

EXIT EXAMINATION.

Hebrew and Old Testament Exegesis, 1911.

I. Grammar and Syntax:

\* (a) Davidson's Grammar, with simple Composition from English and Hebrew.

\* (b) Davidson's Hebrew Syntax: Syntax on the Pronoun and Noun, pp. 1-57, and all references to other parts of the book in the passages set.



## II. Translation :

- \* (a) II. Samuel, I.-VII. (inclusive).
- \* (b) Ezekiel, VI.-X. (inclus ve).
- \* (c) Psalms CXX-CXXVIII (inclusive).

Text Books (or Introduction and Exegesis).

Kirkpatrick's "II Samuel," Davidson's "Ezekiel," and Kirkpatrick's "Psalms," chapters IV., VIII. and IX., and the introduction and Exegesis of the Psalms set.  
These books in the "Cambridge Bible for Schools Series."

## III. History and Old Testament Theology :

- (a) Oxley's "The Religion of Israel," chapters 1.-VI. (inclusive).
- (b) Burney's "Outlines of Old Testament Theology."

SYLLABUS FOR EXIT EXAMINATION, 1911.

## CHRISTIAN PHILOSOPHY AND APOLOGETICS.

## I. Butler's "Analogy."

Introduction : and Part I., chapters III., IV., V., and Part II., chapters III., IV., V.

## II. Bruce's "Apologetics."

Book III., pp. 337-514.

## N. T. GREEK AND EXEGESIS.

## I. Text and Translation.—Ephesians and Philippians (W.H. Text).

## II. Exegesis, Grammar, &amp;c.—

- (1) Abbott "Ephesians" (Internat. Crit. Comm.) pp. 1-191, including the Special Notes.
- (2) Lightfoot "Philippians," pp. 81-167.

## III. Introduction.—

- (1) Abbott "Ephesians," (Ibid.) Introduction, pp. 1-34.
- (2) Lightfoot "Philippians," Introduction, pp. 1-73, and "Dissertation" I., on "The Christian Ministry," pp. 181-269.  
(The Student is not bound to accept Lightfoot's "Order of the Epistles of the Captivity.")

## IV. The Note on the term "Harpagmos" in Cremer's Lexicon (Supplement), and the Discussion on St. Paul's "Trial" before the "Praetorium," (Ramsay's "St. Paul the Traveller," pp. 356-360).

## V. N.T. Theology.—Stevens' "Theology of the New Testament," Part IV., chapter IV. "Jesus Christ."

## CHURCH HISTORY.

The History of the Christian Church till the death of Charlemagne.

Text Books—Fisher's "History of the Christian Church," pp. 1-162; Orr's "Progress of Dogma," Lectures V. and VI.

## SYSTEMATIC THEOLOGY.

- (1) The Doctrine of the Holy Spirit and The Divine Life in Man.
- (2) The Doctrine of the Church and of the Sacraments.
- (3) Eschatology.

Text Books.—Clarke's "Outline of Christian Theology," pp. 369-427; Candlish "The Christian Salvation," pp. 54-254.

## SYLLABUS FOR ENTRANCE EXAMINATION, 1912.

Beginning both in Melbourne and Sydney, First Tuesday of February, First Tuesday of April.

Scripture—Kirkpatrick on the Psalms, 1st part; the Gospel according to Mark.

Shorter Catechism—Salmond's Handbook.

Hebrew—Davidson's Grammar, Sections 1-27 (matter in small print excepted), omitting Section 10; Exercises from 11 onwards; Genesis, chaps. I. and II.

Greek—Rutherford's Greek Grammar (Macmillan's Greek Course), with Underhill's Exercises; Xenophon's Anabasis, Book II. (Bell's Classics); Book of Acts, chaps. I. to VIII.

Mental Philosophy—Student's History of Philosophy (by A. K. Rogers : Macmillan & Co.), pp. 235-514.

Moral Philosophy—Mackenzie's Manual of Ethics.

History—Green's Short History, chaps. i. to viii. ; and Adeney's "From Christ to Constantine."

English—Meiklejohn's English Language, Parts I. and III. ; and English Ideals (text-book for Junior and Senior Public Examinations, Melbourne University).

HOME MISSION AGENTS' COURSE.

The following is the Syllabus of Work for the Examination commencing 4th July, 1912 :—

A.—For First Year Students.

1. Bible and Shorter Catechism.
  - (a) General Knowledge of the Books of the Bible—Job to Ezekiel.
  - (b) Davidson's Job (Cambridge Bible for Schools and Colleges, 5s.)
  - (c) Salmond's Exposition of the Shorter Catechism, Questions 1-38. (T. & T. Clark's Bible Class Primer Series—The Exposition of the Whole Catechism, three parts in one volume, is published at 1s. 6d.)
2. English.
  - (a) Meiklejohn's English Language, pp. 1-113 (Meiklejohn and Holden, 4s. 6d., 1905 Edition).
  - (b) English Ideals, p. 129 to end. (Text-book for Junior and Senior Public Examinations, Melbourne University).
3. History. Green's Short History, chaps. i. and ii.
4. Logic. Mellone's Introductory Text Book of Logic, pp. 1-164. (Blackwood and Sons, 5s.)
5. Moral Philosophy. Mackenzie's Manual of Ethics, Introduction and Book I., chaps. i. to iv., pp. 1-113 (6s. 6d.)
6. Greek.

B.—For Second Year Students.

1. Bible and Shorter Catechism.
  - (a) and (b) as above.
  - (c) Salmond, Questions 39-81.
2. English.
  - (a) Meiklejohn, pp. 116-242. 1905 Edition.
  - (b) As above.
3. History. As above, chaps. iii. and iv.
4. Logic. Mellone's Introductory Text Book of Logic, pp. 165-328.
5. Moral Philosophy. Mackenzie's Manual of Ethics, pp. 114-233.
6. Greek.

C.—For Third Year Students.

1. Bible and Shorter Catechism.
  - (a) and (b) as above.
  - (c) Questions 82 to end.
2. English.
  - (a) Meiklejohn, pp. 271-346. 1905 Edition.
  - (b) As above.
3. History, as above, chaps. v. and vi.
4. Moral Philosophy. Mackenzie's Manual of Ethics, pp. 234-351.
5. Mental Philosophy. Student's History of Philosophy (by A. K. Rogers : Macmillan & Co.), pp. 235-377
6. Greek.

D.—For Fourth Year Students.

1. Bible.
  - (a) and (b) as above.
2. English.
  - (a) Meiklejohn, pp. 347-443.
  - (b) As above.
3. History. Green's Shorter History, vii. and viii.
4. Moral Philosophy. Mackenzie's Manual of Ethics, pp. 352-452.
5. Mental Philosophy. Student's History of Philosophy (by A. K. Rogers : Macmillan & Co.), pp. 377-514 (Hume to end of book).
6. Sermon.
7. Greek.

## SYLLABUS FOR EXTRA-MURAL COURSE, 1911.

*Old Testament.*—The same as for Exit, omitting portions marked with an asterisk, but including the whole of Kirkpatrick's "Psalms," part I.

*New Testament.*—Ephesians and Philippians.

In the Cambridge Bible for Schools Series.

*Christian Philosophy and Apologetics.*—The same as for Exit.

*Systematic Theology.*—The same as for Exit.

*Church History.*—The same as for Exit.

The thanks of the Committee are due to the Examiners for their services during another year and in this connection your Committee would recommend the following appointments:—

For Entrance Scripture and Catechism—Rev. G. B. Murphy, B. A.

For Entrance Hebrew—Rev. D. M. Barnet, B. A.

For Exit Greek—Rev. F. Dunlop, M. A., Ph. D.

For Home Mission English—Rev. F. W. Rolland, M. A., and Rev. C. A. White, B. A.

In order to avoid a repetition of the serious delays which have occurred in the past, your Committee would recommend that Examiners be instructed to regard it as a matter of imperative duty to do the work entrusted to them within the time specified by the Executive.

As the Church goes to the trouble and expense of printing a Year Book, with all necessary instructions as to the various courses of study, etc., your Committee recommend that Home Mission Agents be informed that it is necessary, in their own interests, that they should possess one.

The following are the students in attendance who have not passed the Entrance Examination:—In Ormond College, Messrs. D. J. Morris, M. A., and J. L. Hurse; in St. Andrew's College, W. D. McIlwraith, W. C. Clark Duff.

Your Committee would recommend the Assembly to express its approval of the projected legislation in the State of Victoria to found a Theological Faculty for the conferring of Degrees in Divinity.

In view of the decision of last Assembly regarding the addition of Pedagogics, and the Text of the English Bible to the Theological Curriculum, your Committee agreed to recommend the Assembly to declare: That any addition to the subjects taught in the Theological Halls shall be made only when brought before the General Assembly by overture, and after having been referred for consideration to the College Committee, and approved of by the Assemblies in which there are Theological Halls; and further declare that, in accordance with this recommendation, the subjects of Pedagogics and the Text of the English Bible, in relation to the Theological Curriculum, be referred to the College Committee and the State Assemblies of New South Wales and Victoria.

In view of the increasing need of the Church for candidates for the Ministry, your Committee would strongly recommend the Assembly to take some special steps to bring before young men and students the claims the Church may have on their services, in order that she may do her full share of the work of evangelising this great Commonwealth and make due spiritual provision for its rapidly growing population.

Your Committee recommend that Mr. J. B. McKissock be granted the Extra-Mural Exit Certificate in the event of his passing the Extra-Mural Examination this year.

Your Committee recommend that in view of the special difficulty of the Greek paper in the Home Mission Agents' Examination, as pointed out by the Examiners themselves, Messrs. J. Nicol, W. J. Harvey, John Richardson, and J. F. McDonald be allowed a Supplementary Examination in the single subjects in which they each fell below 35 per cent. marks.

Your Committee have considered the following suggestion sent to them by the Board of Missions:—"That in valuing the examination results of the Assistant Missionaries, in their course for ordination, they take into account the tropical conditions of their work and study, that the Assistants may be encouraged." Your Committee find it impracticable to give effect to the suggestion, and suggest that any relief afforded in this direction should be given by the Assembly itself.

Your Committee having received several applications from Home Mission Agents, at present doing the Preliminary course, to be admitted to the Extra-Mural Course after 1910, decided to report the fact to the Assembly.

The Executive's action in promising Mr. R. W. Lyon, of South Australia, admission to Entrance for the Extra-Mural Course in 1911, although he had failed in this year's Entrance Examination, was considered by the Committee, and the following resolution was carried:—

“That this Committee, while recognising that the action of the Executive in intimating to Mr. R. W. Lyon, who had failed to pass the Entrance Examination in 1910, that he would be allowed to sit for the Entrance Examination of the Extra-Mural Course in 1911, was *ultra vires*, yet under the special circumstances of the case, recommend the Assembly to allow Mr. Lyon to enter upon the Extra-Mural Course, if he pass the Entrance Examination in February, 1911.

From this decision Principal Harper entered his dissent.

TABLE OF EXAMINATION RESULTS.

State.	Entrance Examination, February.		Entrance Examination, April.		H. M. Agents' Examination.		Exit (Final) Examination.							
	Passed.	Failed.	Passed.	Failed.	Passed.	Failed.	Passed.	Failed.						
N. S. Wales ..	1910 2	1909 1	1910 —	1909 3	1910 3	1909 4	1910 2	1909 2	1910 4	1909 4	1910 3	1909 7	—	—
Victoria ..	3	11	1	1	—	—	1	—	19 13	4 6	9 14	—	—	—
Queensland ..	—	3	—	—	—	—	—	—	7 5	4 2	—	—	—	—
Tasmania ..	2	—	—	—	—	—	—	—	2 7	1 1	—	—	—	—
S. Australia ..	1	—	1	—	2	—	1	—	—	3	—	1	—	—
W. Australia ..	—	1	—	—	—	—	—	—	—	—	—	—	—	—
	8	16	2	4	5	4	4	2	30	30	13	14	12	21

## REPORT OF COMMITTEE ON HOME MISSIONS.

The Board of Home Missions has pleasure in reporting that during the year effect has been given to the desires expressed at the General Assembly for visits of the Right Reverend the Moderator to various States and for a special delegation to the State of Tasmania. In the months of January-February the Right Reverend the Moderator visited Tasmania, preached and addressed meetings and visited many centres, giving much stimulus to the cause in Tasmania, and gaining information of much use to your Board. In the month of May he visited Western Australia, and besides preaching to and addressing large gatherings, visited a great many of the more central parts, greatly encouraged Ministers and people, and became possessed of facts which, it is hoped, will enable your Board to understand the situation and help the Home Mission cause. Queensland has also been visited and encouraged by the Right Reverend the Moderator in September.

The Home Mission Committees of New South Wales and Victoria had each agreed to send a representative Home Mission Agent free of all cost to Tasmania, to exploit the land from a Home Mission standpoint, to help to reorganise Home Mission work, and to develop the cause; your Board sent the Rev. P. Hope, B.A., from New South Wales in March and the Rev. D. A. Cameron, M.A., from Victoria in April.

The Rev. P. Hope visited and worked Newtown (a suburb of Hobart), Bothwell, Kempton, and Sorrell. In each of these places Mr. Hope was enabled to kindle some enthusiasm and to suggest plans whereby more satisfactory results might be obtained. Though his full report has not been received, though promised from the Tasmanian Committee, the following extract from the summarised report supplied by Mr. Hope may explain the situation so far as Southern Tasmania is concerned:—“It is a constant experience of inefficiency through lack of organisation that is forced on one as the various districts are reviewed. There is no regular and direct communication between the Stations and a Central Bureau, no tabulation of results, and therefore little definite



information, overlapping and delay in financial and administrative business. With no adequate Capital Fund, and no proper canvas for Home Mission Funds, with only three Women's Missionary Associations, no central office, a scattered Committee, and three city churches, Southern Tasmania waits for some business minds and enterprising spirits to shake the slumbering forces into activity and lead them forward to some desperate practical effort." The Rev. D. A. Cameron followed an itinerary arranged by a special Committee, visited Deloraine (where he visited all the families, preached and met with the Committee of Management and Congregation), Ulverstone, Burnie, Stanley, Zeehan, and Launceston. Passing from the details of his work, which fully occupied his time and should have good practical results, Mr. Cameron deplors the spiritual backwardness of the backblocks and new settlements of the west of Tasmania. He says:—"Deputations are wanted to put the matter bluntly and vigorously to the main congregations of the Church. Men are wanted as preachers—Presbyterians—self-denying earnest men, as well educated as their hearers and knowing their work. If Tasmania cannot produce them, they might be got from the mainland, but should not be the runaways or derelicts of other services, but accredited worthy men. I felt, after conversation with Ministers I met, reading up all I could lay hold of, listening to what I heard in every centre I visited, and comparing our Church work with what I could see of that of other Churches, that an outside influence is wanted to help Tasmania for a time. . . . Deputations from the mainland would help to rouse *esprit de corps*, and would rally the loyal remnant to such a self-denying task as Home Mission enterprise must ever be. Two thoughts persistently came into my mind as I moved among the people. Would it be possible for Tasmania to cede the north-west to Victoria for a time, and ask the latter to pour money and men into this neglected province, and, if so, would it be possible for the General Assembly of Australia to persuade Victoria to accept the duty? The second thought was, might it not be better if Tasmania with her limited Presbyterian population became a Presbytery or Synod of Victoria, thus making possible a free interchange of Ministers and Missionaries?" Upon consideration of this report your Board agreed to recommend to your Venerable Court that Tasmania should be treated as a Presbytery of the Presbyterian Church of Australia in the State of Victoria, and that the General Assemblies of Victoria and Tasmania be asked to consider the matter, and that a Commission of Assembly be appointed to see this matter carried out.

Your Board also recommend that the transfer of Penola and other districts in South Australia at present controlled by Victoria should be now made, and that a Commission of Assembly be authorised to carry it out.

The failure of Home Mission Agents to undertake study and come up for examination appears to your Board very unsatisfactory, and while Victoria, Queensland and Western Australia are endeavouring to help agents in their studies, your Board thinks it necessary to ask the General Assembly to recommend that arrangements be made to give men at a distance suitable instruction.

#### NEW SOUTH WALES.

During the year our North-Western Mission has been placed on a more satisfactory footing. We have in the field an ordained Superintendent (Rev. A. J. Carter) and two lay Missionaries, Messrs. Brown and Erskine, who go through the immense area in every direction and conduct services. Our Mission in the city is doing splendid work, but is languishing from the want of funds. In place of being self-sustaining, as we hoped, it proves a burden on the ordinary funds of the Committee. We ought to be in occupation of other districts of the city, but hesitate to enlarge our borders. At present we are making an effort to place the whole scheme on a proper footing.

T. E. CLOUSTON, Convener.

#### VICTORIA.

Two problems have faced the Church of late—how to provide services for the wide spreading population of the new settlements being established on Crown lands thrown open to selection—large estates subdivided by owners, and private estates resumed by Government for closer settlement, and how to evangelise the specially circumstanced people of the congested areas in the city.

Progress has been made, but much remains to be done. The main effort in the city has been through the City's Branch of the Home Mission Committee, whose chief work is in Fitzroy, where the Rev. A. Irving Davidson, as Superintendent, with two deaconesses, and a devoted band of voluntary helpers has made a deep impression, especially on the young life of the community.



A three months' Mission to Shearers in the Western District was last season well carried out by Mr. J. Flynn, and is now being arranged for as a permanent Mission.

Of the Exit Students of 1909, Messrs. G. E. Harrison, J. H. R. Halford, and J. W. A. Buchan were encouraged to accept appointments in South Australia; and of 1910, Messrs J. Flynn and A. F. Lawson. The Committee hopes to arrange for another Exit Student of 1910, to accept service in Western Australia.

During 1909-10, a sum of £88 was sent to Western Australia for Home Missions, and our Sunday Schools as advised by the General Assembly of Victoria, are striving to raise £300 a year for the support of a Minister at Broome, W.A., as a Home Mission Missioner.

The Victorian Bible Class Union, has pledged itself to raise £125 per annum, for the support of an ordained Minister at Port Lincoln, S.A., and hopes to make the sum £150, half of the stipend promised, Rev. J. W. A. Buchan has been appointed its first agent.

In our own finances, the most pleasing feature has been an increase of £1,400 for 1908-9, and of £2,500 for 1909 10, in the Home Mission Stations themselves for self help.

The Layman's Missionary Movement (Presbyterian Section, Victoria), has made its platform both Home and Foreign Missions, and the P. W. M. U. has included Home Missions in the sphere of its operations, and we expect much practical help and sympathy from both organizations.

#### SOUTH AUSTRALIA.

Home Mission work in South Australia has been prosecuted vigorously during the past year. Encouraging reports have been received from our stations and our agents have given general satisfaction.

In the Presbytery of Adelaide, St. Peters (E. Adelaide) has been created a full charge and is growing rapidly under the care of the Rev. J. F. Colquhoun. Church extension in the Northern Suburbs is at last to be undertaken. The congregations of Chalmers Church and Flinders Street are financing the movement for the first year, and are thus relieving the H. M. Committee. A suitable locality (Prospect), a little further out than N. Adelaide proper, has been selected, and the H. M. Committee of Victoria, has agreed to transfer Mr. A. F. Lawson to us for this work. As soon as this is well on the way it is our intention to commence in the west of the city, in the neighbourhood of Hindmarsh, where another good opening exists.

This year has also seen a commencement made on Eyre's Peninsula, with Port Lincoln as headquarters *pro tem*. That great territory offers a splendid field if we follow the settlers who are pushing out along the new line of railway through Cummins.

The Rev. J. W. Buchan has pioneered for us, and so far done yeoman service. He is getting hold of our people and selecting sites for future churches. We are assisted in this by the Bible Class Union of Victoria, who have made it their special field, and are giving us £150 a year towards expenses.

In the Presbytery of Onkaparinga, the Pinnaroo District continues to develop, and our Church is developing with it. Mr. Wylde has proved himself a good organizer, but we must shortly make this a full Charge. We ought to have a Minister and an Assistant Missionary there, at the very least.

We shall be able also, within the next three months, to replace Mt. Barker, now a Mission Station, as a stated Charge, as things have improved so much under Mr. Halford.

In the Presbytery of Belahie, our Missionary at Iron Knob, acting under instructions from the Assembly, has visited all through the Stations and Camps as far inland as Tarcoola. He has done a great deal of hard work, and has received a hearty welcome everywhere. We rejoice in this, especially as ours is the only Church which is doing anything for the people in these distant districts. We could do more of it if funds were available.

Though the Smith of Dunesk Mission is under the direction of another Committee, it forms a very real part of our organization in this State. The Rev. E. E. Baldwin has toured extensively in the Far North during the past two years, but is shortly retiring. We have secured an able successor, with much experience of Station life and work, in Mr. Flynn.

At Oodnadatta our Deaconess, Miss Bett, is bravely carrying forward one of the noblest pieces of Christian service in Australia, and as soon as the new hospital ward is completed, the range of her influence will be vastly increased.

ARTHUR J. WADE, Convener.

QUEENSLAND  
to come in

WESTERN AUSTRALIA.

The year has been distinguished by the extension of our cause in the agricultural districts, coincident with the highly successful work in the North-West of the State, under Rev. J. H. Fordyce, M.A., who is now at Broome, while Rev. E. G. Petherick, despatched to the North early this year, is carrying on the work at Port Hedland and Marble Bar district. Memorable, too, has it been through the remarkable services rendered to the Church in this State by three honoured visitors from the East. Earliest in the year came he whose name will always be connected with the great progressive period of Presbyterianism in Western Australia—Rev. David Ross, M.A.—now of St. Kilda Church, Victoria; most powerfully during a memorable fortnight did he rouse the Metropolitan District. Next came that veteran of the Church of Australia—Rev. J. Meiklejohn, D.D.,—who happily is still with us, aiding us to a degree not easy to describe, by his high ability, matured experience, and fine spirit. And then there was the month when the Moderator of the Church of Australia—the Right Rev. John Ferguson—carried from end to end of our Stations, from Leonora to Albany, and from Kanowna to the sea, his high message of Christian brotherhood. These three men, in showing the unity of our Church and in expressing its evangelical message, have done mighty work, the effects of which will not speedily pass away; while as a manifest result of the efforts of Dr. Meiklejohn and Mr. Ferguson, a Branch of the Layman's Missionary Movement, striving for increased attention to Home and Foreign Missions, has been founded in the State, and, under Dr. Meiklejohn's charge, a Lay Preachers' Class has been established in Perth, greatly to the benefit of that agency for Church extension.

OUR STATIONS.

So far as individual Stations are concerned, first place is taken by the opening of work at Kellerberrin, a most important centre in the farther east section of the Agricultural Districts. The success achieved so far is cheering, and regret must be felt that funds do not permit a more complete ministrations to our people in the newer farming districts, but our Stations along the Great Southern Railway are reaching out eastward as far as possible. Katanning has resumed ministerial responsibility, and, with the aid of an annual grant, has called a minister. Pingelly and Narrogin have been the scene of good work. At Denmark, in the far South, we have a firm hold in a community which, unhappily, has had little share of worldly success. On the Goldfields, the vicissitudes of different centres are reflected in our work. At Leonora we have a flourishing Station, which may be expected to become a full Charge. Kookynie and Coolgardie and Kanowna are suffering from declining mining activity, and may have to be readjusted, but Menzies is well maintained. Various Charges have been supplied by Home Missionaries during the year with success, notably Albany and Midland Junction, while Northam and Boulder may need temporary supply. The one Station closed during the year was Yalgoo, owing to the Anglican Church pushing into that district, in which for so long we were the only representative of Protestantism.

THE STAFF AND EDUCATION.

The Staff has altered not at all during the year, except that Mr. W. J. S. Rankin, released for the Aborigines Mission, left our service, at least for a time. After careful consideration, a scheme for assisting our Agents in their studies was devised. This provides that, in January, our Agents shall be assembled at Scotch College, where they will undergo a course of instruction calculated to help them directly and indirectly, the Committee paying half their travelling expenses, and maintaining them for a fortnight or more at Clarendon. Stations will depend on local supply for the two Sundays while Agents are absent. In view of this provision for education, Agents are now required to enter upon definite study, except when exempted by special resolution of Assembly, or leave the service. The following is the scheme of training:—

1. That classes commence on Tuesday, 10th January, 1911, and continue till Friday, 27th January.
2. That classes be held daily, except on Saturday, from 9 a.m. to 12 noon, and from 2 p.m. to 5 p.m.
3. That the six subjects be taken by three lecturers, who each shall have two hours daily.
4. That the missionary students be expected to prepare beforehand a sermon on some prescribed text.

5. That evening lectures, meetings, and social engagements be arranged with a view to stimulating the students, and bringing their work under the notice of the Church.
6. That a Committee be appointed to make all necessary arrangements.
7. That the students, during the course, be under the control of the Committee, and attend such classes and engagements as may be arranged.
8. That private students may, on the recommendation of the Committee, attend either the whole or part of the course.
9. The following Ministers have undertaken to lecture on the prescribed subjects, viz.: -The Rev. H. W. Burridge, M.A., English and Greek (Mr. Burridge may not be able to lecture in January, 1911); the Rev. R. W. Macaulay, B.A., History and Logic; the Rev. F. E. Oxer, M.A., B.D., Bible and Moral Philosophy. The Rev. A. McCarlie is prepared to lecture, if required, on Bible and English. The Principal of the Scotch College offers to lecture, if in town, on English or History.

## FINANCE.

Finances are always a difficulty. During the last two years steady efforts have been made to reduce expenditure to the level of our income. Opening with a debit balance of £93 8s. 2d. in November, 1909, the present incomplete year has been weighted by unusual expenditure. The north-west Superintendency has exercised the right given by the Assembly in Western Australia, drawing upon our finances to the extent of £106. The income has been reduced by the absence of any grants in aid from New South Wales and Victoria, which last year gave us £192 2s., and stands—

British grants	...	...	£504	0	0
H. M. Boxes (one-half yearly clearance)	...	...	90	0	0
Local collections and donations	...	...	160	0	0
Sundries	...	...	19	0	0
			£773	0	0

The Home Mission Stations paid in £616, which, with this £773 totalled £1,389, while the expenditure on them was £1,286, but other items brought the disbursements up to £1,516, which the debit balance from last year and the five per cent. rate struck for general expenses by the Assembly, increase to £1,738. This left a debit balance on 15th August, 1910, of £322.

To meet the financial position as developed, the Committee appealed to our Congregations for a fuller adoption of the Home Mission Box Scheme, and the Right Rev. W. Agnew (the Moderator) issued a pastoral. The next clearance of boxes does not take place till September. Personal appeals are being sent to individual Presbyterians who may be able to assist substantially, and the facts of the case are now laid before the General Assembly of Australia, and communicated to the Churches of Scotland and Ireland.

## SYSTEM OF PAYING AGENTS.

The question of altering our financial scheme for the support of Agents has been considered. Under our present scheme the General Treasurer pays salaries of Agents direct each month, the only condition being that the collections from the Station must be received before the salary money is despatched. A *pro re nata* meeting of the Assembly in Western Australia, held in August, changed this, and decided that from January 1, 1911, assistance should be solely by grants in aid paid direct as in Victoria.

R. ROBERTSON, Convener.

## TASMANIA.

The Tasmanian State Assembly has already expressed gratitude for the deep practical interest shown by the General Assembly of Australia, and especially by the Churches in Victoria and New South Wales in sending over two Delegates, whose expenses were borne entirely by these two Churches. In view of the reports of these Delegates, which will be summarised elsewhere, I need only say that the result of the Delegates' work will prove a source of helpful guidance to us in the future. The Assembly will appreciate, in a measure, the great difficulty that has been experienced in the carrying on of our work in Southern Tasmania when it learns that all the Stations during the past nine months have been under the care of *one Minister*. I think I might claim to hold a unique position in the Church, in that at the present moment I am Interim Moderator of ten different sessions. The great dearth of Ministers has been a very serious obstacle in carrying on the work. Thank God! this

difficulty is being gradually overcome, and vacant pulpits are being filled. But I would ask the Board of Home Missions to help me to secure two Licentiates, one for Queens-town on the West Coast, that is now in a position to pay a stipend of £200 with a manse, and also one for Bothwell-Kenpton.

JAMES BARR, Convener.

The following questions were issued by the Board, and answers up to date are given:—

1. What new fields has your Committee opened up?

*New South Wales.*—Eight; Barren Jack, Gilgandra, Woy Woy, Bangalow, Alstonville, Dumoon, Goolmangar.

*Victoria.*—Eight; Mount Gambier, Hamilton, Lismore, Yarrawonga, Macarthur, Nambrook, Laen, and Bealiba.

*South Australia.*—Three; Pinnaroo, bordering on Victoria, where the Agent has eight stations. Port Lincoln District, where the Agent has an unlimited period. The Northern Suburbs of Adelaide.

*Queensland.*—

*Western Australia.*—Broome, Killerberrin.

*Tasmania.*—None.

Q.—What fields has it abandoned?

A.—New South Wales

Victoria } None.

South Australia

Queensland.

Western Australia.—Yalgoo.

Tasmania.—None.

Q.—How many Home Mission Stations have become sanctioned charges, and how many of these are settled?

A.—New South Wales.—Five; three settled, two ready for settlement.

Victoria.—Five—all settled.

South Australia.—One—settled.

Queensland.

Western Australia.

Tasmania.—None.

Q.—How many ordained Ministers does your Committee employ?

A.—New South Wales.—Eighteen.

Victoria.—Five permanently; several temporarily from supply list for emergencies.

South Australia.—Three.

Queensland.

Western Australia.—Three.

Tasmania.—One.

Q.—How many Home Mission Agents (lay) have you, and of these how many are studying under Home Mission scheme?

A.—New South Wales.—Thirty-nine; a number of these are Students at the University or Hall.

Victoria.—Ninety-seven; sixty-six.

South Australia.—Eight; four Home Mission Course, one University Course.

Queensland.

Western Australia.—None; seven are understood to be studying under the Home Mission Scheme.

Tasmania.—Thirteen; eleven.



Q.—Do you impress upon Agents the advisability of studying? What has been your success?

A.—New South Wales.—We tell all our lay Agents that if they do not take up the Training course the Committee may dispense with their services. Nearly all profess to be studying, but when the time comes for examination, some find themselves not sufficiently prepared to sit.

Victoria.—Yes. All now joining the Hall are either going through the University or are studying under the scheme.

South Australia.—Yes. The younger men are taking the University or Home Mission Course. On taking on new men we make study a condition of permanent work.

Queensland.

Western Australia.—Yes, and have devised a scheme of annual lectures at the Scotch College, Claremont, which Agents must attend.

Tasmania.—We do not receive anyone unless he undertakes to study with a view to the Ministry.

Q.—How many Agents not enrolled under the scheme have you?

A.—New South Wales.—Only a few elderly men.

Victoria.—Twenty-one.

South Australia.—Three.

Queensland.

Western Australia.—Two; both elderly.

Tasmania.—Two.

Q.—How many Agents have you gained during the year?

A.—New South Wales.—Seven, not including students.

Victoria.—Six permanently engaged; seven employed on probation and temporarily.

South Australia.—One.

Queensland.

Western Australia.—One.

Tasmania.—One.

Q.—How many Agents have you lost, and under what circumstances?

A.—New South Wales.—Two, who were deemed unsuitable.

Victoria.—Three by resignation; six have retired from Home Mission Staff to give all their time to study, intending to enter the Hall and go on for the Ministry.

South Australia.—None.

Queensland.

Western Australia.—None.

Tasmania.—One, who was engaged by the Victorian H.M. Committee.

Q.—What are the special difficulties which you have to face in Home Mission work.

A.—New South Wales.—The obtaining of suitable Agents. Sparseness of population in many parts of the interior. In mining and other populated centres the rivalry of smaller sects.

Victoria.—Difficulty in obtaining suitable Agents, lack of a wide outlook in the established Congregations, inadequate funds, rapid outspread of population through new land legislation and cutting up of large estates, crowding of people into cities, and consequent increase of poverty and slum life.

South Australia.—Want of funds; we could open straight four new places in the country and two in the suburbs if we had the funds.

Queensland.

Western Australia.—Our vast distances; our thinly scattered agricultural settlement, and the decline of one or two goldfields, with the rise of others elsewhere.

Tasmania.—Funds to carry on the work. The Stations are sparsely populated, and almost all require grants in aid.



Your Board appointed the Reverend D. A. Cameron, M.A., to ask for information about Home Mission particulars from other Presbyterian Churches in different States and Countries, and the following questions were asked, and the answers appended given:—

1. Do you employ unordained preachers to help you to reach specially poor centres in cities and outlying sparsely populated districts in the country?

2. We call these unordained preachers Home Missionaries. Some are students going forward to the Ministry, and others are laymen of approved Christian character who are acceptable preachers. They act as preachers and pastors to a Congregation and receive small stipends.

Do you in your Church employ such, or can you overtake all your work by means of a trained and ordained Ministry?

1 and 2. Canada employs three classes of Missionaries, Ordained Missionaries, Students, and Catechists. The United States of America do not employ unordained preachers, excepting some students for the Ministry who receive work in the summer vacation. Nova Scotia employs unordained men, most of whom are students. New Zealand employs unordained preachers in the country, but none in the cities. Queensland uses unordained preachers chiefly in the country, so do South Australia, Western Australia, Victoria, and Tasmania. None excepting the United States can overtake the work with only an ordained Ministry, and in the United States students are used.

3. If you employ Home Missionaries, how many have you in your service and what is the average stipend paid them?

3. Canada has 674 Home Mission fields, and the stipends are:—Intending students, seven dollars per week with board; actual students, eight and nine dollars per week with board; approved married catechists, 700 dollars per year and a manse; ordained missionaries, 750 to 800 dollars per year; and if married, 800 to 925 dollars and a manse. United States have 1392 Home Mission fields, but their answer about stipends is that they vary. Nova Scotia has sixty unordained Home Missionaries, and the stipend averages eight dollars per week with board and lodging, expenses of travel, such as horse equipment. New Zealand has sixty-six Home Missionaries and eight ordained ministers, the stipends varying between £100 without a manse to £150 with a manse, the average being £110 with a house. Queensland has forty Home Missionaries with salaries ranging from £120 to £160 per year, the average being slightly over £130. South Australia has seven Home Missionaries, four of whom are students, stipend not given. Western Australia has ten Home Missionaries, the salary being £125 per annum with an extra £25 to married Missionaries, and a special allowance of £25 to those working on the gold fields. Tasmania employs thirteen Home Missionaries, and the average salary is £100 a year. Victoria has 102 Home Missionaries, and the average stipend is £100 for single men and £120 for married, and this Church aims at securing travelling equipment and manses for all its agents.

4. We place them under a neighbouring Minister who is called the Moderator of the Home Mission Parish.

Is this your practice?

5. How do you arrange for the celebration of the Sacraments in such Home Mission Parishes?

4 and 5. Canada makes the nearest settled Minister Moderator of the Mission Charge and he administers the Sacraments, but the General Assembly has authorised Presbyteries to ordain, with the sanction of the Home Mission Committee, students and catechists and empower them to dispense the Sacraments and solemnize marriage. In the United States ordained Ministers do all the work of the Church, excepting as assisted by students. Nova Scotia follows the same practice as Canada, excepting that in remote districts special arrangements are made by the Convener of the Home Missions Committee for the Sacraments. New Zealand appoints the neighbouring Minister Moderator of the Mission Charge, who generally administers the Sacraments. In some cases Home Missionaries are ordained and administer the Sacraments under the supervision of the Moderator. Queensland has the same rule as New Zealand, but in many cases where Home Missionaries are far from their Moderators, those who are in the Eldership are empowered by Presbyteries to administer them. South Australia works its Mission Stations under neighbouring Ministers as Moderators, and these Moderators or the General Agent of the Church administer the Sacrament. Western Australia has its Home Missionaries directly under the Home Mission Committee, and only ordained Ministers celebrate the Sacraments. Tasmania puts each Home Mission

Station under a neighbouring Minister as Moderator, but some of the Missionaries have power to dispense the Sacraments. Victoria appoints a neighbouring Minister Moderator, and allows only ordained Ministers to give the Sacraments.

6. What are average distances of Home Mission Parishes from the ordained ministers who may act as Moderators of them?

7. How generally do the Home Missionaries travel on their rounds and doing their Sunday work, by bicycle, horse or how?

8. Do you map out Parishes and boundaries by Presbytery or General Assembly maps.

6, 7, and 8. Canada has Missionaries, some six and some sixty miles away from Moderators. Travelling is by bicycle, horse, or boat, and parish boundaries are fixed by Presbytery or Synodical Superintendents. In the United States Home Mission preachers reach their stations by bicycle, horse, or train. Boundaries are arranged by the Home Mission Committee of the Presbytery. In Nova Scotia the Mission stations are from six to thirty miles away from the Moderator's manse and locomotion is generally by driving. New Zealand's distances are from five miles to fifty, covered by horse or on bicycle, and fields are fixed by Presbyteries. Queensland has Home Mission districts within one mile of the nearest Minister, and the furthest away from a Minister is 880 miles, the average being 225 miles. Travelling is by riding or driving and on bicycles, and so far boundary questions have not emerged. In South Australia, Missions are from five to 100 miles from ministerial Charges, and travelling is by horse, buggy, or bicycle. Boundaries have not been fixed. Western Australia has Missions 160, 350 and 440 miles from Moderator's Charges. Travelling is by bicycle and buggy. Boundaries have not been fixed. Tasmania's Missions, especially in the north-west, are from fifty to 250 miles from Moderators. Travelling is by horse or bicycle. Boundaries not fixed. Victoria has a few far-away Mission Stations fifty and sixty miles from a Moderator, but the average distance is twelve or fifteen miles. Travelling is by bicycle and horse and gig. Parishes are fixed by local Presbyteries.

JOHN FERGUSON, Convener.  
ROBERT STEEL, Secretary.

## REPORT OF THE PUBLIC QUESTIONS COMMITTEE.

During the year your Committee has had several matters of public import under consideration, and gave such suitable directions and assistance in connection with these as was thought desirable.

RE COAL STRIKE.—First, in connection with the Coal Strike the Committee in the month of December of 1909, had the situation under review, and considered the possibility of stepping in to render assistance in the settlement of the dispute. Just at that point, however, the Government authorities of New South Wales took the matter in hand, with the result that happily the strike was settled.

RE BIBLE IN STATE SCHOOLS (QUEENSLAND).—This matter was brought before your Committee, and circular issued by a former Moderator was again sent out in terms of Minute 37, page 30, Blue Book, 1909. Authority was sent by letter and telegram to Queensland, intimating that the Right Reverend the Moderator would concur in a general circular to be issued, signed by the representatives of the Anglican and Methodist Churches and the Salvation Army and others, and this had been done. Ultimately, the referendum had been taken in Queensland, resulting in the affirmation, by a large majority, of the desirability of the introduction of the system of Religious Instruction in State Schools within the State of Queensland.

RE QUEENSLAND LAW COSTS.—By authority of the Committee, a circular letter was issued by the Right Reverend the Moderator, to the representatives of the Presbyterian Church throughout the Commonwealth, inviting subscriptions towards the Queensland law costs. A list of names had been sent from New South Wales, and the circulars had been issued direct from Queensland, but the response had not been great.

RE MARRIED COUPLES ON STATIONS.—The Committee had under its consideration the question of making some representations in connection with the providing of residences for married couples employed upon Stations, and this matter was still under consideration.

RE STATEMENT OF THE REFORMED FAITH, by P. B. FRASER, of OTAGO, N.Z.—Statement of the Reformed Faith in pamphlet form, by the Rev. P. B. Fraser, of Otago, N.Z., was placed before your Committee during the year, with the request that it might receive a recommendation, and be brought before the General Assembly. Reports regarding this pamphlet were obtained, and these having been favourable it was resolved that the pamphlet should be recommended to the General Assembly, and that authority should be given to issue it. Copies were now available in the Assembly.

RE IMMIGRANTS.—Your Committee has taken into account the question of the dealing with the influx of immigrants by the General Assembly of Australia, with a view to concerted action being taken. But it was thought best that this matter should be dealt with by the authorities of each State, so that no recommendation on the subject is made.

RE SCOTTISH FARMERS' DEPUTATION.—A letter of welcome had been sent by the Right Rev. the Moderator to the Scottish Farmers' Deputation, which was now on its way to Australia. The communication would be delivered to them at Fremantle.

RE REPRESENTATIVE PRESBYTERIAN.—Your Committee had under consideration the question of inviting a representative Presbyterian from Scotland (minister or layman), to visit Australia in the near future, and it was resolved that authority should be asked from the Assembly to open up negotiations with this end in view.

On behalf of the Committee,

JOHN FERGUSON, Convener.

#### REPORT OF THE COMMITTEE ON STATISTICS, 1909.

The period covered by the following statistical review only covers one year, as against two years covered by the last report. It might be desirable to instruct the Committee to prepare reports on a uniform basis—annual, biennial, or triennial—as might be deemed sufficient. As this report is only a summary, and, therefore, chiefly valuable in its comparative aspects, the Committee feel that the force of comparison is weakened, where the period reported on varies from time to time.

The Committee are glad to acknowledge that there appears to be steady improvement in the compilation of the statistical tables by the various State Churches, but would note two items by way of offset. The Tasmanian returns are so defective as to render the figures from that Church quite misleading as an index of the real condition of the Church, and every total in which they are included shows something less than its true value for 1909. The West Australian schedule does not furnish several items, included in this Assembly's schedule, and supplied by the other States. It cannot be too strongly urged that, if our statistical summary is to have the maximum value, there should be uniformity and completeness in the returns from each State Assembly.

#### ESTIMATED POPULATION ON DECEMBER 31, 1909.

	1908	1909	Presbyterian	Percentage
New South Wales ... ..	1,591,673	1,645,444	161,062	9.79
Victoria ... ..	1,271,174	1,303,357	209,900	16.03
Queensland ... ..	552,345	578,348	67,666	11.7
South Australia ... ..	407,179	416,047	21,052	5.06
Western Australia ... ..	267,111	276,743	22,105	7.98
Tasmania ... ..	185,824	186,866	12,490	6.67
	4,275,306	4,406,799	493,375	11.19

The above percentages and estimates are based on the last census (1901), and it is safe to anticipate that next year's census will indicate a different distribution. For instance, the Government Statistician of West Australia, reports that it is believed the Presbyterian element has increased in the population of that State.

## MINISTERS, CHARGES, AGENTS.

TABLE I.

		N. S. Wales.	Victoria.	Queensland.	S. Australia.	W. Australia.	Tasmania.	Totals.
Presbyteries	1908	15	14	5	3	3	3	43
	1909	16	14	5	3	3	3	44
Charges	1908	166	204	38	16	17	16	457
	1909	184	209	38	17	15	16	479
Ministers in settled charges	1908	149	190	27	12	11	16	405
	1909	153	200	26	15	14	16	418
Ministers <i>Emeriti</i>	1908	12	28	2	1	—	—	43
	1909	11	28	1	—	—	—	40
Ministers without charges	1908	21	26	7	—	—	—	54
	1909	19	13	6	—	3	—	41
Students, Divinity	1908	17	37	5	—	—	12	71
	1909	15	30	31	3	—	—	77
Home Missionaries	1908	32	72	37	10	9	12	172
	1909	55	86	40	8	10	12	211
Ministers in Service, not in charge	1908	6	6	1	1	1	1	16
	1909	6	6	1	1	—	1	16
Mission Stations	1908	24	98	27	11	—	10	170
	1909	21	96	29	11	14	10	181

In this table the fact is disclosed that we have added twenty-two Charges and eleven Mission Stations, making a grand total of 660. To work these we have 459 active Ministers, a shortage of 201. In other words we have not enough Ministers by twenty to supply the sanctioned Charges. The deficiency is made up by Students, Home Missionaries, &c. The fields are truly white unto the harvest and the labourers are too few.

## CHURCH BUILDINGS, &amp;c., &amp;c.

TABLE II.

	Churches.		Schools.		Manes.		Debt.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
N. S. Wales	377	386	96	95	123	125	£69,344	£61,032
Victoria	513	514	132	132	177	181	98,890	107,823
Queensland	107	113	30	30	34	33	13,432	13,749
South Australia	33	34	3	3	16	16	3,512	2,797
Western Australia	26	26	12	15	13	13	25,365	24,001
Tasmania	45	31	17	7	15	10	6,249	1,927
	1,101	1,104	290	282	378	378	£216,792	£211,929
Increase		3						
Decrease			8				5,463	

In the last report the figures were too defective for comparison, except under the heading "Debt." The increase then was £17,935 for two years. The present decrease of £5,463 is, therefore, very pleasing.



## CHURCH BUILDINGS, &amp;c.

TABLE III.

	Insurance.		Value.		Sitting Accommodation.		Sittings Let or Assigned.		Other Sitting Accommodation.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
	£	£	£	£						
N. S. Wales	241,525	261,873	487,023	—	61,241	62,473	5,485	5,653	—	—
Victoria	362,900	386,064	711,117	731,908	88,016	87,519	15,132	19,823	28,717	27,381
Queensland	61,339	68,472	146,226	146,168	17,222	18,260	1,113	1,847	4,030	4,608
South Australia	23,665	27,510	49,264	51,081	7,580	8,250	476	657	—	—
Western Australia	—	21,220	57,638	57,875	4,675	5,225	350	—	2,105	1,965
Tasmania	15,668	9,448	51,325	25,855	7,305	4,635	200	760	—	—
	705,097	774,587	1,502,598	1,012,887	186,039	186,362	22,756	28,740	34,852	33,954
Increase	—	69,490	—	—	—	323	—	5,984	—	—
Decrease	—	—	—	—	—	—	—	—	898	—

It is to be regretted that N. S. Wales is unable to supply an estimate of values. The total is, of course, valueless for comparison.

PERSONAL ORGANIZATION.—TABLE IV.

	Elders.		Deacons and Managers.		District Visitors.		Sustentation Fund Collectors.	
	1908	1909	1908	1909	1908	1909	1908	1909
N. S. Wales	805	857	2,732	2,808	166	167	1,096	1,071
Victoria	914	937	4,910	4,687	248	214	—	—
Queensland	269	282	758	775	25	35	188	190
South Australia	79	78	231	254	40	44	54	66
Western Australia	66	67	224	236	—	—	—	—
Tasmania	90	68	198	165	6	—	—	—
Total	2,223	2,289	9,053	8,925	485	460	1,338	1,327
Increase	—	66	—	—	—	—	—	—
Decrease	—	—	128	—	25	—	11	—

SOCIETIES—TABLE V.

	Women's Societies.				Temperance Societies.			
	Number.		Membership.		Number.		Membership.	
	1908	1909	1908	1909	1908	1909	1908	1909
N. S. Wales	247	280	4,742	5,907	46	44	2,901	2,813
Victoria	339	311	7,572	8,100	119	69	6,691	4,649
Queensland	58	65	1,080	1,236	20	23	1,338	1,098
South Australia	37	35	744	683	6	7	390	429
Western Australia	33	25	455	401	—	2	312	122
Tasmania	12	9	280	128	4	3	90	73
	726	725	14,873	16,455	201	148	11,782	9,184
Increase	—	—	—	1,582	—	—	—	—
Decrease	—	1	—	—	53	—	2,598	—



TABLE V.—Continued.

	Fellowship Associations.		C. E. Societies.				Literary Societies.					
	Number.	Member-ship.	Number.	Member-ship.	Number.	Member-ship.	Number.	Member-ship.				
									1908	1909	1908	1909
N. S. Wales ...	78	75	1,960	1,897	25	29	738	824	32	30	1,150	1,093
Victoria ...	119	108	2,630	2,615	54	39	878	1,364	68	62	2,298	2,056
Queensland ...	7	4	106	59	32	28	624	715	6	12	192	512
South Australia ...	3	4	107	81	6	9	217	271	4	8	161	217
Western Australia ...	3	3	69	104	8	12	285	292	6	3	134	90
Tasmania ...	5	2	111	42	3	3	80	70	2	2	110	40
Total ...	215	196	5,043	4,828	128	120	2,822	3,536	118	117	4,045	3,918
Increase ...								714				
Decrease ...	19		215		8				1		127	

The preceding tables dealing with persons and organizations do not call for much comment. The tendency to show decreases is fully accounted for by defective returns. They convey a total impression of a great body of workers well organized. But the consecration of the workers and the spiritual power of the work is not expressed here. We can only hope that it will be found in other and higher records.

RELIGIOUS ORDINANCES.—TABLE VI.

	Preaching Centres.		Sabbath Services.		Weekday Services.		Prayer Meetings.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
New South Wales ...	1,270	1,261	27,845	28,501	3,397	3,501	2,426	3,300
Victoria ...	1,005	992	40,531	40,188	1,650	1,021	4,774	4,742
Queensland ...	354	394	8,096	9,042	989	1,104	941	849
South Australia ...	111	143	3,131	3,255	334	252	232	193
Western Australia ...	76	62	2,561	2,461	479	227		
Tasmania ...	67	55	2,694	2,019	487	412	418	286
Total ...	2,883	2,907	84,858	85,466	7,336	6,517	8,791	9,37
Increase ...		24		608				579
Decrease ...					819			

RELIGIOUS ORDINANCES (Continued.)

TABLE VII.

	Average Attendances.								Baptisms.		Funerals.	
	Morning.		Evening.		Afternoon.		Prayer Meetings.		1908.	1909.	1908.	1909.
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.				
N. S. Wales ...	14,846	14,895	20,703	21,628	18,878	19,321	1,325	1,729	2,341	2,852	778	652
Victoria ...	28,459	28,647	32,475	33,056	15,119	13,450			2,611	2,634	1,525	1,569
Queensland ...	4,693	5,279	5,704	6,463	1,869	2,386	397	421	1,103	1,128	278	392
South Australia ...	1,734	1,644	2,266	2,136	463	490	139	71	147	127	103	134
Western Australia ...	1,143	1,184	2,496	2,351	78	148			202	192		
Tasmania ...	1,507	1,080	2,985	1,343	401	221		174	255	153	112	22
Total ...	52,382	52,729	65,729	66,977	36,808	36,016	1,861	2,395	7,159	7,086	2,796	2,769
Increase ...		347		1,248				534				
Decrease ...					792				73		27	

The returns under the heading "Religious Ordinances" are, perhaps, suggestive of a pessimistic note. For instance, our sitting accommodation is 186,362; our morning congregations do not occupy one-third of it, and our evening congregations only a little more than one-third. But in actual practice all our church doors are not open at the same hour; some are only open in the morning, some in the evening, while it is near the truth to say that the 36,016 attending in the afternoon have no service in the morning or evening. If we add the three attendances together, we have an aggregate of 155,722, or 30,640 short of the seating capacity. So that, allowing for those churches which are only used once in several Sundays, we might say that our aggregate attendance just about fills our churches once a day. It is hardly, as sometimes alleged, the seat rent question which deters people from attendance—for only 28,740 seats are stated to be either let or allocated without rent. In other words, 157,622 sittings, or over 84 per cent. of the total, are absolutely free.

The real significance of the returns of Baptisms and Funerals is probably best estimated by stating how they work out at per 1000 of the Presbyterian population. Western Australia makes no return of Funerals, and Tasmania's return is too deficient for use. The same deficiency is to be noted in Tasmania's return of Baptisms, notwithstanding which the rate is by no means the lowest.

	N.S.W.	Vic.	Q.	S.A.	W.A.	Tas.
Baptisms per 1000 of Pres. Population	17.7	12.6	16.6	6	8.7	12.3
Funerals per 1000	...	4	7.5	5.8	6.3	—

MARRIAGES.—TABLE VIII.

	Total for State.	Presbyterian		Percentage of Presbyterian Marriages.	
		Govt. Returns.	Church Schedule.	1908.	1909.
New South Wales...	13,048	1,691	1,394	13.1	12.96
Victoria ...	9,431	1,571	1,307	16.24	16.65
Queensland ...	...	...	542	13.8	...
S. Australia (S.A.) ...	3,275	145	101	4.59	4.42
Western Australia (S.A. (Vic.)) ...	...	...	...	27.2	...
Western Australia ...	1,998	171	...	8.79	8.55
Tasmania ...	1,432	...	54	11.45	...

CHURCH MEMBERSHIP, &amp;c.—TABLE IX.

	Total Presbyterian Population	Households.		Persons.		Communicants.		Unaccounted for.
		1908.	1909.	1908.	1909.	1908.	1909.	
N. S. Wales ...	161,062	20,778	21,160	81,679	83,391	17,586	18,533	77,761
Victoria ...	209,000	32,604	32,289	121,126	119,072	28,518	29,079	89,928
Queensland ...	67,666	6,049	6,280	20,267	22,381	6,484	6,730	45,285
South Australia ...	21,052	1,840	2,150	6,926	8,162	1,905	1,988	12,890
Western Australia ...	22,105	—	—	—	—	1,371	1,411	—
Tasmania ...	12,490	1,593	1,374	5,183	4,161	1,777	1,280	8,329
	493,375	62,864	63,253	235,181	237,077	57,941	59,021	234,193
Increase	...	—	384	—	1,896	—	1,380	—

The ratio of Communicants to the total Presbyterian population and to the persons enumerated in the Church Returns is as follows:—

	N.S.W.	Vic.	Qld.	S.A.	W.A.	Tas.
Ratio to Presbyterian population	11.5	13.8	9.9	9.4	6.3	10
Ratio to persons enumerated by Church	22.2	24.4	30.	24.3	—	30.7

TABLE IX. (Continued.)

	Admissions.							
	First time.		Certificate.		Renewals.		Totals.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
New South Wales ...	1,012	1,625	610	531	208	219	1,830	2,375
Victoria ...	1,174	1,930	1,109	1,514	234	249	2,517	3,693
Queensland ...	284	399	223	274	49	94	556	767
South Australia ...	86	110	74	84	28	29	188	223
Western Australia ...	103	93	90	63	—	—	193	156
Tasmania ...	108	50	45	25	31	9	184	84
Total ...	2,767	4,207	2,151	2,401	550	600	5,468	7,298
Increase ...	—	1,440	—	346	—	50	—	1,830

	Removals.							
	Certificate.		Death.		Otherwise		Totals.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
New South Wales ...	527	524	196	153	608	483	1,331	1,160
Victoria ...	942	1,244	353	380	377	440	1,672	2,064
Queensland ...	179	224	64	62	93	149	336	435
South Australia ...	36	50	26	40	10	40	72	130
Western Australia ...	—	—	—	—	—	—	(80)	—
Tasmania ...	45	52	30	16	26	21	101	89
Total ...	1,729	2,094	669	651	1,114	1,133	3,512	3,878
Increase ...	—	365	—	—	—	19	—	366
Decrease ...	—	—	18	—	—	—	—	—

The returns relating to Church membership are among the most interesting in this report, not only because they most nearly express the real fruits of the Church's labour, but because of the Chapman-Alexander Mission which was held in the Eastern States during the year. Unfortunately, the figures appear to be somewhat contradictory, and it is difficult to arrive at the real truth. The admissions total 7,298 and the removals 3,878, which indicates a net gain of 3,420. But, a comparison of the total number of communicants with that of the previous year only shows a gain of 1,830. This total gain compared with 2,432 in the previous report (2 years) indicates practically no advance, but we believe the returns of admissions and removals more accurately express the truth. For instance, the admissions for 1906 total 5,390; for 1908, 5,468 (retrogression); and for 1909, 7,298—a gain of 1830. In so far, therefore, as the results of the Chapman-Alexander Mission are reflected in our Church membership, this gain of 1,830 might be taken as an expression of it. It is to be noted that we account for only 237,07 persons out of a total—excluding Western Australia—of 471,270, a trifle more than half. It really seems that our returns must be very defective under these headings. But, while the case can hardly be so bad as we make it appear, there remains much food for reflection—and much ground for action.

AGE DIVISIONS  
TABLE X.

	Presbyterians.			
	Over 16.		Under 16.	
	1908.	1909.	1908.	1909.
New South Wales ... ..	32,395	32,558	28,424	29,005
Victoria ... ..	32,882	35,007	30,563	33,870
Queensland ... ..	3,320	4,099	3,678	3,562
South Australia ... ..				
Western Australia ... ..	2,147	3,013		
Tasmania ... ..	1,351	1,203	1,106	1,172
Increase ... ..	72,095	75,880	63,775	67,609
		3,785		3,834

## WELFARE OF YOUTH.

TABLE XI.

	Schools.		Teachers.		Scholars.		Average Attendance.		Volumes in Library.		Attending Bible Classes.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
N. S. Wales ... ..	353	336	2,151	2,150	21,530	20,487	14,206	14,103	29,895	31,874	1,787	1,478
Victoria ... ..	539	530	4,133	3,954	38,255	36,896	26,438	26,183	71,972	61,571	3,675	4,116
Queensland ... ..	153	158	1,054	1,067	9,917	10,159	7,140	7,289	10,864	10,526	372	487
South Australia ... ..	38	41	238	267	2,213	2,251	1,570	1,570	4,737	5,736	220	212
Western Australia ... ..	32	38	194	248	1,992	2,176	1,540	1,904			206	114
Tasmania ... ..	33	22	185	140	1,650	1,370	1,081	922	2,200	1,550	228	123
Increase ... ..	1,148	1,125	7,978	7,826	75,537	73,339	51,975	51,971	119,688	111,257	6,488	6,530
Decrease ... ..	23		152		2,218		4		8411			42

## FINANCIAL.—TABLE XII.

	Revenue for Congregational Purposes.									
	Ordinary.				Special.		Stipends.		Home Mission.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
	£	£	£	£	£	£	£	£	£	£
New South Wales ... ..	53,305	54,734	18,551	16,348	46,268	46,904			868	1,045
Victoria ... ..	84,569	87,066	16,313	14,977	63,142	63,461			2,068	2,294
Queensland ... ..	15,501	16,665	4,450	7,106	9,370	13,643			254	379
South Australia ... ..	5,365	5,736	972	832	4,854	4,518			248	198
Western Australia ... ..	6,690	6,309		1,654	4,231	4,467				205
Tasmania ... ..	3,955	3,000	614	355	3,442	2,982			315	
Increase ... ..	169,185	173,510	40,900	41,270	131,307	135,975			3,753	4,121
Decrease ... ..		4,325		370		4,668				368

FINANCIAL—TABLE XII (continued).

	Foreign Missions.		S.S. Revenue.		Charitable.		Total Congregational Revenue.	
	1908.	1909.	1908.	1909.	1908.	1909.	1908.	1909.
	£	£	£	£	£	£	£	£
N.S.W. ....	1,279	1,476	1,219	1,371	577	747	76,640	76,541
Victoria ..	2,668	5,614	7,285	7,190		2,427	118,996	125,599
Queensland ..	147	255	1,493	1,700	122	121	22,829	27,146
South Australia...	433	358	312	345	28	82	7,333	7,620
Western Australia		23	414	495	145	115	7,995	8,914
Tasmania ..	267	15	343	253	298	58	5,906	4,210
	4,794	7,741	11,066	11,354	1,170	3,550	239,699	250,060
Increase ...	...	2,947		288	...	2,380	...	10,361

## CAPITAL FUNDS AND CREDIT BALANCES.

	1908.	1909.	Increase.
New South Wales ...	£119,454	£142,141	£22,687
Victoria ..	361,675	382,800	21,125
Queensland ...	11,795	12,049	254
South Australia...	20,548	21,051	503
Western Australia	28	—	—
Tasmania ..	7,964	7,959	—

The prosperity of the Commonwealth is pleasingly reflected in the finances, which show gratifying advance in every department.

On the whole, allowing for all defects in the returns and the natural ebb and flow of a Church's organized work, the review of our statistics indicates solid advance, and enables us to realize that our Church has still a great work to do for its Lord and Head. We give Him the glory for His good hand upon us in the past.

For the Committee,

C. A. WHITE  
HUME ROBERTSON } Joint  
Conveners.

## REPORT OF YEAR BOOK COMMITTEE.

Your Committee have the honour to report that the Year Book for 1910 was duly issued as directed and has been of great service to our Church. The Committee records its hearty thanks to those who supplied the information therein contained, and urges that where the facts recorded are incorrect or incomplete that those whose clear vision detects the faults will communicate with the Editor and thus secure accuracy.

The greater amount of information that can be circulated as to our numbers and agencies, our responsibilities and our efforts to meet them, the greater will be the loyalty and liberality of our people.

The Year Book is a necessity to a great and growing Church, and all our members should be interested in making it complete and reliable.

W. M. M. ALEXANDER,

Joint-Conveners.



## REPORT OF FINANCE COMMITTEE, 1910.

The Committee herewith submits the audited balance-sheets and report.

As in the former year, the Committee would emphasize the importance for caution in connection with the expenditure of the funds under its care: otherwise there will be no other course open but to again increase the assessment. This year the greater part of the Hymnary royalty has been expended in connection with the special addition to the Hymnary authorised by last Assembly. The amount of the royalty received was £859s. 3d. The amount of the account in connection with the Hymnary is £64 8s., leaving only a balance of £21 1s. 3d., thus leaving the balance at credit in the Hymnary Royalty account at £139 9s., this being the whole amount available for the payment of expenses to members attending the Assembly, and which your Committee believes will be quite inadequate for that purpose, and will necessitate a distribution *pro rata*. The travelling expenses for last Assembly amounted to £211 11s. 3d.

In the General Assembly Expenses Fund the credit balance has been decreased from £107 6s. 5d. to £74 1s. 3d., the main items causing this being the increased cost in connection with the administration of the College Committee and the increased cost in connection with the printing of the Blue Book, which, your Committee regrets, this year will be still greater, on account of the great length of some of the reports.

The amount of the expenditure out of this Fund for the year just ended was £258 1s. 4d. The present balance is £74 1s. 3d.; the assessment, £162 10s.; other revenue, £61 14s. 1d.; total, £298 5s. 4d. So that, if the expenditure is at same ratio in the coming year, there will only be a very small balance over.

With regard to the Hymnary Royalty Account, the amount at credit last year was £330 15s.; the Royalty received this year, £859s. 3d.; interest, £9 4s., making a total of £415 8s. 3d., out of which was paid the travelling expenses last year, £211 11s. 3d., leaving £203 17s., from which falls to be deducted the cost of the alteration in the Hymnary, authorised last year—£64 8s., leaving a balance in the account of only £139 9s., as already indicated.

Your Committee would remind the Assembly that a warning that this fund would be insufficient was given in last year's report, and, further, that the Committee can only expend the money placed at its disposal, and that the expenses can only be paid *pro rata* up to the amount available, and that if the Assembly sits again a year hence, only a very small proportion of the expenses can be paid unless, in some other way, funds are provided for the purpose.

The Committee recommends that the travelling expenses of members for this Assembly be paid *pro rata*, as far as the Fund will admit, in the same proportion as for last Assembly, namely:—That Members attending the General Assembly in September, 1910, have the following percentages of their travelling expenses (calculated upon the basis of second class railway and steamer fares at the reduced rate allowed by the Railway and the Steamship Companies) paid by the Church, viz.:—(a), Those paying less than £1, nothing; (b), those paying from £1 to £4, to receive half; (c), those paying from £4 upwards, to receive three-quarters, provided that no one in Class (b) shall pay less than £1 himself, and no one in Class (c) less than £2.

Having regard to the state of the Assembly's Fund as indicated in a previous paragraph, your Committee recommends that instructions be given to assess the State Assemblies for the Assembly expenses as follows, making a total of £212 10s.:—N.S.W., £66 13s. 4d.; Victoria, £66 13s. 4d.; Queensland, £22 4s. 5d.; South Australia, £22 4s. 5d.; Tasmania, £22 4s. 6d.; Western Australia, £12 10s.

In the Home Mission Account, the revenue was £17 15s. 10d., and the payments £3 10s. 5d., leaving a credit balance of £23 17s. 11d., including the amount of the former credit of £9 12s. 6d.

In connection with the amount at credit for Bush Work in Australia, directions are being given through the Home Mission Report.

In the Assembly, held in Melbourne in September, 1909, a collection of £14 was received for Foreign Missions, and the balance of £12 17s. 6d. was sent to the Treasurer of the Board of Missions, after paying an account for £1 2s. 6d.

On behalf of the Committee.

JOHN H. GOODLET, Chairman.

## REPORT OF COMMITTEE ON SPIRITUAL INDEPENDENCE.

Your Committee think it desirable to preface this Report with a very brief statement of the circumstances which led to their appointment.

The Presbytery of Brisbane resolved to recommend the General Assembly of Queensland to dissolve the pastoral tie between the Rev. W. S. Frackelton and the Ann-street Congregation. Thereupon Mr. Frackelton issued a writ against the Presbytery. When the Assembly met, it declared that, by issuing this writ, Mr. Frackelton had been guilty of an act of insubordination, and had violated his ordination vow; and it therefore suspended him for six months, and declared the Ann-street Congregation vacant. Against this decision Mr. Frackelton raised a second action in the Civil Courts. These actions were tried before the Chief Justice, who decided both in favour of the plaintiff. On appeal to the Full Court of Queensland the decision in the first case was reversed and the action dismissed, and an application for special leave to appeal was refused by the High Court of Australia.

In the second case the decision was upheld by the Full Court. The Church appealed against this decision to the High Court of Australia, which dismissed the appeal.

The three Justices on the Bench—the Chief Justice, Mr. Justice O'Connor, and Mr. Justice Isaacs—concurred in their finding, Mr. Justice Isaacs reaching the same conclusion as the other Justices by a very different road. The views expressed in the judgment must be regarded as indicating the views of the Civil Courts of Australia on the relations of the Church to the State.

The fundamental assertion of the High Court was that the Presbyterian Church, like any other religious body in Australia, is, in the eye of the law, a voluntary association, the mutual relations and obligations of the members of which are regulated by the terms of an agreement or consensual compact to which they are parties. Starting from this point, the Court declared that Mr. Frackelton had a right to ask the Civil Courts to review any decision of a Church Court; that the Assembly cannot claim to be the supreme interpreter of the terms of the compact; and that the sentence of the Assembly, based on Mr. Frackelton's action in appealing to the Civil Courts, was illegal, null and void. The Court held also that the Courts of the Church cannot, in dealing with their members, act in any respect otherwise than in accordance with their Rules and Forms; and, further, that, according to these Rules, the General Assembly of Queensland possessed no original jurisdiction.

The decision of the High Court, and the views expressed in the judgment, were brought under the notice of the General Assembly a year ago, and the following three motions were adopted:—

1. Regarding the Spiritual Independence of the Church:

“That the General Assembly of Australia, having had its attention directed to a recent judgment of the High Court of Australia, while expressing satisfaction that the High Court has affirmed the principle that the Civil Court will not entertain any plea to restrain or interfere with the actions or procedure of a Church Court where no actual infringement of a civil right can be pleaded, at the same time expresses its conviction that the principles and constitution of this Church have been misunderstood and misinterpreted by judges who, in interpreting the conditions under which a minister holds office in this Church, have affirmed that it is no offence against the constitution of this Church, and no breach of his ordination vow, for a minister to appeal to a Civil Court to interfere with the discipline and order of ecclesiastical policy and jurisdiction in spiritual matters, and appoint a special committee to prepare a statement in regard to the Church's claim to spiritual independence and jurisdiction, and report to next Assembly.”

2. Regarding the Nobile Officium:

“That the Assembly receive the Overture, and sustain it in so far as it raises the question of the Nobile Officium; assert that a Nobile Officium belongs to the Supreme Courts of the Church; remit the Overture to the Committee on Spiritual Independence, in order to describe the sphere of such Nobile Officium; to prepare an Overture fittingly asserting this right, for transmission to Presbyteries and State Assemblies, and to report to next Assembly.”

3. Regarding Appeals to Civil Courts:

“That the Assembly receive the Overture, and sustain it in so far as it brings the matter of Appeals from Church Courts to the Civil Courts before the Assembly; remit to the Committee on Spiritual Independence

to consider and to report to next Assembly as to the manner in which the Spiritual Independence of the Church can be most carefully guarded, and also as to what modifications ought to be made in the Deed of Union or the Procedure in regard to discipline, so as to strengthen and define the powers of the Church."

Your Committee have done their utmost to achieve the work committed to them. They met in Melbourne last year, and appointed two sub-committees, one in Sydney, the other in Melbourne; the former being directed to do the work indicated in the first two deliverances, and the latter to do the work indicated in the last deliverance. These sub-committees held many meetings. When they had finished their work they submitted the result to all the members of the full committee and invited suggestions; and to these suggestions they gave full consideration. Finally, the full committee met in Sydney on the 27th September, and adopted the following proposals:—

DECLARATORY STATEMENT ON THE SPIRITUAL FREEDOM OF THE CHURCH.

Whereas recent decisions affecting the relations of the administration and discipline of the Church to the Civil Courts have been given by the Civil Courts in the Commonwealth of Australia:

And whereas the Presbyterian Church of Australia is directly interested in such decisions:

It seems good and necessary to the General Assembly of the Presbyterian Church of Australia to make a Declaration on this matter, lest the Church be assumed to acquiesce in any infringement of the Crown Rights of Christ within His own Church as declared in the Standards of the Church, or in any infringement of the essential principles of Presbyterianism as held by Presbyterian Churches throughout the world.

Accordingly the General Assembly of the Presbyterian Church of Australia hereby declares as follows:—

(1) That the General Assembly holds, in accordance with the Word of God and the Westminster Confession of Faith as accepted by this Church:

- (a) That God has ordained Civil Magistrates to be, under Him, over the people for His own glory and the public good, and the Church has ever been instant in teaching the people to pray for the Sovereign of the realm, and all who under him administer the government, to honour their persons, to obey their lawful commands, and to be subject to their authority for conscience' sake.
- (b) That the Lord Jesus has instituted His Church in the world as a society of His believing people, to which He has promised His own presence and Spirit to guide and rule the Church to the glory of His holy name and the advancement of His kingdom upon earth; and this Church of the Lord Jesus is distinct from the kingdoms of this world, both in its origin and its nature, and not subject to them in spiritual affairs.
- (c) That the Lord Jesus, as King and Head of His Church, has therein appointed a government and jurisdiction, in the hands of Church Officers, distinct from the Civil Magistrate. With this distinct jurisdiction, which is directly from Christ, the only King and Head of His Church, the Civil Magistrate has no lawful right to interfere or to assume to himself any authoritative control over the same. This jurisdiction comprehends the determining, interpreting, changing, adding to, modifying its constitution and laws, its subordinate standards and Church formulas; the preaching of the Word; the administration of the Sacraments; the exercise of ecclesiastical discipline, including the admission and exclusion of members, and the ordination, induction, and suspension, or deposition of office-bearers; and generally all matters touching the doctrine, worship, discipline, and government of the Church.
- (d) That in all matters coming within the jurisdiction of the Church, as defined above, office-bearers and members of the Church are bound to abide by the decision of the Church Courts, and recourse to Civil Courts against any decision of the Church in these matters, or against the execution thereof, is excluded.

(2) That Christ, having established His Church and appointed a distinct government and jurisdiction therein, the maintenance of the spiritual freedom of the Church specially concerns His honour and dignity, as the Church's only Head and Ruler.

(3) That, while the Church claims to be in the spiritual sphere under no authority other than that of Christ, whose mind and will it is bound earnestly to seek to know and obediently to follow, it makes no claim to infallibility of interpretation as to the mind and will of Christ in any particular case, any more than the Civil Magistrate claims to be infallible in his own sphere; yet such absence of infallibility in either case does not warrant the intrusion of the Church into the sphere of the Civil Magistrate or of the Civil Magistrate into the sphere of the Church.

DECLARATION REGARDING THE NOBILE OFFICIUM.

Whereas the Presbyterian Church of Australia, in accordance with the Word of God and the Westminster Confession of Faith, as accepted by this Church, recognises "no other Head of the Church but the Lord Jesus Christ"; and whereas, by the Articles of Agreement contained in the Deed of Union of the Presbyterian Church of Australia, it is, among other things, provided that the General Assembly of the said Church shall have functions—legislative, administrative, and judicial—supreme with regard to the doctrine, worship and discipline of the Church; and whereas questions have arisen as to the nature and extent of such functions and as to their exercise:

NOW, THEREFORE, IT IS HEREBY DECLARED,

(1) That the General Assembly of the Presbyterian Church of Australia, as the supreme legislative, administrative, and judicial Court of the Church in those matters which have been or may hereafter be assigned to its jurisdiction, claims and possesses the extraordinary (equitable) jurisdiction inherent in every supreme governing authority, commonly known as the Nobile Officium.

(2) That, while the limits of this inherent right cannot be drawn beforehand, as from its nature it must be exercised at the dictates of conscience, illuminated by the influence and the Spirit of the Head of the Church, its exercise would be mainly in the direction of validating or correcting errors of procedure in the lower Courts of the Church; dealing with and disposing of any matter not specifically provided for in the laws or rules made by the Church; providing remedies for wrongs to individual members of the Church for the remedying of which there is no provision; restraining the application of any rule or law which would press with undue severity upon any member of the Church; and redressing any wrong to the Church for which no statutory or other provision had been made.

3. That this inherent power shall be exercised by the General Assembly alone, in those matters which belong to its jurisdiction; but in any case in which the Judicial Commission considers that a matter before it calls for the exercise of this power, the Judicial Commission shall refer the case to the General Assembly, under whose express authority only this inherent power can be exercised by the Judicial Commission.

4. That nothing in the foregoing shall interfere with State Assemblies in the exercise of the Nobile Officium in matters in which they are supreme.

RULES TO GIVE EFFECT TO THE DECLARATORY STATEMENT ON THE SPIRITUAL FREEDOM OF THE CHURCH.

1. That the following Rules and all other Rules and any forms heretofore or hereafter to be made or prescribed by the General Assembly shall regulate and guide the several Courts and Judicatories, Congregations, Members and Office-bearers of the Church, in their respective proceedings; but such Rules and forms are not to be regarded as laws which can in no instance be added to or deviated from, but as indications of what is considered by the Church to be the ordinary method of procedure in the cases and under the circumstances to which the Rules and forms refer, and are not to be held as limiting or prejudicing the Nobile Officium of the General Assembly, or of any State Assembly, in dealing with any matter in which it is the supreme authority of the Church.

2. That every office-bearer, member, and adherent of the Church is subject to the Church in the exercise of its functions relating to doctrine, worship and discipline, and shall be deemed to have agreed to submit to every decision of the Court of the Church which has proper cognisance of the matter in question—whether such decision shall involve any question as to the meaning or effect of the Constitution, or of any Rules or Regulations of the Church, or as to the jurisdiction of the said Court to deal with the matter in question or otherwise, and every such decision shall be valid and final, unless upon an appeal to a Higher Court of the Church it shall be reversed or varied by such Higher Court.

3. That any office-bearer, member, or adherent of the Church who shall bring any action or suit against any Court of the Church, or any member of any such Court, to compel any act to be done or in respect of, or to set aside or restrain, or have



declared null and void, any act done or proposed to be done or decision come to by such Court, in the exercise of its functions relating to doctrine, worship, or discipline, shall be guilty of contumacy, and if he shall be a Minister or Eldershall also be guilty of a breach of his ordination vow.

4. That an act of contumacy may be dealt with summarily by the Court against the authority of which the offence has been committed, and punished at the discretion of the Court.

5. That nothing in these Rules shall apply to any action brought to determine the civil effects of the decisions and sentences of the Church.

6. That any person who is or shall be entitled to hold or occupy any property, or to receive any emolument, by virtue of a spiritual office or position in the Church, shall, on ceasing to hold, or on being removed from, such office or position by any Court of the Church, cease to be entitled to hold or occupy such property or receive such emolument.

7. That the General Assembly, and every State Assembly, has original jurisdiction in every matter and case of discipline, and may either remit the matter or case to an inferior Court, or deal with and dispose of it by the direct exercise of its own authority, subject to the provisions of Rule 34 of the Procedure in regard to Discipline.

8. That nothing in these Rules, or in the Rules as to Procedure in regard to Discipline, shall be deemed to take away the right of any State Assembly in the exercise of its administrative functions, and, according to its own Rules, to dissolve the pastoral tie between the Minister and his congregation.

The Committee further suggest that the General Assembly should call the attention of State Assemblies to the necessity of adopting a declaration regarding the *Nobile Officium* and Rules in the sphere in which they are supreme, and similar to those adopted by this Court.

In the course of its work, the Committee found that several additions might with advantage be made to the Rules of Discipline and Standing Orders; and they recommend the Assembly to direct the Code Committee to receive the suggestions of this Committee and report.

Finally, the State Assembly of Victoria requested your Committee to consider the relation of the Courts of the Church to the Civil Courts with respect to privilege. This involved wide inquiry in other lands, and your Committee have not completed this inquiry. If they are re-appointed, they hope to be able at next meeting of the Assembly to state the position in this country as compared with that in other English-speaking countries, and to suggest any action that may seem necessary.

P. J. MURDOCH, Convener.

#### STATEMENT RE NOBILE OFFICIUM IN SCOTLAND.

To justify the Committee's definition of the scope and objects of the inherent right to repress wrongs which the ordinary course of law would bring about, or for which there is no legal remedy, the following statement is offered:—

In Sir Henry Moncrieff's "Practice of the Free Church of Scotland" (pt. V., sec. 7, pp. 125), the *Nobile Officium* is dealt with, and it is declared to be a power resident in the General Assembly as the final court of appeal, by which, "when a case is fairly before it it may take such action regarding it as may appear most for the interests of truth and the cause of justice provided it do not exceed the powers vested in it by the ecclesiastical constitution." But after giving several instances of what the Assembly may do by virtue of this power, the rule goes on to say that, "notwithstanding the general principle which would justify such interference by the Assembly in extraordinary emergencies, it is held that without an extraordinary emergency it requires special legislation to warrant any disturbance of the ordinary course of discipline, even by the authority of the Assembly."

So stated the definition of this power seems to be too vague for the purpose of a statement such as we need in our present circumstances. On turning to Dr. Mair's "Digest of Church Laws" we find a more definite statement at pp. 45. There he says: "There is a species of authority or power admitted to belong to the General Assembly which is called the *Nobile Officium*. The same is true of the Court of Session in which it has been more fully interpreted by practice and to which it seems to have descended from the King's Council into whose place that court came. In the General Assembly it is without definition or rules of action. But it is in short the power which would seem naturally and necessarily to belong to a supreme court to determine and order such things as are necessary to be done in a pending case, and for which there is no



legal provision. It cannot overrule law, but only supply the want of it when necessary; and it belongs only to the Supreme Court." This still seems to leave a fuller understanding a desideratum, and we are referred to the Court of Session in Scotland, as exercising in its civil sphere the power the Church claims in spiritual affairs. It seems necessary to set forth the origin and history of the *Nobile Officium* of the Court of Session, the Supreme Court in Scotland.

There, as elsewhere, the King was the source of all justice, and the King in Council had laid upon it the duty of finding a remedy for every wrong whether done to the State or to individuals. It could give decisions where there were no statutes and make rules where there were no rules. In England this power was in the course of time devolved upon various courts, e.g. Parliament, the Court of Chancery, etc. In Scotland it was transferred to the Court of Session from the time of its institution in 1532, except in the case of impeachment and attainder which were kept in the hands of Parliament, which, though in other matters a final court of appeal only, was in these matters a court of first instance.

The following extract from the article "Equity" in Green's "Encyclopedia of Scots Law" gives a clear exposition of what the *Nobile Officium* of the Court of Session was. Stair, after referring to the English Court of Chancery as a district court of equity, explicitly states:—"Other nations do not divide the jurisdiction of these courts but supply the cases of equity and conscience by the noble office of the Supreme ordinary courts as we do." This noble office, commonly called *Nobile Officium*, in civil cases became regarded as peculiar to the Court of Session and not possessed by Sheriff or other inferior courts. He likens it to the power of the Pretor, and gives examples of its use.

In the same article the equity introduced by the Pretor is described thus (Green, vol. V., pp. 71):—"The mode in which the edict of the Pretor introduced equity deserves notice. It was almost entirely through procedure rules, published at the commencement of his year of office in the album on the walls of his court in the Forum, which recognised the validity on the ground of equity or of convenience, of new forms of actions, new remedies, new defences, and new forms of judgment and execution" (p. 73). "He, the Pretor, was also (and herein he differed from the English Chancellor) an official who had a distinct function to declare the law a priori by his edict, and was thus able to introduce equity more directly than the later Chancellors, who modified the law only by their decisions" (p. 71). "The famous definition of the *Jus Honorarium* or *Prætorianum* law by Papinian, clearly indicates that the Pretors, in their edicts, did not appeal directly to the law of nature or the law of nations, or as the jurists frequently did, but to public convenience or utility—*Jus Prætorianum est quod Prætores introduxerunt, adjuvandi vel supplendi vel corrigendi Juris Civilis gratia, propter utilitatem publicam* . . ." The question of the relation between *Jus Naturale*, *Jus Gentium*, and *Jus Prætorium* is one of the most converted in the history of Roman Law, and here only what appears the most probable solution is stated without entering into proof. All three modified or developed the older, stricter, and more literal *Jus Civile* by principle of reason or equity. But the *Jus Gentium* and the *Jus Naturale* were theories appealed to and used by the Jurists in their responses, and the text writers in their treatises, while the *Jus Prætorium* was introduced by the experience gained in the execution of the Pretor's judicial office. The *Jus Gentium* corresponded to what we now call comparative jurisprudence, which, by the comparison of the law of different nations, arrives at what is essential as distinct from the local or temporary elements in legal institutions; but it originated in Rome from a number of persons, foreigners, or not full citizens, whose rights, *inter se*, or in relation to Romans, had to be adjudicated. Comparative jurisprudence is also more theoretical. The *Jus Naturale* answered to what is now commonly called jurisprudence or the philosophy of law, and was admittedly drawn by the Roman jurists mainly, though not exclusively, from the philosophy of the Stoics. The *Jus Prætorium* resembled the modification of the law introduced by English Chancellors, who, at first, chiefly by new writs or forms of procedure, and afterwards by new rules enunciated in the decisions of particular cases, remedied what was felt in practice to be the grave inconvenience and sometimes the serious injustice of the rigid application of the forms or rules of the Common Law." Erskine's definition of the *Nobile Officium* corroborates Stair's, and is as follows (See Erskine's Institutes of the Law of Scotland, Book I., title 3, sec. 22):—"The Session is a court of equity as well as of law; and as such may and ought to proceed by rules of conscience in abating the rigour of the law and in giving aid in the actions brought before them to those who can have no remedy in a court of law. This power, which is called the *Nobile Officium* of the judges, is inherent in the supreme judicature of every State, unless where separate courts are established for law and equity, as in England, where the Court of Chancery may be

applied to for correcting or softening the strict proceedings of their courts of law. It arises from the *Nobile Officium* in the Court of Session, that whereas inferior judges never exercise their office but at the suit of the litigants, the judges of the Court of Session may, in their enquiries into facts, direct things to be done, or steps to be taken which neither are nor can be demanded as a point of right. Thus they frequently ordain, *ex officio*, a party to be examined, though his advisory, who declines referring the matter at issue to his oath, has no title to insist for such examination (23). The Court of Session, beside their judicative power, have also ministerial powers. They have more than once fixed the price of victuals within the City of Edinburgh; and when the greatest part of the brewers there had, in 1725, entered into a concert to give up their trade under the pretence that they could not continue it with any profit on account of the impositions chargeable upon malt and ale, the court, at the suit of the King's Advocate, committed them to prison, where they lay till they became bound to carry on their trade as formerly. They are also in use to appoint persons by special commission to act as officers of the law in completing of feudal rights where property may be in danger, by the death of supervening incapacity of the stated officers. Thus, when the City of Edinburgh was, after Michaelmas, 1745, without a magistracy, and so had no bailies to receive resignation and give *seisin in burgage-tenements*, they appointed certain persons bailies for that special purpose till a new magistracy should be established in the due course of law. And on the death of any *sheriff-depute* they appoint an interim deputy, who acts under their authority not only as an officer of the law but as a judge. These and the like extraordinary powers were peculiar to the Privy Council of Scotland while that court subsisted, and if they were not now transferred to the Court of Session there would be a defect in that part of our constitution, and many wrongs would be without a remedy. For which reason the author of Historical Law Tracts reasonably conjectures that it will soon be considered as part of the province of the Court of Session to redress all wrongs for which a peculiar remedy is not otherwise provided." After quoting Lord Kames as quoted by Erskine, Sheriff Mackay in Green continues:—"It has yet to be seen whether the administration in England of both law and equity in one Court, and by the same judges, may not check equity. It has been sometimes thought that it has done so in Scotland. If it did so to a material extent, and left to legislation alone the task of correcting the errors of law, the result would be serious, for every lawyer knows how imperfect an instrument parliamentary legislation is."

Again at p. 83, Sheriff Mackay, under the heading of the present position of equity in Scotland, says: "The present position of equity in the Scottish Courts may be thus stated: The Court of Session, as the Supreme Civil Court, is still deemed in all branches of its jurisdiction, as it was at its commencement, a Court both of equity and law. It is quite competent to a judge, said its late President, to address to the jury principles of equity as well as rules of law." . . . "The *Nobile Officium*, or extraordinary jurisdiction of the Court of Session, has been recognised, as we have seen, since its foundation (Stair IV. 3.1), although the extent to which it will be exercised has differed. The tendency in recent times has been, perhaps, to restrict in general to cases where there is a direct or analogous precedent, or manifest necessity for the intervention of the Court. This is in fact an equitable jurisdiction; and it will be found that most cases which fall under it have been in England held to belong to the Court of Chancery. It is expressly deduced by Stair from the Roman law and the office of Praetor (Stair IV. 3.1.); and he remarks that every Sovereign Court must have the power unless there be distinct Courts of Equity as in England."

From all this it is clear that the *Nobile Officium* of the Court of Session was at one time much wider than it is now. At first that Court took the place of the King in Council as the source of all remedies for wrongs, either wrought by the rigour of the law, or not provided in the Statutes or otherwise. Further, the Parliament had the power of dealing in a quiet special manner with wrongs done or threatened to the State.

Now, it is deemed an extraordinary equitable jurisdiction of the Court, inherent in it as a Supreme Court, but limited greatly by precedent.

Now in the case of the General Assembly of the Presbyterian Church, the *Nobile Officium* finds its best analogy in the position of the Court of Session, when it claimed the jurisdiction of the Privy Council to right all wrongs not righted by law, and to mitigate the wrongs brought about by too rigid adherence to the letter of law. Further such rights as Parliament retains in case of wrongs done to the State must be held to belong to the General Assembly also. Because the Assembly is the supreme legislative, judicial and administrative body in the Church, and no devolution of its powers has taken place as in the State all the powers of remedying wrongs in the civil domain which belonged to the King in Council belong to the General Assembly in the ecclesiastical domain and are to be understood as claimed in the *Nobile Officium*.

## REPORT OF COMMITTEE ON CAPITAL FUND FOR ASSEMBLY EXPENSES.

The Committee was unable to meet before the meeting of this Assembly. They have now decided to issue a Circular to as many of our people throughout Australia as we can reach, asking for donations, large or small. Mr. William Wood has kindly agreed to issue this Circular from the N.S.W. Church Offices, and we will ask in the Circular that all donations be remitted to Mr. Wood. As there are now no funds remaining towards meeting the travelling expenses of delegates, it is earnestly hoped that all our Ministers and Elders will take a real and practical interest in this movement, and that they will make clear to our people the urgent importance of securing the sum aimed at.

On behalf of the Committee,  
JOHN WALKER, Convener.

### III.

## RETURNS TO REMITS.

### (1) REMIT ANENT ARTICLE III.

(Blue Book 1909, Minute 54.)

*Approve*: Presbyteries of Hastings, Illawarra, Monaro, Murrumbidgee, North Sydney, Sydney, Wagga Wagga, Young, Brisbane, Rockhampton, Belalie, Hobart, Ballarat, Beechworth, Geelong, Gippsland, Goulburn Valley, Macedon, Melbourne North, Mortlake, Wimmera, Fremantle, Goldfields, Townsville.

*Disapprove*: Presbyteries of New England, Adelaide, Launceston, Melbourne South, Perth.

*Approve*: State Assemblies of New South Wales, Western Australia.

*Disapprove*: State Assemblies of Queensland, South Australia, Tasmania, Victoria.

#### NOTES FROM RETURNS.

The *Presbytery of Belalie* would add the words "or portions thereof" between "charges" and "after" in line 7.

The *Assembly of Tasmania* disapproves because the remit does not make it clear that the said Assembly can appoint a Minister and an Elder as representatives.

### (2) REMIT ANENT TRAINING OF HOME MISSION AGENTS.

(Blue Book 1909, Minute 57.)

#### *Proposal 1.*

*Approve*: Presbyteries of Clarence, Hastings, Illawarra, Murrumbidgee, New England, North Sydney, Sydney, Young, Brisbane, Toowoomba, Adelaide, Belalie, Onkaparinga, Hobart, Launceston, Midlands, Ballarat, Beechworth, Bendigo, Geelong, Gippsland, Goulburn Valley, Macedon, Maryborough (Vic.), Melbourne North, Melbourne South, Mortlake, Penola, Wimmera, Fremantle, Goldfields, Perth, Townsville, Hawkesbury, Monaro, Hunter, Bathurst, Wagga Wagga.

*Approve*: State Assemblies of New South Wales, Queensland, South Australia, Tasmania, Victoria, Western Australia.

#### *Proposal 2.*

*Approve*: Presbyteries of Clarence, Hastings, Illawarra, New England, North Sydney, Sydney, Young, Brisbane, Toowoomba, Adelaide, Belalie, Onkaparinga, Launceston, Midlands, Macedon, Melbourne South, Penola, Wimmera, Fremantle, Goldfields, Perth, Townsville, Hawkesbury, Hunter, Wagga Wagga.

*Disapprove*: Presbyteries of Moree, Murrumbidgee, Rockhampton, Hobart, Ballarat, Beechworth, Bendigo, Geelong, Gippsland, Goulburn Valley, Maryborough (Vic.), Melbourne North, Mortlake, Monaro, Bathurst.

*Approve* : State Assemblies of New South Wales, Queensland, South Australia, Tasmania, Western Australia.

*Disapprove* : State Assembly of Victoria.

NOTES FROM RETURNS.

"The *Presbytery of Maryborough (Vic)* expresses its strong disapproval of being circularized by the Senatus of the Theological Halls, as it considers Presbyteries are quite competent to deal with such matters without external advice."

(3) RECOMMENDATIONS ANENT TRAINING INSTITUTES FOR HOME MISSION AGENTS.

(Blue Book 1909, Minute 55.)

The *New South Wales Assembly* approved of the general principle stated in these resolutions, and remitted the whole question to the Home Mission Committee for consideration, with instructions to report to next Assembly.

The *Queensland Assembly* resolved to approve generally of the establishing of Training Institutes for Home Missionaries, but to express no opinion on the details.

The *South Australian Assembly* approved of Clauses 1 and 2; approved of Clause 3 with the omission of the words "be residential and"; approved of Clause 4 with the omission of the words "the charge . . . weekly," and "special provision . . ." (to the end).

The *Tasmanian Assembly* resolved to affirm the principle, if it can be shown to be financially possible.

The *Victorian Assembly* referred the recommendations to the Home Mission Committee in consultation with the Theological Hall Committee, with instructions to report to next Assembly.

(4) REQUEST ANENT RESIDENCES FOR ASSISTANTS IN NORTH QUEENSLAND.

(Blue Book 1909, Minute 16.)

The *New South Wales Assembly* resolved as follows :—"Receive the resolutions of the General Assembly of Australia (Blue Book 1909, Minute 16); but, while anxious to meet the request of the Board of Missions *re* providing house accommodation for assistant at Aurukun, in view of the large other special demands made upon it, this Assembly cannot see its way at present to pledge itself to do so, but is ready to do what it can meantime to raise for this purpose as much money as possible." [The house is now being erected; see Board of Missions' Report under the heading of *Aurukun*].

The *Queensland Assembly* reports as follows :—"Attention was called to Minute 16, Section 6, General Assembly of Australia, anent building residences for the Missionary Assistants at the Aboriginal Mission Stations in North Queensland. Resolved that the request be remitted to the Heathen Missions Committee to consider and report to the next Assembly; and that in the meantime the Committee be instructed to approach the Government with the view of obtaining a residence for the teacher at Weipa, and that, in the event of the Government refusing to do so, the Committee report to the Assembly on the possibility of the residence being provided by this Church."

IV.

COMMUNICATIONS.

(1.) ANENT ABORIGINES MISSION, WALCOT INLET, W.A.

At Perth and within St. Andrew's Church on Thursday, 18th day of August, 1910, a *pro ne nata* meeting of the State Assembly of the Presbyterian Church in Western Australia was held.

*Inter alia* : It was moved, seconded and approved : That the Assembly, with the view of obtaining the sympathy and support of the General Assembly of the Presbyterian Church of Australia, agree to bring the present condition and prospects of the Aborigines Mission at Walcot Inlet, before it by memorial.



## MEMORIAL.

The General Assembly of the Presbyterian Church in Western Australia, finding themselves in difficulty with regard to the projected Mission to the Aborigines in the North West, beg to submit the following statement to the General Assembly of Australia, with the prayer that it may receive careful and sympathetic consideration.

The two Missionaries, Dr. J. S. Yule and Mr. W. J. S. Rankin, have visited the proposed site of the Mission, and pronounced it to be in every way suitable. The investigation has been carried out at considerable outlay, and, as it has been found that the purchase and the manning of a boat are desirable if not indispensable for the safety of the Missionaries and for supplying them with stores and other necessaries, the expenditure involved in founding and maintaining the Mission is much greater than our Church is able to undertake. We are prepared to provide for the start of the Mission £350, with an equipment, the money value of which may be roughly estimated at £100; and £150 yearly for its maintenance; but we estimate that a much larger sum will be required, probably not less than £1,000 for beginning the Mission, with an outlay, diminishing yearly, of £600 for the second year.

Our Church is deeply interested in the Mission, and may be relied on to do her utmost to see it carried to a successful issue. And we appeal to the General Assembly to support us in a movement to which God seems to be calling us, and which concerns so much the interests of His Kingdom.

WILLIAM AGNEW, Moderator.

Extracted from the Minutes of Assembly by

ALEXANDER McCARLIE, Clerk.

## (2.) ANENT DELEGATES TO THE CHURCH OF SCOTLAND.

Church of Scotland Colonial Committee,

122 Queen Street, Edinburgh,

21st July, 1910.

To the Clerk of the General Assembly of the Presbyterian Church of Australia, Sydney, New South Wales.

Rev. and Dear Sir,

The General Assembly of the Church of Scotland have recently had under consideration the arrangements for the reception and hearing of delegates from Colonial and other Reformed Churches, and after full discussion have agreed to adopt a new system whereby an invitation is sent to the Colonial Churches in rotation to appoint one delegate to represent them in the General Assembly of the Church of Scotland. The enclosed extract from the Report of the General Committee of the Church to last General Assembly embodies the new arrangement, and a copy of the Deliverance of the General Assembly thereon is appended thereto. You will observe from suggestion four on page twelve, that it was at first intended that invitations should be sent in the following order: (1) Canada; (2) Australia; (3) South Africa; (4) New Zealand, but it has been found necessary to depart from this order: first, because the General Assembly of the Presbyterian Church in Canada will not meet again until after the Church of Scotland General Assembly of 1911, and cannot, therefore, appoint a delegate under the new system; and, second, there was such a large representation from the Presbyterian Church of Australia at last General Assembly that it has been thought advisable not to invite a delegate from that Church for next year. An invitation will, in consequence, be sent to the Presbyterian Church of South Africa, to appoint a delegate for 1911, and to the other three Churches as may be arranged, the invitation in each case being sent as soon as possible after the rising of the General Assembly of the Church of Scotland.

I am instructed by the Colonial Committee to communicate this arrangement to you in order that the General Assembly of your Church may be informed of it, and I shall be obliged if you will take the necessary steps for having this done.

I am, yours faithfully,

ALEX MELLOWLEES.



## GENERAL ASSEMBLY OF AUSTRALIA EXPENSES FUND ACCOUNT.

DR.

AUGUST 10, 1909, TO AUGUST 10, 1910.

CR.

DISBURSEMENTS.		£ s. d.	RECEIPTS.		£ s. d.
Meeting in Melbourne, September, 1909.			By Balance, 10th August, 1909		107 6 5
To Church Officer	£4 0 0		„ Proportion of Expenses—		
„ Organist	3 3 0		For 1908—Tasmanian Church	16 13 4	
„ Advertising	8 2 6		For 1909—Victorian Church	£50 0 0	
„ Communion Wine	0 8 0		New South Wales Church	50 0 0	
„ Printing in Melbourne	0 19 0	16 12 6	South Australian Church	16 13 4	
			Queensland Church	16 13 4	
			West Australian Church	12 10 0	
			145 16 8		
College Committee—					162 10 0
„ Examination Papers, per Secretary	10 17 6		„ Collection at opening of Assembly in Melbourne		9 11 6
„ Postages, Telegrams and Expenses, per Secy	9 13 0		„ Collection, Calvin Night		15 12 1
„ Examiner's Expenses, per Secretary	2 8 6		„ Examination Fees per Rev. R. M. Fergus		12 5 0
„ Stationery	1 15 0		„ Honorarium, Secretary College Committee		
„ Secretary's Honorarium	20 0 0	44 14 0	Victorian Church	10 0 0	
			New South Wales Church	10 0 0	
Reception of Ministers Committee—					20 0 0
„ Expenses per Convener	0 15 0		„ Interest to December 31st, 1909		4 17 7
„ Payment to Secretary Foreign Missions Board (per Rev. W. M. M. Alexander)	3 0 0				
„ Printing Blue Book	114 10 11				
„ Postages, per Victorian Church	3 14 2				
„ Printing and Stationery	2 3 9				
„ Postages and Telegrams	11 12 9				
„ Motor for Moderator	0 18 3				
„ Honorarium, Moderator	30 0 0				
„ „ Clerk	30 0 0				
„ Balance	74 1 3				
		<u>£332 2 7</u>			<u>£332 2 7</u>
			By Balance		£74 1 3

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Examined and found correct.

CHAS. E. LITTLE, F.S.I.A.,

Official Auditor Presbyterian Church of New South Wales.

Sydney, 17th August, 1910.

PRESBYTERIAN CHURCH OF AUSTRALIA, HOME MISSION ACCOUNT.

Dr.	31ST JULY, 1910.				Cr.
DISBURSEMENTS.			RECEIPTS.		
	£	s. d.		£	s. d.
To Advertising, <i>Messenger</i> ... ..	0	6 0	By Balance ... ..		9 12 6
„ Printing ... ..	2	18 3	„ Collection at Meeting in Melbourne ...		17 8 2
„ Postages and Telegrams per Convener ... ..	0	6 2	„ Interest to 31st December, 1909 ..		0 7 8
„ Balance ... ..	23	17 11			
		<u>£27 8 4</u>			<u>£27 8 4</u>
			By Balance ... ..		£23 17 11

Dr.	FOREIGN MISSIONS ACCOUNT.		31ST JULY, 1910.		Cr.
	£	s. d.		£	s. d.
To Printing ... ..	1	2 6			
„ Paid to Treasurer Foreign Missions Board (Mr. A. L. Pryde) ... ..	12	17 6			
		<u>£14 0 0</u>	By Collection at Meeting in Melbourne, September, 1909...		<u>£14 0 0</u>

Dr.	MISSION WORK IN BUSH OF AUSTRALIA ACCOUNT.		31ST JULY, 1910.		Cr.
	£	s. d.		£	s. d.
To Amounts paid to the following as per Instructions of Assembly—			By Balance ... ..		45 15 0
South Australian Church ... ..	15	15 0	„ Presbyterian Church of England ... ..		25 0 0
West Australian Church ... ..	15	15 0	„ Interest, to 31st December, 1909 ... ..		1 10 0
Tasmanian Church ... ..	15	15 0			
Balance ... ..	25	0 0			
		<u>£72 5 0</u>			<u>£72 5 0</u>
			By Balance ... ..		£25 0 0

Examined and found correct.

Sydney, 17th August, 1910.

CHAS. E. LITTLE, F.S.I.A.,

Official Auditor Presbyterian Church of New South Wales.

PRESBYTERIAN CHURCH OF AUSTRALIA, TRAVELLING EXPENSES ACCOUNT.

Dr.	31ST JULY, 1910.		Cr.
	DISBURSEMENTS.	£ s. d.	RECEIPTS.
To Paid Travelling Expenses to Meeting in Melbourne, September, 1909—			By Amount received from Church Hymnary Royalty Account ...
Moderator ...	£4	0 0	
Ex-Moderator ...	6	7 6	
Victorian Representatives ...	2	3 6	
New South Wales Representatives ...	81	6 2	
South Australian Representatives ...	19	8 3	
Queensland Representatives ...	50	19 0	
Tasmanian Representatives ...	10	12 5	
West Australian Representatives ...	35	15 8	
Exchange ...	0	8 9	
		211 1 3	
„ Printing Receipt Forms ...		0 10 0	
		<u>£211 11 3</u>	<u>£211 11 3</u>

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Dr.	CHURCH HYMNARY ROYALTY ACCOUNT.		Cr.
To Amount paid for Travelling Expenses, as per separate account ...	£ s. d.		By Balance, July 31st, 1909 ...
„ Balance ...	211	11 3	„ Royalties received from Trustees in Edinburgh ...
		203 17 0	„ Interest to December 31st, 1909 ...
		<u>£415 8 3</u>	
			By Balance ...
			<u>£203 17 0</u>

Sydney, 17th August, 1910.

Examined and found correct.

CHAS. E. LITTLE, F.S.I.A.,  
 Official Auditor Presbyterian Church of New South Wales.

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